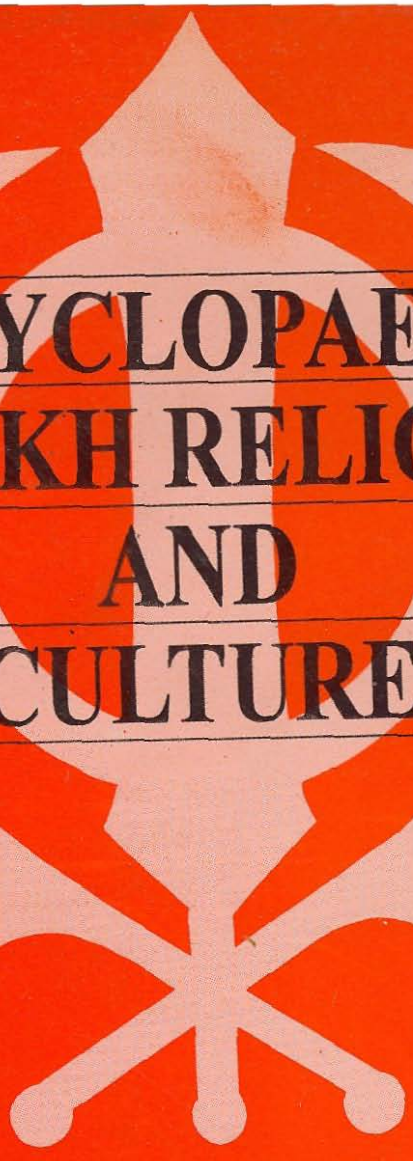
ENCYCLOPAEDIA OF SIKH RELIGION AND CULTURE



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Introduction

Work on this book started in 1984. Those were the days when many people were coming to me at the SOAS Library, University of London, and asking many questions about Sikhism. This initiated the preparation of this book. In 1988 I met Dr G.S. Mansukhani, author of many books on Sikhism, and asked him to be a co-author of the book. Dr Mansukhani gladly accepted my offer and was looking forward to the publication of this book, but unfortunately he passed away on 8 June 1993.

It must be emphasised that in the preparation of this work we have availed the labours of many devoted scholars who have written on the history, religion and culture of the Sikhs. Our job has been to gather material from these sources and make such appraisals as are within our competence. The names of these scholars are mentioned in the bibliography at the end of the book.

The need for an encyclopaedia of Sikh religion and culture that would meet the requirements of the modern student, general reader and religious communities has long been recognised. The attempt to meet this need has been very demanding yet interesting for the past nine years. Each article is typed separately and an index to names, subjects, etc. in the articles is given at the end of the book for the convenience of the readers.

This reference work includes information on all major and minor aspects of religion, culture, history, tribes, castes, folklore, customs, fairs and festivals of the Sikhs. Everything important in the *Guru Granth Sāhib* is included, but reading through the holy book one finds mention of a number of mythological gods, demons, persons, animals, birds, places, mountains, rivers, religious books, etc. Without the background knowledge of these it would be difficult to understand the holy book. All these things are fully explained herein for a comprehensive study of the holy *Guru Granth Sāhib*.

The material in this book is not obtainable without access to some specialist and national libraries. There are some reference works on various aspects of Sikhism, but there is not a single work which covers religion, culture and history. The present work has been pieced together as material came to hand and as new books and writings came to our notice. The work will not only be extremely useful but also it will shed some light for the first time to anyone interested in the subject.

In Panjābi, *Sikhnā* means studying, learning, hence a Sikh means a learner or a disciple, or a follower of Guru Nānak and the other nine Gurus. The main distinction between a Sikh and a Singh is that all the Singhs are Sikhs, but all the Sikhs are not Singhs. Only those Sikhs who take the *pahul* (baptism) initiated by the tenth guru, Guru Gobind Singh, are known as Singhs. Sikhism was founded by Guru Nānak, a religious preacher of saintly disposition, who preached harmony with secular life. The Guru's mission in life was to reconcile the Hindus and Muslims and to enable them to live together in peace. It was this ideal which he followed throughout his life. It represented his vision of harmony, tolerance and cooperation for mankind and its ultimate union with the Divine. He died in 1539 after nominating his devoted disciple Guru Angad (1539-1552), as his successor, excluding his two sons. Guru Angad and the next guru, Guru Amar Dās (1552-1574), were men of great ability and saintly disposition. Guru Amar Dās was succeeded in the Guru's office by his son-in-law Rām Dās (1574-1581). Akbar, the Mughal Emperor had a great regard for Guru Rām Dās and granted him land at Amritsar and later the famous Golden Temple was constructed on the land. Guru Arjan Dev succeeded his father Guru Rām Dās and from then onwards succession to guruship became hereditary. Under the fifth guru, Guru Arjan Dev (1581-1606) the Sikh community grew in numbers and spread far and wide over the Panjab. He compiled the *Ādi Granth* (the first sacred book of the Sikhs). He tried to organise the finances of gurdwārās by introducing the system of spiritual tribute to be collected by his agents called *Masands*.

Akbar's son and successor, Jahangir, was jealous of Guru Arjan's wealth and influence, and had him tortured to death in 1606 for treason. The next guru, Guru Hargobind (1606-1644), son of Guru Arjan Dev, was a man of warlike and adventurous spirits. He maintained an army, carried two swords, and taught Sikhs to defend their faith. He rose against Shāh Jahān and defeated the imperial army near Amritsar in 1628. He died in 1645 after nominating his younger grandson, Hari Rai (1644-1661), as his successor. The eighth guru, Guru Harikrishan

(1661-1664) was the second son of the seventh guru, and at the age of five he became the child guru. After the death of guru Harkrishan in 1664, there were quarrels about succession to the Guruship, but Guru Tegh Bahādur (1665-1675) the second son of Guru Hargobind (the sixth guru) was nominated as the Guru. He protested against certain measures of the Emperor and encouraged Kashmiri Hindus to resist these. He was beheaded for upholding the principle of freedom of conscience on order of Emperor Aurangzeb. Thus he gave his head but not his faith as he was offered the choice between death and conversion.

Guru Gobind Singh (1675-1708), the tenth and last guru was the son and successor of Guru Tegh Bahādur. He was one of the most remarkable personalities in Indian history. He knew many languages and was a scholar of Sanskrit and Persian and a military genius. He created the Khālsā Order. Those who accepted his new form of baptism were known as the Khālsā (pure) and were given the appelation of Singh (lion). An Afghan fanatic stabbed him to death, towards the end of 1708, at Nander on the banks of the river Godavari. The cruelty with which the Sikhs and Hindus were treated by the rulers turned them, under the tenth guru, Guru Gobind Singh, from a band of religious devotees into a chosen religious and military commonwealth of Khālsā. The Sikh owes his excellence as a soldier to his own hardihood of character.

Towards the close of the eighteenth century, the Sikhs became dominant and their influence extended from the Kara-Kuram mountains to the plains of Sind, and from Peshawar to Delhi. Most of the Sikhs in India live in the Panjāb. Before 1947 the State of Panjab or the land of five rivers was the country enclosed and watered by Jhelum, Chenāb, Rābi, Beās and Sutlej, but now only three rivers (Rāvi, Beās, and Sutlej) flow through the Indian Panjāb. The State is bounded on the north by Jammu and Kashmir, on the west by West Pakistan, on the south by Rājasthan and Haryāna, and the east by Himāchal Pradesh. Area of the State: 50,362 sq. kms.; population of the State (1991 census): 20,190,795; sex ratio: 929 females per 1000 males approximately; literacy rate 57.14 per cent (63.8 for males and 39.42 for females approximately). There are 12,188 inhabited villages and 108 towns in the Panjāb. The main language is Panjābi and the capital is Chandigarh. Panjabis comprise less than two and a half per cent of India's population. The Sikhs have contributed a lot to the success of Panjāb, and are renowned for hard work, great courage, mechanical ability and enterprise.

A joint literary production, in spite of its many advantages, is likely to suffer from some defects. The authors have sought to minimise these as far as possible

by discussions and scrutiny of the contents of each article. How far we have been able to avoid the imperfections that are supposed to occur in a work of this kind, it is for others to judge. In spite of all efforts to make this reference work as exhaustive as possible, it does not claim to be completely up-to-date or perfect. In fact, no reference work of this nature can ever make such a claim. The authors are satisfied with the comprehensiveness and practical utility of this work and hope that a good beginning has been made, and that a basis has been laid on which a greater and more worthy structure may hereafter be raised.

It has not been possible to maintain complete uniformity in the spellings of proper names, etc., as people spell their names differently. The safest solution was to retain the spellings of proper names and place names as found in the books. For transliteration of oriental names, etc., we have used the phonetic transcription without any diacritics except for the long letter *ā* as in *Akāl*.

The authors are most grateful to those who took the trouble to read the manuscript and offer their comments.

I would like particularly to thank my son, Rahul Dogra, and the late K.L. Sharma (ex-Joint Director of News, AIR, New Delhi, and Chief of Bureau, INFA), and my wife for reading my part of the manuscript and making useful comments.

Suggestions for improvement will be welcomed, and I would like to thank in advance all those who would care to make them.

R.C. DOGRA

A

Ā, a

The long *Ā, a* with which singers begin their rāga.

Abhīch

According to Indian astrology *'Abhīch'* is the name of a certain conjunction of planets which is regarded as auspicious by the Hindus. On this day, Hindus take a bath in one of the holy rivers. On this festive day, which fell on January 14, 1553 Guru Amardās visited Kurukshetra to enlighten the people on spiritual matters, as a lot of pilgrims had gathered there. There is a reference to the *Abhīch* festival in a hymn of Guru Rāmdās on page 1116 of the *Guru Granth Sāhib*. He wrote that the sight of the Guru is more blessed and blissful than a bath on this festival, which is also called *'Abhijit'*.

Abdhut/Audhut/Avadhut

A kind of Hindu devotee who worships Shiva, neglects the ceremonies of religion, and goes naked, with the body besmeared with ashes.

Guru Nānak defines the Abdhut as a person who renounces vice and is imbued with the Holy Name. Such a person not only liberates himself from the chain of transmigration and thus is linked to God, but also enables others to attain the same God. (*Adi Granth*, p. 877)

Achal Sāhib (Shrine in Batālā)

Guru Nānak travelled widely in India and also went to Sri Lanka, Mecca and Tibet to propagate the Divine message and finally settled in Kartārpur. In 1530, at the age of 61, he moved out again on a short trip, and on the occasion of the Shivrātri festival visited a place about seven kilometres from Batālā, known as

Achal and famous then for its Shiva Temple. Gurudwāra Achal Sāhib commemorates the visit.

On arrival there, Guru Nānak became the centre of attention of everyone. The Yogis and Siddhas, feeling jealous, wanted to measure their prowess with him. According to the legend, they performed various miracles with black magic, one of them becoming a tiger, another a snake, a third a bird and so on. Guru Nānak told them that their yogic powers were of no use and that he had no other miracle except the "True Name". There was a long discussion between the Guru and the leader of the Yogis and the Yogis were told that all the Yogic powers would be in vain without the glory of the True Name and the love of and grace of God.

The leader of the Yogis Bhangar Nāth asked Guru Nānak many questions which were answered and are recorded in the *Granth Sāhib* (p. 938).

Achint

Carefree, effortless, spontaneous, natural.

Acrostic

At the age of seven Guru Nānak went to school and the schoolmaster wrote the alphabet on a wooden tablet for Nānak. After just one day Nānak copied the alphabet from memory and made an acrostic on the alphabet. The acrostic called the *Patti* or tablet in the Rāg Asā, is as follows:

The One Lord who created the world is the Lord of all.

Fortunate is their advent into the world, whose hearts remain attached to God's service.

O foolish man who have thou forgotten him?

When you adjusted thine account, my friend, thou shalt be deemed educated.

The Primal Being is the Giver; He alone is true. No account shall be due by the pious man who understandeth by means of those letter.

Adam

i. Adam, the very first man was created by God in his own image, according to the Bible and Koran. He created Eve from one of Adam's ribs, and placed them both in the Garden of Eden. Seduced by Satan, they ate the fruit forbidden to them by God and as such were expelled and cursed that their descendants would have to work for a living and be subjected to death.

ii. Name of Bhāi Bhagtu's father who was a devotee of Guru Rām Dās.

Adh-Ātmī

Adh-ātmī means one who works according to the dictates of his soul or conscience, hence a holy or saintly person.

Addiau

Fees and presents, given to priests, musicians, etc.

Adesh

The ordinary salutation of *Jogis.* The word *Adesh* is derived from *Ādi,* first and *Ish* or *Ishwar,* God. This sort of salutation, Guru Nānak said, should only be offered to God.

Adhiārā

An arrangement, by which the profits of cultivation or cattle-rearing are devoted equally between the person who furnishes the land or stock and the labourer.

Adharwanjā

Usually in villages—the tying of one end of a sheet round the waist, and throwing the other end over the shoulder, a common preliminary cooking practice among Hindu and some Sikh village women.

Ādi Granth/Guru Granth Sāhib and its Contributors

The Guru *Granth Sāhib* is known to all the Hindus and Sikhs, but there are not many who understand the nature of its contents.

Its teaching is to the general purport that God is to be worshipped in spirit and in truth, with little reference to particular forms, and that salvation is unattainable without grace, faith, and good work.

The *Ādi Granth,* or the first book, comprises, first, the writings attributed to Nānak, and the succeeding teachers of the Sikh faith up to the ninth Guru (Tegh Bahadur), omitting the sixth, seventh and eighth, but with perhaps some additions and alterations by Guru Gobind Singh. Secondly, the compositions of certain *bhagats* or saints, mostly sectarian Hindus, and who are usually given as sixteen in number. Thirdly, the verses of certain 'Bhats' or rhapsodists, followers of Nānak and some of his successors. The numbers, and even the names of the *'bhagats'* or saints, are not always the same in copies of the *Granth;* and thus modern compilers or copyists have assumed to themselves the power of rejecting or sanctioning particular writings. To the sixteen *bhagats* are usually added two

Doms or chanters, who recited before Arjan, and who caught some of his spirit; and a Rababi, or player upon a stringed instrument, who became similarly inspired.

The *Ādi Granth (Guru Granth Sāhib)* was compiled by Guru Arjan (the fifth Guru), who dictated it to Bhāi Gur Dās (died ad 1629). He was the first cousin of the mother of Guru Arjan. The *Granth* has subsequently received a few additions at the hands of Guru Arjan's successors.

The *Granth* is written wholly in verse; but the forms of versification are numerous. The language used is rather the Hindi of Upper India generally, than the particular dialect of the Panjab; but some portions, specially of the last section, are composed in Sanskrit. The written character is nevertheless throughout in Gurmukhi script.

The *Granth* usually forms a quarto volume of about 1430 pages, each page containing about 27 lines, and each line containing about 35 letters.

Contents of the Adi Granth

1. The *Japji (Jap),* called also *Mul Mantr,* is the special prayer of initiation of the Guru. It occupies about seven pages and consists of 40 *slokas,* called Pauri, of irregular lengths, some of two, and some of several lines. It means literally, the remembrancer or admonisher, from *Jap,* to remember. It was written by Nānak and is believed to have been directed by him to be repeated each morning, as every pious Sikh now does. The mode of composition implies the presence of a questioner and an answer, and the Sikhs believe the questioner to have been the disciple, Angad.
2. *Sodar Rah Ras,* the evening prayer of the Sikhs. It occupies about $3^1/_2$ pages, and it was composed by Nānak, but has additions by Guru Rāmdās and Guru Arjan, and some, it is said, by Guru Gobind Singh. The additions attributed to Guru Gobind Singh are, however, more frequently given when the *Rah Ras* forms a separate pamphlet or book. *Sodar* a particular kind of verse; *Rah,* administer; and Ras the expression used for the play or recitative of Krishna.
3. *Kiriti Sohila.* A prayer repeated before going to rest. It occupies a page and a line or two more. It was composed by Nānak, but has additions by Guru Rāmdās and Guru Arjan, and one verse is attributed to Guru Gobind Singh. Kiriti is from Sanskrit *Kirti,* to praise, to celebrate, and 'Sohila', a marriage song, is a song of rejoicing.
4. The next portion of the *Granth* is divided into thirty-one sections, known by their distinguishing forms of verse, as follows:

(1) *Sri Rāg*, (2) *Maja*, (3) *Gauri*, (4) *Āsā*, (5) *Gujri*, (6) *Dev Gandhāri*, (7) *Bihagra*, (8) *Wad Hans*, (9) *Sorath (or Sort)*, (10) *Dhanasri*, (11) *Jait Sri*, (12) *Todi*, (13) *Bairari*, (14) *Tailang*, (15) *Sudhi*, (16) *Bilwal*, (17) *Gaund*, (18) Rām *Kali*, (19) *Nat Narayan*, (20) *Mali Gaura*, (21) *Maru*, (22) *Tukhari*, (23) *Kedara*, (24) *Bhairon*, (25) *Basant*, (26) *Sarang*, (27) *Malhār*, (28) *Kanhra*, (29) *Kalian*, (30) *Parbhāti (Patbhāti)*, (31) Jai Jaiwanti.

The whole occupies about 1339 pages and is by far the greater portion of the entire *Granth*. Each subdivision is the composition of one or more Gurus, or of one or more *bhagats* or holy men, or of a Guru with or without the aid of a *bhagat*.

The hymns of the Gurus and saints are not arranged in the holy book according to their authors, but according to thirty-one ragas or musical measures to which they were composed. The first nine Gurus adopted the name Nānak as their *nom de plume*, and their compositions are distinguished by *Mohallās* (wives of the Lord). The Gurus regarded themselves as wives of the Lord. Thus the compositions of Guru Nānak are styled *Mohallā* one; the compositions of Guru Angad, the second *Mohallā* the compositions of Guru Amardās, the third *Mohallā*, and so on. After the hymns of the Gurus are found the hymns of the *bhagats* (saints) under their several musical measures.

Guru Gobind Singh added 115 hymns of his father (Guru Tegh Bahadur) in the new recension prepared by him because the original copy of the *Ādi Granth* was in the possession of Dhirma (brother of the seventh Guru, Guru Har Rai), who was reluctant to part with it. The new copy of the *Ādi Granth* was prepared at *Damdamā* Sāhib in 1706. Before his death, Guru Gobind Singh conferred "Gurudom" on the scripture at Nander in 1708 and named it *"Guru Granth Sāhib"*.

Ādi Granth or Guru Granth Sahib and Its Contributors

Sikh Gurus	*Number of Hymns, Pauris and Shlokas*	*Date of bith*
Guru Nānak	947 Hymns Pauris & Shlokas	Nankana (Talwandi) Pakistan. 1469 AD
Guru Angad Dev	63 Shlokas	Sarai matta (Pb.)
Guru Amar Dās	869 Hymns Pauris & Shlokas	Basarke (Pb.) 1479 AD
Guru Rām Dās	638 Hymns Pauris & Shlokas	Lahore (Pakistan) 1479 AD
Guru Arjan Dev	2312 Hymns Pauris & Shlokas	Gobindwal (Pb.) 1563 AD
Guru Tegh Bahādur	115 Hymns & Shlokas	Amritsar (Pb.) 1622 AD

Pre-Nānak Saints	*Number of Hymns*	*Date of birth*
Jaidev (Brahman)	2 Hymns	Bengal, 1170, AD.
Sheikh Farid (Pir)	4 Hymns & 130 Shlokas	Panjab 1173 AD
Namdev (Chhima)	62 Hymns	Maharashtra 1270 AD
Trilochan (Brahman)	5 Hymns	Maharashtra 1267 AD
Parmanand	1 Hymn	Maharashtra
Sadhna (Butcher)	1 Hymn	Sind
Beri	3 Hymns	Not known
Ramananda (Reformer)	1 Hymn	U.P.
Dhanna (Jat)	4 Hymns	Rajasthan
Pipa (Jogi)	1 Hymns	Gagaraungarh
Sain (Barber)	1 Hymn	Not known
Kabir (Reformer)	534 Hymns	Behares 1398 AD
Ravidas (Chamār)	41 Hymns	1430 AD
Saints or poets who lived during the time of the Gurus		
Bhikān	2 Hymns	
Sur Dās	2 Hymns	
Sundar	6 Pauris	
Mardāna	3 Shlokas	
Kal	46 Savaiyas and 3 Sorathas	
Kalshar	4 Savaiyyas	
Tar	1 Savaiyyas	
Jalap	4 Savaiyyas	
Jal	1 Savaiyyas	
Kirnt	8 Savaiyyas	
Sal	3 Savaiyyas	
Bhal	1 Savaiyyas	
Nal	6 Savaiyyas	
Bhikha	2 Savaiyyas	
Jalan	1 Savaiyyas	
Das	7 Savaiyyas	3 Rad & 4 Tholnay
Gayand	5 Savaiyyas	
Sewak	7 Savaiyyas	
Mathura	10 Savaiyyas	
Bal	5 Savaiyyas	
Harbans	2 Savaiyyas	
Dalwant & Satta	1 Var containg 8 Pauris	

5. *The Bhog.* In Sanskrit it means to enjoy or partake of something, but is commonly used to denote the conclusion of any sacred writings of Nānak and Arjan, of Kabir, Shāh Farid, and other reformers. It contains the compositions of nine Bhats, or rhapsodists who attached themselves to Guru Amardās, Guru Ramdās and Guru Arjan.

The Bhog commences with 4 *sloks* in Sanskrit by Nānak, which are followed by 67 Sanskrit *sloks* in one metre by Guru Arjan, and then by 24 in another metre by the same Guru. There are also 23 *sloks* in Panjabi by Guru Arjan which contain praises of Amritsar. These are soon followed by 243 *sloks* by Kabir, and 130 by Shāh Farid, and others, containing some sayings of Guru Arjan, and so on to the end.

The nine *Bhats* who contributed 123 Sabad etc. to the *Bhog* are named as follows:

1. Bhikhā, a follower of Guru Amardās
2. Kal, a follower of Guru Ramdās
3. Kal Shar
4. Jalap, a follower of Guru Arjan
5. Sal, a follower of Guru Arjan
6. Nal
7. Mathura
8. Bhal
9. Kirat

The names are evidently fanciful, and perhaps fictitious; in the book called the *Guru Bilas,* only eight Bhats are enumerated, and all the names, except Bal, are different from those in the *Granth.*

Supplement to the Granth

6. *Bhog ki Bāni,* or Epilogue of the Conclusion. It comprises about seven pages and contains, first, some preliminary *sloks,* called *'Slok Mahla Pahla',* of Hymn of the first Guru; secondly, Nānak's admonition to *Malhar Raga;* thirdly, the *'Ratan Mala'* of Nānak, that is, the Rosary of Jewels, or string of religious worthies, which simply shows, however, what should be the true characteristics or qualities of religious devotees; and fourthly, the *'Hakikat',* or Circumstances of Sivnab, Rājā of Ceylon, with reference to a *'Pothi'* or sacred writing known as *"Purān Sangli".* This last is said to have been composed by one Bhāi Bhannu in the time of Guru Gobind.

The *Ratan Māla* is said to have been originally written in Turki, or to have been abstracted from a Turki original.

It is generally agreed that there were the following recensions of the *Adi Granth:*

1. The first compiled by Guru Arjan was installed in Amritsar in AD 1504. Bābā Budda was the first high priest. It is said to be in the possession of the Sodhis of Kartarpur in the Panjab.
2. The second recension which is called Bhāi *Bāno Kī Bīr* had two additional hymns—one by Surdās and the other by Mirā Bāi and several poems after Mandnvani. Guru Arjan did not approve of it and called it *Khari Bir,* which is still in the possession of the descendants of Bhāi Bāno.

Ādi Granth and the Dasam Granth: Comparison

Similarity

Both believe in one Supreme Being, a personal God, merciful and kind.

Both believe that God is all-pervading, unborn, formless, timeless.

Both lay emphasis on meditation and repetition of the Name to achieve salvation.

Both believe in the law of *Karma* and transmigration of soul.

Both have faith in Sach Khand.

Both emphasise on the devotion to the Guru, who is a perfect man, but not God.

Both rely on casteless and classless society, and equality between man and woman.

Both are in poetry form and in Gurumukhi script.

Difference

The main difference between the two is that of object. The *Ādi Granth* aims at gaining peace of mind and complete surrender to God. The *Dasam Granth* believes in a holy war *(dharam yudh)* against tyranny and fanaticism.

God of the *Ādi Granth* is the God of Truth. God of the *Dasam Granth* is the God of Justice, ready to strike at the tyrant, autocrat and the despot.

The *Adi Granth* is full of devotion, meditation, grace of Guru and God. The *Dasam Granth* depicts scenes of battles, arms and weapons, intrigues of women.

Ādi Granth or Guru Granth Sāhib—installation

The tenth and the last Guru Gobind Singh instructed his followers that after

him, the holy *Granth,* as the voice of the Gurus, was to be respected as the Guru himself. The Holy Book is kept wrapped in a fine cloth, in any room which is reserved for praying only. An altar is improvised by placing a small bed on a wooden *divān,* under a canopy. The Holy Book, the *Guru Granth Sāhib,* is brought in with all reverence. Everyone rises to acknowledge it. It is placed on the bed and it is unwrapped, and its wrappings are arranged round it in a proper order, then the book is opened and read. The Sikh who opens and reads it is called the *Granthi.*

Adultery

The sixth, seventh, and eighth Gurus have left no written memorials of their teachings. It, therefore, appears fitting at this stage to give the analysis of the tenets of the Sikh religion which is contained in the *Vārs* (songs of praise) of Bhāi *Gurdās,* who was a contemporary of the fourth, fifth, and sixth Gurus, and who was acquainted with them and their contemporaries, especially Bhāi Budhā, an aged Sikh who had survived from the time of Guru Nānak. *Gurdās's Vārs* are forty in number. Each *Vār* is divided into a varying number of *pauris* (stanzas), and each *pauri* contains between five and ten lines. In one of the *Vars* he says that:

> Adultery is forbidden and a man who hath one wife is contented and calleth another's wife his daughter or his sister. To covet another man's property is forbidden to a Sikh, as the swine is to a Muslim.

Once Guru Gobind Singh was questioned on the subject of marriage relations, the Guru uttered the following words:

> When I received understanding, my father Guru Tegh Bahadur gave me this instruction, 'O son, as long as there is life in thy body, make this thy sacred duty ever to love thine own wife more and more. Approach not another woman's couch either by mistake or even in a dream. Know that the love of another's wife is as a sharp dagger'.
>
> Believe me, death entereth the body by making love to another's wife. They who think it great cleverness to enjoy another's wife, shall in the end die the death of dogs.

The *Rahatnāmas* and *Rahat-Maryāda* issued by the Shromani Gurdwārā Parbandhak Committee specifically forbids any illicit sex by a Sikh male or female under any circumstances. An Amritdhari Sikh who commits adultery or sexual misconduct becomes an apostate and has to receive punishment and then be baptised with *amrit* again. Similarly, rape is a serious and unforgivable sin.

Aesthetics

Aesthetics is the study of beauty and what is pleasing and the ways of 'creating and appreciating beautiful things,. Beauty was regarded as a trap of worldliness and a hindrance to the path of saintliness.

In secular writing, the creation of beauty was the basic aim. In architecture, sculpture, painting and minor arts, beauty was a matter of proportion, suggestion and gracefulness. In music, it expressed itself in sweetness, harmony and ornamentation. In poetry, alliteration, imagery and adornment increased its appeal. (See also Sikh Aesthetics)

Agan

Agan means fire. The word is often used for wrath, but Guru Nānak has more often weighed against avarice or covetousness than against wrath, and perhaps it is the former that is taken as a special attribute of this degenerate age.

Agast

A thing formed of paper, somewhat like an umbrella, and turned constantly over the head of a bridegroom, as part of the marriage ceremony.

Agriculture

Nānak did not like to work for collecting money, and this became a serious source of anxiety to his parents. Nānak's father wanted him to undertake cultivation of land and asked him to turn his attention to agriculture. Nānak replied:

> Make thy body the field, good works, the seed, irrigate with God's name;
> Make thy heart the cultivator; God will germinate in thy heart, and thou shalt thus obtain the dignity of *Nirvān.*

Nānak worked as a farmer after completing his missionary tours.

Agyān

Agyān means ignorance, lack of knowledge, deficiency in spiritual lore. According to Sikhism, man's ignorance of his spiritual nature and the divine spark within him, makes him drift to evil ways and often wastes away his life in pursuing worthless objects and illusory goals.

Ahalyā

She was the wife of Rishi Gautama, and was a very beautiful woman. In the *Ramāyana* it is stated that she was the first woman made by Brahma, and that he

gave her to Gautama. Due to a misunderstanding, Gautama made her into a stone. She was restored to her natural state by the touch of Rāmā's foot, and reconciled to her husband. She got rid of the cycle of transmigration and was taken to heaven.

Ahankār

Ahankār means self-conceit, pride, vanity. It includes the expression of 'haumai' or ego in different forms. Self-superiority or the arrogance arising out of wealth, beauty, power or learning inflates the ego and thus isolates man from human beings. Humility is the anti-dote to the poison of egoism. *Ahankār* is one of the five important vices according to Hindu/Sikh faith. In the *Guru Granth Sāhib,* Shaikh Farid writes:

> Those who feel proud of their positions, wealth and faith go empty-handed from the world like hilly mounds which cannot retain rain water. (*GGS,* p. 1383)

Āhinsa

Āhinsa in Hinduism and Buddhism means non-injury to life.

Kabir upheld the doctrine of *Āhinsa* or the non-destruction of life, which extended even to that of flowers. Some Sikh Gurus, in certain cases, allowed the use of animal flesh as food.

Beni, a *bhagat* (saint) who contributed to the *Guru Granth Sāhib,* was a Vaishnav to whom all meat was forbidden. He says, "under the pretext of it being a sacrifice, man tasteth meat as if it were ambrosia, though it is a poison; then the five evil passions appear and torture him."

In the early twentieth century, Mahātmā Gāndhi raised the banner of non-violence to get rid of British rule in India. He advocated the application of the law of love to all spheres of human activity (domestic, social, economic, political, religious). The Sikh Gurus generally recommended *āhinsa* in thought, word and deed. However, they allowed the use of arms in special circumstances for resistance to injustice, oppression or wickedness. Guru Hargobind Singh and Guru Gobind Singh fought wars in defence of human values and basic human rights.

Ahmed Shah Abdali, Durani

Ahmed Shah Abdali became the King of Afghanistan in 1748. He attacked India nine times and looted the cities and put the inhabitants to the sword. His first attack on India took place in 1748. The Sikhs used guerilla tactics and

harassed his army. Ahmed Shah defeated the Maratha Army in the Battle of Panipat in 1761, but allowed the Delhi ruler to continue his rule of what remained of the Moghul empire. In one of his attacks in 1762, he decided to take his revenge on the Sikhs. It is said that he attacked over 30,000 Sikhs near Kup Rahira and massacred them. This genocide is called *Wadā Ghallughārā* (the great holocaust). This brought the Sikh chieftains together under the banner of Dal Khalsa, formed earlier by Jassa Singh Ahluwalia. The 12 Sikh *missals* (confederacies) conquered parts of the Panjab and gave the subjects protection under the *"Rākhi"* system. Ahmed Shah Abdali died in 1773. (See Wadā Ghallughārā)

Āi

This word has different meanings, depending on the context:

1. Name of a female Yogi who started her own sect which worships goddess Durgā.
2. One of the 12 sects of Yogis: Guru Nānak refers to it in 'Japji': To be an *Aī*-Panthi, one should be friendly to all (*Pauri* 28).
3. *Māyā* or Laxmi (Goddess of Wealth)

Ajai

He was one of the kings of the Sun dynasty, and was the grandfather of Lord Rāma. One day a holy person approached him for some alms while he was in his stable. He gave him some horse dung instead of alms. Later he repented and cried for his act of foolishness. Another story is that Ajai married Indumati, sister of Raja Bhoj of Vidharbha. One day when hunting he dipped a cloth in the blood of a deer which he had shot, and in order to test his wife's affection, sent it to her with a dying message that he had been killed in the hunting field. She believed the messenger and cremated herself at once. On returning home the King was so much overcome with grief and sorrow, that he renounced the world and became an ascetic. He did not like begging and, therefore, he wept when he had to beg for alms. These elements have been hinted at in the Holy Granth.

Ajāmal

The story of Ajāmal of Kanauj (UP) is related in *Bhāgwad Purān.* He was a Brahman, but he fell in love with a slave and married her. He had ten sons from her. When the tenth child was born, he named him "Nārāyan" which means God Vishnu. On his death-bed he continued to remember his son and uttered "Narayan" again and again; the result was that he was liberated from the cycle of

birth and death. Guru Rāmdās has referred to this story *(GGS,* p. 981) and also Guru Tegh Bahādur *(GGS,* p. 902). Bhāi Gurdās had emphasised the need of God's Grace through this story. *(Var,* 10-20)

Ajapa-Jap

Remembrance of the Holy Name without any material or physical aid is called *Ajapa-jap.* Neither the tongue nor the rosary is to be used. It is the remembrance of God with inner devotion; to live in the presence of God without any formality of dress or utterance of any formal *mantra.* The final stage of meditation is the realisation of the presence of God automatically and at any place and at all times. Such being-in-tune with the infinite is the quality of a God-oriented person.

Ajgar

Literally it means goat-eater. *Aj* means goat and *gar* means eater. A kind of large snake who circles round his victim and thus suffocates him to death.

It also means anything big or huge or a dragon.

Ajit Singh, Bābā

Ajit Singh was the eldest son of Guru Gobind Singh and his wife Sundri. He was born at Anandpur on November 9, 1686. He was an expert in martial arts in his boyhood. He won martyrdom in the battle of Cham Kaur in December 1704.

Ajraiel

Ajraiel is the angel of death, who delivers the summons of death to those whose lives are to end. According to an ancient story when God created Ajraiel, he kept him hidden; other angels wanted to see him. God revealed his presence, with the result that they fell asleep for a thousand years.

According to Muslim mythology, Ajraiel is the angel of death. Hindus call him "Yam-rājā", the god of the dead. He is said to be very cruel and ruthless. He is said to crush human beings like linseeds in a crusher. (*GGS,* p. 315) Saintly people are not afraid of the messenger of death.

Ajūni

Ajūni means not subject to birth and death. The word is derived from the word "Yuni" which means Birth or transmigration. God is called "Ajoni", for everyone else is subject to birth and death: "God has no father and no mother: He is born of none". *(GGS,* p. 547)

According to Sikhism, God is Eternal, Immortal. God may send His

messengers or prophets, but He himself does not assume a human form. God is not subject to incarnation and also to time, because He is free from past, present and future.

Akāl

Not subject to death, applied to God who is not subject to birth and death. He is Timeless. *Akāl Bunggā* (*pavilion* of immortality). A place of the sixth Guru of the Sikhs at Amritsar opposite the entrance to the Golden Temple, where the *Pahul* the Sikh rite of baptism is administered to converts.

Akālan

An immortal one. A female devotee of the Akāli class.

Akāl Takht, Amritsar

Akāl Takht (eternal throne or seat of temporal authority) is one of the five Sikh shrines of great importance to the Sikhs. These are thrones or seats of religious authority where decisions of far-reaching importance concerning the Sikhs can be taken. The Akāl Takht is concerned with Guru Hargobind, the other four are connected with Guru Gobind Singh. It is the oldest of the five Takhts. Its foundation stone was laid down by Guru Hargobind in 1608. It is said that at the Tilak ceremony instead of wearing the usual *Seli* (a woollen cord) round the neck or twisted round the head, the Guru said that he would like to be presented with two swords, one to symbolise spiritual power and the other temporal. He told his followers to carry weapons and be proficient in horse riding. The flag post fixed in the open space between the Akāl Takht and the Golden Temple displays two crossed swords and a Chakra (wheel) denoting the continuity of life. Guru Hargobind usually met the congregations there and instructed them in the ways of God.

Like the Golden Temple, the Akāl Takht was also destroyed by the Afghan rulers more than once, but was rebuilt by the Sikhs every time it was destroyed. The shrine also suffered damage during the military operation in the Golden Temple in 1984. It was later restored. The present building of the Akāl Takht was originally built during the eighteenth century. It is a beautiful building and has five storeys. After the completion of the ground floor in 1774, the rest of the building was built during the reign of Maharaja Ranjit Singh. The Akāl Takht is larger than any of the thrones built by the Mughal Emperors at Agra or Delhi. The main floor of the building is artistically decorated. Some weapons used by the Sikh Gurus (Guru Hargobind, Guru Gobind Singh) and prominent Sikhs

(Bābā *Buddā,* Bābā Dip Singh Shahid, Bābā Gurbakhsh Singh and Bābā Nand Singh) are kept where Guru Hargobind used to sit.

The shrine also has some beautiful jewellery donated to the temple by the Sikh rulers and the jewellery is exhibited on special occasions.

The Akāl Takht is managed by the Jathedar with the help of the General Committee of the Shiromani Gurdwārā Prabandhak Committee. The Takht is the supreme authority in religious matters. All other Takhts and Sikh organisations are bound to accept its decisions or risk ex-communication. A robe of honour *(saropa)* conferred at the Golden Temple or Akāl Takht is a highly prised distinction for service to the Sikh community. In one of the rooms *(Kothā* Sāhib*)* of this shrine, *Sri Guru Granth Sāhib* is ceremoniously kept for the night and taken to Harimandir Sāhib (Golden Temple) every morning. The mode of worship and ceremonial practices observed at the Takht conform to the practice at the Golden Temple.

Akāli

The Akālis or Nihang owe their origin to the patronage of Guru Gobind Singh. The Akālis means immortals, as they are the followers of the Akāl Purkh (immortal God). The usual account of their origin is that Guru Gobind Singh (tenth Guru) seeing his infant son playing before him with his turban peaked in the fashion now adopted by the Akālis blessed his son and instituted a sect which would follow the same custom.

The Akālis differ from all the other orders in being a militant organisation. Some wear a yellow turban beneath the blue one, so as to show a yellow band across the forchead. The story goes that a Khatri of Delhi (and Lal, author of the *Zindaginămā)* desired to see the Guru in yellow, and Guru Gobind Singh gratified his wish. Many Sikhs wear the yellow turban at the Basant Panchami (festival).Once Bhai Gurdas (first cousin of the mother of Guru Arjan-died 1629) said:

Siah, sufed, jo pahne,
Surkh, zarde, soi Gurbhai.

It means that all the Sikhs are Guru Bhai (Pupils or followers of the Sikh Gurus), and it does not matter whether they wear dark-blue clothes like the Akali Sikhs or white like the Nirmalas or red like the *Udāsis.* (See also under the names of these sects.)

The term *'Akāli'* is said to be derived from Akāli Purusha (worshipper of the eternal), that is God, and *Akāli* is simply 'God's worshipper'. The Akālis wear blue-chequered dresses, and bangles or bracelets of steel round their wrists,

quoits of steel in their lofty conical blue turbans, together with miniature daggers, knives, and an iron chain. They still pride themselves upon the purity with which they preserve the original ordinance of their religion and bear in their memories the ancient glory of the Sikhs. An Akāli who wishes to imply that he is alone will say that he is with 125,000 *Khālsa,* or that he alone is equivalent to 125,000 people *(sawā lakh).*

In their military capacity the Akālis were called Nihangs, and played a considerable part in the Sikh history forming the Shahids (martyrs). The Akāli headquarters are the *Akāl Bungā* at Amritsar, where they assumed the direction of religious ceremonies and the duty of involving the *Gurumattā;* they laid claim to exercise a general leadership of the Khālsā. They were dreaded by the Sikh chiefs, from whom they often levied contributions by force. Mahārājā Ranjit Singh of the Panjāb, after 1823, did much to reduce their power, and the order lost its importance. The Akālis are celibate. They do not eat meat or partake of spirits, as other Sikhs do, but consume inordinate quantities of *bhang* (hemp).

Akāli Dal

It is a politico-religious party of a section of the Sikhs. It aims at maintaining the separate identity of the Sikh community and the establishment within the Indian Union of a Panjābi Subā (State) as a homeland for the Sikhs, and adoption of the Gurmukhi language as a State language for the Panjābi State. The party was founded in 1920 and took an active part in the struggle for Indian independence and for the formation of States on a linguistic basis. It merged with the Congress from October 1958 to 1962, but contested the 1962 Panjāb State Assembly elections as an independent party. The Akāli Dal party became the strongest in the Panjāb in 1969, when it formed a Panjāb coalition Ministry with the Jan Sangh until 1970, then ruling alone until 1971.

In the 1972 State elections it was defeated by the Congress, but in the State elections of June 1977, it won 58 out of 117 seats in the State Assembly, and formed a coalition government with the Janata Party and the Communist Party of India (Marxist). However in the May 1980 elections to the Legislative Assembly the Akāli Dal retained only 37 seats, and a Congress-I Ministry subsequently took office.

In 1981 Akāli Dal launched a campaign for an autonomous State of Panjāb with some other religious demands.

The party has many different factions through much of its existence and its various factions have taken divergent stands in respect of collaboration, not excluding merger, with the Congress party. In secular India the party cannot hope

to have political pull outside Panjāb, and it cannot even claim the support of the majority of the Sikh electorate.

The original party stands for non-violence, a peaceful national and international co-operation and aid to the poor. It is opposed to all exploitation among men and between nations.

Akāl Ustat

Literally, *Akāl Ustat* means praise of the Timeless God. This poetic composition of Guru Gobind Singh contains 272 verses lauding the various aspects of the Supreme Reality, and the means of man's realising Him. Perhaps this collection of poems containing 12 types of metrical forms like *Swayas, Kabits, Dohya, Chaupai,* etc. were written at different times and then brought together to present a common theme. The Guru seeks the protection of God for the entire human race, for, "All men are the same and equal, though they appear different on account of various factors". These are the climatic environments and cultural traditions, etc. The Guru points out the absurdity of various prevalent rituals and austerities, for they are futile and bring one no way nearer to God. *The Tav Parsad Swaivay,* which consist of ten quatrains forms a part of this composition.

Akāsh-Bāni/Vāni

It means utterance of God or some angel or deity, generally known as Revelation. In Sikhism, it means the thought or feeling arising in a devotee when he is spiritually blessed. It may also be regarded as God's command to a spiritual person.

Akbar and The Gurus

Emperor Akbar, who ruled India from 1556 to 1605 was a wise and religious monarch. He was the founder of a new religion—*Din-i-Ilāhi* (Religion of God)—which, however, did not spread. He held discussions with different religious leaders. In 1666 when some people led by Gond Khatri filed a complaint against Guru Amardas for introducing egalitarian practises in Sikhism, the Emperor dismissed the complaint after he was convinced by Bhāi Jethā, the Guru's son-in-law. Later Emperor Akbar visited Goindwal and took food in the Guru's *langar* and also discussed matters of common interest with Guru Amardās.

In 1604 some Muslims complained to Emperor Akbar against the Sikh scripture—the *Ādi Granth*—that it contained derogatory remarks against Islam. It is said that Bhāi Gurdās took the *Guru Granth Sāhib* to the Emperor's camp in

1604 and read out hymns at random as asked by Akbar. The emperor found nothing objectionable and as a mark of respect made an offering of gold coins to the *Guru Granth Sāhib*. Akbar died in 1605.

Akhand Pāth

Akhand Pāth means continuous reading of *Sri Guru Granth Sāhib* by a relay of readers. This generally takes 48 hours. The reading must never be interrupted. It can be held on either occasions of joy or sorrow. It is said that this practice began in the eighteenth century when the Sikhs had to stay away in jungles and isolated places in order to avoid the persecution of tyrannical rulers. Both men and women can participate in the *Akhand Pāth*. If the *Akhand Pāth* is held in a house, the family listens to the *Pāth* at any time and often looks after the comfort of the readers by providing them food and rest. The reader is expected to take a bath and wear clean clothes before taking his turn for the recitation. In Gurdwārā Hazur Sāhib at Nander, *Akhand Pāth* of the *Dasam Granth* is held from time to time. The Sikh *Rahat Maryada* published by the SGPC, Amritsar, lays down the guidelines for the ceremony of *Akhand Pāth*.

Akhar

Letter, word, also instruction or spiritual teaching God-like, Thy Holy Word.

Akhārā

A place for wrestling or fencing or other sports. Guru Angad started some *akhārās* at Khandur. *Akhāra* also means a rest-house or free guest-house run by the *Udāsi* at Prayāg (Allahabad) in 1779. Sādhu Santokhdās also set up an *akhārā* at Hardwar in 1839 for mendicants. Some *Akhāras* are also run by *amritdhāri* Sikhs, and their caretakers usually remain celibate.

Akrur

Akrur was a *Yādava* and an uncle of Krishna. He was the son of Swphalka and Gandini. He is chiefly noted as being the holder of the Syamantaka gem. Kansa planned to kill Krishna, and it was Akrur who took Krishna to Mathura at the request of Kansa. He was confident that no one could harm Krishna.

Alāhuni (mournful song by women)

When a person dies, women cry and often sing songs in chorus in praise of the deceased. There is a lot of pessimism in such songs. Generally professional women used to lead in the singing of mourning-songs. Guru Nānak used this form of poetry and wrote five hymns in Wadhans Rāga. As mentioned in the

Bhāgavad Gita, the Guru believes in the transitory nature of human existence and the inevitability of death. He emphasises the utilisation of life for spiritual enlightenment and salvation (p. 579). The Guru reformed the funeral practice. In place of weeping, he exhorted his followers to accept death as a basic fact and in a spirit of resignation to the Divine Will. Weeping over the death of someone is rejected as a protest against God's will. Birth and death are a part of the human condition, for man's actions determine his next birth. So if one gives up attachment and pride and prays to God for His Grace, he may find the way to salvation.

Alankār

Alankār is the singing of notes (*svaras*) in the melodic phrase of a *rāga*. It can be done in different *laya* (tempo) which may be slow, medium or fast.

Alankār literally means an ornament or decoration. It is the repetition of the musical notes of a *rāga* in a sequential pattern. It evokes the mood and environment of the *rāga*. *Alankār* fall into four categories: Vocalisation which returns to the initial note or Sa, ascending vocalisation, descending vocalisation, consolidated vocalisation using all the three types.

Alā Singh, Rājā

Alā Singh was born in 1691. He was the son of Bhai Rām Singh who was the son of Phul and had taken *Amrit* from the hands of Guru Gobind Singh, along with his five brothers. After the death of Rām Singh, Sardār Alā Singh became the chief of Barnāla region in 1724, with Barnāla as his capital. In 1731, his territory was attacked by the Governor of Jullunder, assisted by the Nawāb of Malerkotla and Governor of Sarhind. Alā Singh sought the help of the Sikhs of Mānjha, and with the help of their leader Deep Singh defeated the Muslim chiefs and killed the Governor of Jullunder.

Soon after this victory, Alā Singh decided to capture the neighbouring areas. In 1745, he accepted the invitation of Ali Mohamed Khan, Governor of Sarhind, to visit Śarhind. As soon as Alā Singh reached there, he was arrested and imprisoned. He escaped after two years and resumed the headship of his State. Alā Singh defeated the Bhattis and annexed their region. In 1752, he extended his empire by annexing the district of Sanawar, which included Patiala. In 1757 he built a small fort called Garhi Sodhiān.

Ahmed Shāh Abdāli defeated the Marathā army in the Battle of Panipat in 1761. On his way back, *Abdāli* conquered Barnala in 1762, but being impressed by Alā Singh's bravery set him free, after taking a big cash contribution from

him. He also warned the Governor of Sarhind not to molest Alā Singh. In 1763, Abdāli transferred Sarhind to him and gave him the title of Rājā. Alā Singh was an able ruler and employed Muslims in senior positions. Lakhia Doger, a Muslim warrior was the commander of Alā Singh's army. Qāzi Noor Mohamed, a contemporary historian wrote: "The Muslims are also in his (Alā Singh's) service and all Hindus are obedient to him."

Alā Singh was a good and simple man. He fed a lot of people by maintaining a free kitchen. He was loved by his subjects for his benevolent rule. He is regarded as the founder of the Patiala State. Literally 'Patiala' means the territory of Alā. He died in 1765 and was succeeded by his grandson, Amar Singh.

Alāp

The unfolding of the pattern of a *rāga* through words like A, Re Na with emphasis of sonant and consonant notes is called alāp. The *alāp* is essential for the training of the voice. The rhythm is inherent in *alāp.* However, the improvisation does not take a fixed pattern. The singer displays his virtuosity and the depth of *rāga* both in melody and rhythm. It can be split up into parts. *Alāp* is slow in its movement and sticks to its rhythmic parts. The *alāp* enables the singer to shape the *rāga* according to his own talent.

Alif Khān

During the absence of the Emperor Aurangzeb in South India, Miān Khān was the viceroy of Jammu. He sent his commander-in-chief, Alif Khān to levy tribute on Kripāl (Rājā of Kāngrā), Kesari Chand (Rājā of Jaswāl), and other hill chiefs. Rājā Bhim Chand of Bilaspur was the greatest of all the hill chiefs. Alif Khān told Rājā Bhim Chand ' to either pay me suitable tribute, or contend with me in arms'. Rājā Bhim Chand replied that he would rather defend himself than pay tribute. In the meantime he asked the help of Guru Gobind Singh who offered to fight on his side and told him not to pay any tribute. With the Guru's help he made Alif Khān and the troops of his allies flee. Later on Guru Gobind Singh met Alif Khān on the battlefield and the latter ran away seeing the Guru in the company of Saiyad Beg (Muhammadan General) who later remained with the Guru as a trusted and powerful ally.

Alim Rāgmāla

A Muhammadan poet called Alim born in A.H. 991 (AD 1538) wrote a work in 353 stanzas, generally between four and six lines each, called the 'Mādhava Nal Sangit', which purports to be an account of the loves of Madhava Nal and a

lady called Kām Kandalā. The *Rāgmālā,* which forms the conclusion of the *Guru Granth Sāhib* and contains a list of the *rāgas* and *rāginis* and their subdivisions, is a portion of Alim's work extending from the sixty-third to the seventy-second stanza. The *rāgas* mentioned in it do not correspond with the *rāgas* of the *Granth Sāhib.* An account of the same lovers is also found in the ninety-first Charitar or tale in the tenth Guru's *Granth.*

Almast

Almast (means enthusiast) was a follower of Guru Nānak and used to repeat hymns composed by him. Once he went to a place in Pilibhit district where a temple had been built to commemorate Guru Nānak's visit. It is believed that Guru Nānak had left the mark of his five fingers on every leaf of a pipal tree there, and made sweet the bitter fruit of a soap-nut tree some forty miles to the east of it. Some *jogis,* who had now taken possession, wanted to root up the Guru's pipal (tree), and name the temple after Gorakh Nāth. Almast was living in the temple and looking after it as well. Almast would not allow them to name the temple after Gorakh Nāth. The *jogis* were so angry at this that they set fire to the pipal tree and left not a trace of it. Almast told them that when Guru Hargobind would come he would restore the tree, and whoever committed a sin against Guru Nānak would perish root and branch. Later the Guru arrived there and Almast thanked God that his spiritual master had arrived. Near the spot where the pipal had been, the Guru constructed a platform, and sitting on it repeated the *Sodar* (hymns of Guru Nānak). At the conclusion of the *Sodar,* he sprinkled saffron on which he had breathed God's name, and it is said that the pipal tree emerged from the ground and after one night, appeared in full size in all its luxuriance.

Almast was originally a goat-herd and offered some milk to Guru Nānak and got a boon that he would live to meet the sixth Guru.

Amar Singh, Rājā

Amar Singh, son of prince Sardul Singh and Rāni Hukma, was born in 1748 in Patiala. He was the grandson of Bābā Alā Singh. He was enthroned at the age of 18 as Rājā. He took amrit from the hands of Jassā Singh Ahluwāliā. He proved to be an able and wise ruler of Patiala State. He rescued 20 Hindu Sikhs from the clutches of Ahmed Shāh Abdāli in 1767, and was hailed as "Bandhichor" (Liberator). He died in February 1781.

Amardās Guru

Bhāi Amardās was born on May 1479 in Barsakay, a village in Amritsar district. His father, Tāj Bhān, and his mother, Sulakhan, were orthodox Hindus.

At the age of 23, Amar Das married Bibi Manshā Devi, daughter of Shri Dev Chand. He had two sons Mohan and Mohri and two daughters, Dhanji and Bhāniji. He was a person of a charitable disposition. In his youth, he became interested in Hindu religion and took to fasting and pilgrimage. He continued to visit Hardwar for a ritual bath for many years. Once he met a monk at Hardwar who asked him who his 'Guru' was. He answered that he had none. The monk was horrified by his answer and turned away in disgust. This incident proved to be the turning point in the life of Bhāi Amardās and he began his search for a spiritual guide.

Fortunately, one early morning, he heard a hymn sung by his nephew's wife which reflected truly his inner condition. He came to know that this was a hymn of Guru Nānak who had passed away, but his successor was Guru Angad, the father of this lady. At his bidding, she took him to her father. Amardās became a sincere disciple of Guru Angad in 1541, at the age of 62 years.

The second phase of Bhāi Amardās's life was a period of apprenticeship in learning Sikh philosophy and way of life. He followed the routine of prayer, meditation and service of the congregation. Guru Angad selected him for the development of a new village called Goindwal. He shifted to this village but worked daily at Khadur. He also fetched water from the river Beas, which flowed near Goindwal, for the Guru's daily bath to Khadur. (The story of his appointment as the third Guru in 1552 will be found in the entry on Guru Angad.)

Guru Amardās consolidated Sikhism and made it a distinct religion. *First,* he set up a missionary organisation. Guru Nānak had established *sangats* (congregations of worshippers) at different places. Guru Amardās formally established 22 *manjis* (preaching assignments) to which devoted Sikhs were appointed to carry on missionary work in their respective regions. They were to initiate people into Sikhism and collect the offerings for the Guru to be deposited in the Guru's treasury twice a year.

Secondly, Guru Amardās made the *langar* (Free Kitchen) as part of the Sikh gurdwārās. The institution of regular *langar* where people sat in rows to take simple food without any distinction of caste or creed emphasised both equality and humility. Moreover, charity was institutionalised and became the backbone for the supply of requirements of the Free Kitchen.

Thirdly, Guru Amardās collected the compositions of the first two Gurus and his own in the form of a Hymnody which was later known as "Mohan-Pothi". This protected the authenticity and inviolability of the original hymns of the Gurus and preserved them from interpolations and fake verses.

Fourthly, Guru Amardās prescribed simple ceremonies for events of birth, marriage and death.

Fifthly, Guru Amardās constructed in Goindwal an open well-cum-reservoir called "Baoli Sāhib" as a humanitarian project to provide water supply to the village. This site also served as a centre for morning and evening prayers.

Sixthly, Guru Amardās paid serious attention to female-uplift. He prohibited the wearing of veil by Sikh women. He also rejected the idea of female pollution and female infanticide. He forbade the practice of *Sati* or widow-burning. Widows were allowed to choose between leading a life of virtue on their own, or remarriage. He forbade the use of wine and intoxicating drinks, for such drinking led to vice and crime.

Guru Amardās valued human life greatly and considered it a golden opportunity for spiritual achievement. According to him, the body is a temple of God and as such it has to be looked after and properly maintained. Apart from care of one's health, unnecessary risks need to be avoided. One day Guru Amardās was passing through the streets of Goindwal during the rainy season. Many houses were in a dilapidated condition. The Guru crossed the street at a run and told his disciples to do the same, for there was a likelihood of some structures collapsing while they were passing. The Sikhs were surprised by the Guru's sudden hurry and asked him if he was afraid of death. The Guru told them that he was not afraid of death, but human life being a precious gift of God should be cared for and preserved.

Sikhism regards self-injury or unnecessary pain or risk as of no spiritual merit. Just as a tree which is preserved will bear blossom and fruit, in the same way, if the body is kept at a distance from risk or insecurity, it can practise charity, meditation as well as social service.

Guru Amardās was a great poet and musicologist. He composed 874 hymns in 17 *rāgas*. The *Anand Sāhib* is one of his popular compositions. It spells out the strategy for achieving bliss. First, all negativity and egoism has to be subdued. The hurdles are worldly wisdom, falsehood, ritual, hypocrisy, greed, avarice and duality. On the positive side, Guru Amardās advocated sincere and selfless service of fellow-men, the company of the holy, the singing of *Gurbāni* and direction of organs of perception and action like eyes, ears, tongue, to higher goals. Meditation and altruism and supplication for God's grace are recommended for banishment of sorrows and fear of death and realisation of inner bliss. A person who practises these things is called Gurmukh or *Jiwan-Mukt*—liberated while alive—for he feels the presence of God within him and without.

Finally, Guru Amardās trained his successor—Bhāi Jethā for many years. He found him suitable enough to wed his daughter (Bhāni) to him. He deputed him to represent him for defence at Emperor Akbar's court in a petition filed by some fundamentalists, which Jethā did with great success. He also asked Jethā to establish a new township—Chak Guru—also called Rāmdāspur and later Amritsar. Even so, he tested his two sons-in-law, Rama and Jetha, and found Jethā superior in every way. His grooming of his successor was a work of great significance and wisdom. His selfless service to the Sikh community before and after he became the Guru—for more than 33 years till the age of 95—is without parallel in Sikh history.

Ambrīk Rājā

Ambrīk was a great king and also a saint. Once Durbāsa Rishi came to him. The king was fasting at that time and could not look after Durbāsa. The latter wanted to curse Ambrīk, but at that time Vishnu threw his Sudershan Chakar (quoit of steel) towards Durbāsa who ran away. Ambrīk came to the rescue of Durbāsā. There is a reference to this story in a hymn of Nāmdev, in the*Guru Granth Sāhib.* (P. 1104)

Amrit/Amrita

It means immortal or a God. The term was mentioned in the Vedas. It is also called Nir-jara and Piyusha. In later times it came to mean the water of life produced at the churning of the ocean by the gods and demons. The legend is told with some variations in the *Ramāyana,* the *Mahābhārata,* and the *Purānas.*

It is one of the key-words in the Sikh religious literature and used for the holy name of God, for the holy word, for the purity of life and thought in general. *Amrit* also means the holy water prepared and used by Guru Gobind in 1699 for baptism. According to Yoga, *Amrit* is the nectar which is in the tenth gate (somewhere in the brain) and when it flows to the heart, it gives immense joy and ecstasy.

Amrit Dhāri

He is a Sikh who has taken *amrit* and become a Khālsā. In 1699, Guru Gobind Singh introduced the *amrit*-ceremony, *Khande-dī-Pahul,* when water was stirred with a two-edged sword and sweetened by sugar-puffs and sanctified by the recitation of the five sacred compositions prescribed for baptism. An *Amrit-dhāri* Sikh is expected to wear the five Ks and follow the Khālsā code of discipline. *Amrit* is also given to those who are converts to Sikhism from other religions.

Amrit Pahul

Nectar or immortal water used in the initiation ceremony of the Khālsā Panth of Guru Gobind Singh. (See also Baptism)

Amrit Velā

Amrit Velā is the time of about three and three-quarters of an hour before sunrise, say from about 2.15 AM to 6 AM. Guru Nānak urged his disciples to get up at this auspicious time and recite God's name. Literally it means the "period of divine nectar". In this period of calm and peace, one can easily meditate on God and receive the divine blessing. In the *Japji,* Guru Nānak emphasises the need of rising early for prayer. Due to the change of season and geographical location, *Amrit Velā* is likely to differ in various countries.

Amritsar

Literally, it means the 'pool of nectar' which lies within man's inner consciousness. The Guru is also called the fountain of nectar. *Historically,* it means the new township first called 'Chak-Guru', later known as 'Rāmdāspur'. Its origin and history is given below.

Guru Amardās deputed Bhāi Jethā in 1572 to find a suitable location for establishing a new township for the Sikhs. Consequently, he selected a piece of 500 *bighas* of land and bought it on payment of Rs 700 from the Zamindārs of Tung. Preliminary planning work began in 1573. However, due to force of circumstances, Bhāi Jethā stayed at Goindwāl and could not develop this land. After he became the fourth Guru, he shifted to the site of the township in 1576, which was called "Chak Guru". The excavation of a tank was taken up in 1577. A shopping centre called "Guru Bazār' and residential buildings were started simultaneously. The tank was completed by Guru Rāmdās before his death in 1581. It was called 'Ramdās Sarovar'.

Guru Arjan planned to construct a temple in the middle of the tank. It is said that he invited Miān Mir, a famous Sufī saint of Lahore, to lay the foundation-stone of the shrine called 'Harmandar *Sāhib'* in 1588. The temple was completed by voluntary labour in 1601. After compiling the Sikh scripture called *Adi Granth* at Rāmsar, on the outskirts of the new township, Guru Arjan installed it at Harmandar Sāhib in 1604. He appointed Bābā Buddā as the first *Granthi* (Reader of the scripture). He called a group of tradesmen and skilled artisans to set up their business in the township. Thus Ramdāspur--later known as Amritsar—became a social, religious, commercial and political centre of the entire Sikh community.

Guru Hargobind built the *Akāl Takht* in 1608 and later the Kaulsar and Bibeksar tanks also. He stayed in Amritsar till 1629 when, on account of the battles with the Moghul rulers, he moved to Kiratpur.

At the instigation of the Moghul rulers, Sodhi Meherwān, the son of Prithichand took over the control of Amritsar. His successors continued to stay at Amritsar till the death of Harji. Guru Gobind Singh deputed Bhāi Mani Singh and some of his devotees to take control of the Harmandar Sāhib complex. Bhāi Mani Singh served as the *Granthi* till 1734 when he was martyred. Thereafter, the temple was occupied by the local Muslim ruler—Massā Ranghar—who converted it into a darbar-cum-dancing hall. The desecration of the temple continued till two Sikhs, namely, Mehtāb Singh and Sukhā Singh killed Massā Ranghar in 1740.

On account of the official persecution of the Sikhs by the Mughal Governors of Lahore, the *Udāsi sādhus* took over the administration of Harmandar Sāhib. Subsequently, Amritsar was attacked by Ahmed Shāh *Abdāli* who desecrated the temple in 1757. In a later invasion, he blew up the temple by gun-powder in March 1762. Thereafter the Sikh Misals conquered some parts of the Panjab and re-built the temple in 1765. They decorated the temple with mural paintings, frescoes and *'Minakāri'* decorations and paved it with marble. Mahārājā Ranjit Singh gilded the domes and walls of the temple with golden sheets and also presented many valuable artefacts and decorations. That is why the temple is popularly known as the 'Golden Temple'. The Mahārājā got a huge city-wall built with 12 gates. During the Sikh rule, grants of fertile lands were made to the temples at Amritsar for the upkeep of the free kitchen (*langar*).

With the British conquest of the Panjab, the administration of Amritsar was completely changed. The British wished to control Sikh institutions through remote control. The priests of the Golden Temple continued, but the control was vested in a manager called Sarabrah, appointed by the government. The quality and work of the priests improved during the Singh Sabhā movement of 1873 and later from Gurdwārā reform struggle in 1920. The struggle and sacrifices of the Akāli Party forced the exit of Mahants and Sarabrahs from the Sikh shrines by passing the Sikh Gurdwārā Act in 1925. Under its provision, an elected committee of Sikh members called, in short, the SGPC, enlarged its field of welfare projects by establishing free inns (*dharamshālās*), schools, libraries and clinics. It may be noted that with the partition of India, Sikh temples in Pakistan came under the control of the Pakistan Government.

Other notable events concerning the city of Amritsar are the formation of the Municipal Committee in 1858 and the inauguration of the railway line from

Lahore to Amritsar. The train service between Lahore and Amritsar began in 1862. The Khālsā College was established in 1902. The city electric supply came in 1913 and a railway workshop was opened in 1921. Guru Nānak Dev University was set up in 1969. The Amritsar city corporation was established in 1977. The 400th foundation day was celebrated from 24 October 1977 to 29 October 1977 by the Shiromani Gurdwārā Prabandhak Committee, when many projects of public welfare were taken up in hand. Some setback to the prosperity of the town was caused by political disturbances and the Operation Blue Star in 1984.

In *Guru Granth Sāhib* (Sikh scripture), Amritsar is called the House of God's praise (*Sifti-dā-ghar*). For further details see V.N. Dutta, *Amritsar, Past and Present* (1972); Satbir Singh, *Souvenir, Sri Amritsar Foundation Day* (1577-1977); *Marg* magazine special issue Vol. XVX, No. 3, June 1977 (Bombay); S.S. Johar, *The Heritage of Amritsar* (1978); Gazetteer of Amritsar District, Government of India Publications, Delhi (latest edition) and *The City of Amritsar* by Fauja Singh (1978).

Anand Garh, Kila Gurdwārā

The gurdwārā is situated about three-four kilometres to the South of Anandpur city. Inside this fort is a big *baoli* (deep well). The steps leading to it are more than 200 in number. A beautiful garden is located near the *baoli*. This fort was attacked by the hill rajās in the seventeenth century. They sent a drunken elephant to break the gate, but S. Bachittar Singh wounded the elephant who fled in terror.

Anand Kāraj (Marriage)

A Sikh marriage is called an *Anand Kāraj* (marriage). In the past a Sikh marriage was celebrated according to the ordinary Hindu rites, performed by Brahmans, with the only difference being that hymns of the fourth Guru (Ramdās) were sung simultaneously by the females during the ceremony in place of the Hindi songs. Later, a dual ceremony was adopted whereby the Hindu rites were performed first, and then the wedded couple circumambulated the *Granth Sāhib* four times, while the Sikh priest reads *lavan* hymns. The Sikhs of modern times have, however, completely given up the Hindu ritual and content themselves with the circumambulation of the *Granth Sāhib*, and the reading of hymns by the Sikh priest. The *lavan* which are a counterpart of the four *pherās* (going round the sacrificial fire by the Hindus) but known to the Sikhs as *Parikramās*, constitute the binding part of the ceremony.

The Sikh marriage ceremony initiated by Guru Amardās (third Guru) for the Sikh community consists of the recitation of *Anand* Sāhib (therefore called Anand Kāraj). Later on, Guru Rāmdās added the *lavan* (wedding song) for recitation and singing. It was given statutory recognition by the Anand Marriage Act in 1909 passed by the Indian legislature. The details of the marriage ceremony will be found in the *Rahat-Maryādā* booklet published by the SGPC, Amritsar. However a summary of the ceremony is given below. The Anand ceremony is a sacrament, but the marriage may be dissolved under the divorce law of the state. Widows and widowers can also be married through this ceremony. Monogamy is practised by the Sikhs. Caste distinctions and giving of dowry are discouraged.

The Sikh wedding ceremony takes place in the presence of the Sikh holy scripture *the Guru Granth Sāhib,* which is placed on an altar under a canopy. All guests take their shoes off and cover their heads before entering the hall where the ceremony is going to take place. Everyone proceeds towards the altar, places a monetary offering as token of respect and bows to the scripture. (Guests of other faiths who choose not to proceed towards the altar may remain seated after entering the hall). Everyone sits cross-legged on the floor.

After the hymns are sung, the groom comes forward and takes his place facing the front of the altar. The bride then joins the congregation and sits on the left side of the groom. Whoever is conducting the marriage asks the couple and their parents to stand whilst he or she prays to God to bless the marriage. A short hymn is then sung which contains the general advice: "Before undertaking anything seek the Grace of God ..." (*GGS,* p. 91). The concept of the Sikh marriage is explained by one of the officiants: marriage is not a social contract but aims at the fusion of two souls into one. It is analogous to the union of God and man, which is the goal of Sikh piety. Various hymns give advice on marriage which imply:

The bride should know no other man except her husband, so the Guru ordains. She alone is of a good family, she alone shines with light who is adorned with the love of her husband. Only they are truly wedded who have one spirit in two bodies ... (*GGS,* p. 788).

The bride and the groom publicly assent to the marriage by bowing towards the *Guru Granth Sāhib.* When they have sat down, the bride's father comes forward and places one end of the scarf that hangs from the groom's shoulder in the hand of his daughter. After a short hymn is sung, the officiant opens the Sikh scripture on page 773 of the *GGS* and begins to read the *lavan* of Guru Rāmdās.

The first verse is read and then sung as the couple walk slowly round the *Guru Granth Sāhib* in a clockwise direction, the groom leading. They return to their places and sit down. Three more verses are read and the circling is repeated in the same fashion. The last is often a signal for the throwing of flower-petals at the couple. The service concludes with the singing of the first five and last verses of the *Anand* followed by the prayer *ardās*. The Guru Hukam *(vak)* is taken by opening the scripture at random and the congregation is served with *Karāh Parsād* (sacrament). A meal usually follows the ceremony before the bride and groom leave to begin their new life.

Some of the miscellaneous ceremonies connected with Anand marriage are as follows:

1. *Milni. Milni* (meeting) takes places when the wedding party reaches the bride's house for the marriage. The bridegroom's father and a few close relatives are introduced to the bride's father and her close relatives who give gifts to the father of the bridegroom and other close relatives in the shape of a present. At the same time the procession is served some refreshments.
2. *Māiyan.* Seven or eight days before the date of the marriage, the bride and bridegroom are supposed to be confined to their houses. They cannot go out of their houses until the marriage day. This is called *Māiyan* or *Sahe baithnā*. This is obviously a precaution against accidents, but it is also probably intended to avoid exposure to the sun and to enhance the beauty on the wedding day as far as possible. With this in view, both parties have to rub oil all over the body every morning, after which they are sponged with a mixture of flour and ghee called *batnā* before taking their bath.
3. *Vari* and *Khat. Vari* is the name given to the ornaments and clothes made by the parents of the boy for the bride. *Khat* is the ceremony in which the parents of the girl give cash, ornaments, utensils, clothes to the parents of the boy. This ceremony is performed during the day of the actual marriage itself while the wedding party is still in the house of the bride before starting back. (See also *lavan.)*

Anand Sāhib

Anand Sāhib is a poetical composition of Guru Amardās included in the *Guru Granth Sāhib.* It consists of 40 stanzas. The work "Anand" means permanent joy and bliss. Worldly power, wealth and position do not give joy or happiness; on the contrary, they produce fear, tension, pride and loss of peace of mind. The ideal goal of man is spiritual fulfilment or being in tune with the Infinite.

The hurdles in the spiritual path are many, but they can be overcome. These are egoism, family attachments, chain of desire, hypocrisy and social compulsions. They can be controlled by following the instructions of the Guru. Bliss is attained through self-discipline and the development of one's own personality through contentment, compassion, morality and social service.

The Anand assures everyone that he can experience tranquillity and peace of mind without sacrificing the normal comforts and pleasures of life. Bliss is the ultimate destiny of man. Pain and suffering, though unavoidable, do not disturb the inner peace of that person who leads a pious life according to the Guru's instructions contained in the sacred hymns. *Anand* is composed in *Rāmkali Rāga* which leaves a powerful impression on the mind. The diction is felicitous, its "winged" words and "pregnant" phrases clearly explain difficult concepts like *Shaj, Hukum, Amrit, Nirmal, Sansa, Punn, Māyā*, etc.

The *Anand* is recited at the end of every Sikh wedding service in its abbreviated form (first five and last stanzas). It is also recited or sung at the end of every religious service before *ardās*, and thereafter *Hukam* is taken and *Karāh Parsād* (consecrated pudding) is distributed among the congregation.

Anandpur Sāhib and Its Shrines

Anandpur, the City of Bliss, occupies a unique place in Sikh history and tradition. It was in this city that Guru Gobind Singh administered *amrit* (nectar), to the first batch of five Sikhs in 1699. These five Sikhs are known as the Panj Payārās. The Guru thus founded the Khālsā brotherhood. The city was founded by Guru Tegh Bahādur in 1644. It is a small town about 8 kilometres from the left bank of the Sutlej. The land was purchased from the Rājā of Bilāspur. Anandpur stands between Rupar and Nangal, and is about 80 kilometres from Chandigarh.

Guru Gobind Singh was born in Patna and came to Anandpur in 1674, at the age of eight. When he was nine, his father was beheaded during the reign of Aurangzeb. Guru Gobind Singh spent 25 years of his life in Anandpur and it became the rallying point of his struggle against the Mughal injustice and religious persecution of the Hindus and the followers of Sikhism.

In Anandpur he taught his followers to be saint-soldiers. Around March, at the Hola festival, tens of thousands of devotees visit Anandpur and many religious functions are held. There is a large number of holy places in and around Anandpur Sāhib.

There are many resting places for pilgrims. The well-known shrines in Anandpur are: Keshgarh Sāhib, Guru-kā-Mahal, Sis Ganj (Gurdwāra Tegh

Bahādur), Damdamā Sāhib, Manji Sāhib and Anandgarh. A brief description of these is as follows:

Anandgarh : It is a fort built by Guru Gobind Singh to fight against the Mughals. A shrine was rebuilt recently.

Damdamā Sāhib : At this place, Guru Gobind Singh was installed as the tenth Guru after the death of his father.

Guru-kā-Mahal (Anandpur): This place was originally residence of Guru Tegh Bahādur from 1665 onwards. His grand-children were born and brought up at this place.

Manji Sāhib (Anandpur): It stands by the side of Keshgarh Sāhib. Guru Gobind Singh used to train soldiers in the use of arms at this place.

Sis Ganj Guru Tegh Bahādur's head (Sis) was cremated there when it was brought to Anandpur by a brave Sikh after the Guru's martyrdom in Delhi.

Anandpur Sāhib Resolution

During the agitation for greater autonomy for the Panjab, the Akali Dal passed a Resolution in 1973 and amended it in 1978, stating specific demands of the Sikhs. The following are the main demands:

1. Chandigarh be handed over to the Panjab as its Capital.
2. Panjabi-speaking areas left in the adjoining States be included in Panjab.
3. Irrigation fieldwork in Panjab be handed and kept under the control of the Panjab State.
5. More Central projects for industrialisation be allotted to Panjab.
6. Recruitment to the army be made on merit and not on population basis.
7. Sikh farmers in Terai region of the UP State be allowed to continue their holdings and not be uprooted.
8. More powers to the State and reduction in the powers of the Central Government.
9. A Radio Station for relaying *kirtan* from the Golden Temple, Amritsar.
10. Ban on sale of tobacco and liquor around the Golden Temple complex.

Anbhav Prakāsh

Enlightened experience of the Sikhs.

Ancestors

In ancient Hindu scriptures, the honouring of human ancestors is commanded. *Pitri* or manes to one's ancestors are regarded as sacred funeral rights and *Srādh* (offerings of food) are considered obligatory for placating the spirits of the departed ancestors up to the seventh generation. It is believed that

the food offered in their memory helps their ancestors. Sikhism disregards this belief. The Guru says that such ceremonies are futile. Feeding of priests and animals has no religious merit. (*GGS*, p. 332) The only thing that is commanded is prayer to God. "Devotion to the Holy Name is my ritual of rice balls and feasting". (*GGS*, p. 358).

Andaj

There are four types of created beings, depending on the form of origin; some are born from egg, some from the stomach (womb), some from filth and perspiration (worms, lice) and some from seed (trees, plants). Those which are born out of eggs are called *andaj* (birds and fowls like the sparrow, eagle, chicken, duck, swan, etc.). God provides sustenance to all creatures, irrespective of their origin.

Andh

The third grand division is the creation, comprising Trikuti and Sahansdal Kanwal, where subtle matter in the form of emotions and thoughts predominates and the spirit cannot but make use of them; a meterio-spiritual region.

Angad, Guru

Guru Angad who was earlier known as Bhāi Lehnā was born in a trader's family in 1504. He was a man of simple beliefs and religious temperament. He used to annually visit the *Durgā* temple at Jwalamukhi. Most of the time he stayed in his village called Khadur. One morning, he heard a hymn being sung in his neighbourhood. He was charmed by its melody and significance. On enquiry, he learnt that the hymn had been composed by Guru Nānak who lived in Kartārpur. So he went to Kartārpur to meet Guru Nānak.

The meeting of Bhāi *Lehnā* with Guru Nānak proved to be the turning point in his life. He was impressed by the simple and holy life of Guru Nānak and therefore moved with his family to Kartārpur. He learnt *Gurbāni* and worked with quiet fervour in the *langar*—the free kitchen. He was totally obedient to his Guru and as such won his confidence and affection. Guru Nānak decided to nominate a successor after he had tested his two sons and other disciples. Bhāi Lehnā was the only person who passed all the tests and as such was declared as the next Guru. Guru Nānak gave him a new name—Angad—which means 'my own limb', and soon passed away.

Guru Angad, soon after his installation as the second Guru in 1539, moved to his native-place Khadur to continue the mission of Guru Nānak. Finding most of

his disciples illiterate, he decided to teach them Panjabi. He modified the existing script and called it 'Gurmukhi'. The place of worship was used as a classroom. Children and adults attended the Guru's classes and began to read and write the Guru's hymns. Small hymn-books were prepared by the students as a labour of love, which were used to familiarise the people with the Guru's teachings. However, literacy was not enough. The Guru started games and sports to promote physical culture of the people. The village common was used as a sports ground, and wrestling tournaments and athletic competitions were organised to make the people health-conscious. So literacy, physical culture and congregational prayers were included in the daily routine of the Sikhs in Khadur.

The Guru's programme of uplift of the common man brought him in conflict with vested interests. One local ascetic called Tappa made a plan to discredit the Guru. During a period of drought Tappa told his villagers that the drought was due to the presence of Guru Angad in Khadur. The ignorant villagers told the Guru to shift to another village which the Guru did. Even so the drought continued. There was no chance of saving the standing crops. In their desperation, the villagers came to Guru Angad and sought his help. He told them to pray to God sincerely for rainfall, which they did. After sometime, the rain fell and there was a good harvest. The villagers apologised to the Guru for their mistake in sending him away and brought him back to the village with great reverence.

Another incident in the life of Guru Angad showed his humility and tactfulness. Emperor Humayun was defeated by Sher Shah Suri and he fled to the Panjab with his followers for safety. As he was passing through Khadur, his friends advised him to seek the blessing of Guru Angad. When Humayun came to meet the Guru, the latter was busy teaching Gurmukhi to the students and Humayun was told to wait till the Guru finished his lesson. Humayun became angry and drew his sword to attack the Guru. The Guru calmed him down and subsequently told him that he should have drawn the sword against Sher Shah on the battlefield instead of running away for safety. Humayun realised his mistake and sought the Guru's pardon.

At this time, a local Zamindar—Goind Marwāhā—requested the Guru to establish a new village on his land. The Guru agreed to do this as a community project and entrusted the establishment of the new village named Goindwāl (after the name of Goind) to his faithful disciple named Bhāi Amardās. Amardās shifted from his own village—called Basarkay—to Goindwāl. Even so he walked every morning from Goindwāl to Khadur, carrying a huge metal pitcher of water

for Guru Angad's bath. For the rest of the time, he would serve in the *langar*. Amardās carried out these duties sincerely for more than 12 years, even though he was very old.

One wintry night in 1552, as Amardās was carrying a water-pitcher, he stumbled into a pit on the way. He did not allow the water to spill, keeping it firmly on his head. He was then 73 years old. Guru Angad was so convinced by Amardās devotion and unstinted service that he nominated him his successor. So Amardās took over as the third Guru in 1552. Guru Angad spread the message of Guru Nānak for 13 years and he made sure that the compositions of Guru Nānak and his own were made available to all Sikhs. Guru Angad is remembered as a true educator of the people of Panjab.

Anglo-Sikh War (1848-49), Second

Lord Dalhousie, the new Governor-General who arrived in India in 1848, was an aggressive and imperialistic ruler. His ambition was to extend the British empire in India as far as possible. Though Panjab then spelt as (the Punjab) was under British control, Maharaja Daleep Singh was the formal ruler of the province. A provocative policy was designed by the British to annex the province as quickly as possible. Maharani Jinda, one of the members of the Regency Council, was exiled to Benares and her annuity was reduced.

At this time, Mulraj, the Governor of Multan, raised the banner of revolt and two British officers were murdered. The Lahore Darbar sent troops to Multan to quell the uprising, and the revolt was put down and Mulraj imprisoned. However, Sher Singh and Chattar Singh and some Sikh soldiers revolted against the British policy. There was a skirmish at Ramnagar in December 1848 but it was inconclusive. The British forces were reorganised and met the Sikh rebel army at Chillianwalla on January 13, 1849. The British were routed. The next battle took place at Gujarat on February 21, 1849, when Chattar Singh and his Sikh forces were surrounded by the British forces and they had no option but to surrender.

The British blamed Mahārājā Daleep Singh for the revolt of Chattar Singh, though he was under the charge and control of the British Resident in Lahore. The Governor-General deliberately issued a proclamation on March 29, 1849, blaming (wrongly) the Sikhs for waging a war against the British. A treaty was signed by the Maharaja and the Regency Council, surrendering Panjab and property of the Sikh kingdom to the British and delivering the Kohinoor diamond in return for a pension to Daleep Singh. Thus the British became the sovereign rulers of the Panjab on April 5, 1849.

Anhad/Anhad-Nad/Anhat Bāni or Shabd

A sound that is unending and knows no limits. Audible life-current originating from the Divine Will, endlessly carrying on the work of creating and sustaining the universe; interchangeably used with *An-hat* meaning 'Unstruck', as it is automatic and not instrumental. It also means sound not produced by physical concussion; the mystic melody or music believed to be heard by the *Yogis* (persons of high spiritual attainment) in a state of ecstasy or superconciousness. In *Gurbani* it is used as a symbolical expression for experience of higher truths or inner music which gives a feeling of divine bliss. This is due primarily to Nām-Simran (meditation) blessed by the grace of the Guru. Guru Nānak says, "By following the steps of the Guru, practising his way of life, the flow of soundless music is felt within". *(Ādi Granth,* p. 922)

Anjali

Literally, Anjali means an offering of a palmful of water or a few grams of rice to a deity as a mark of respect or devotion. Anjali is also a form of poetry. Guru Arjan wrote four 'chhands' in *Rāg Maru* (*GGS,* p. 1019) in the form of 'Anjali'. In this hymn, he dwells on the transitory nature of human life and the need of detachment.

Anjali also means the cup-shaped hollow formed by joining of the two palms.

Anjan

(i) *Anjan* means collyrium which is dark in colour. *Anjan* is said to sharpen sight, hence knowledge. *Anjan* is also called *kājal* which is made of the black crust found on the wick of flame immersed in oil. *Māyā* or worldly illusion or darkness is compared to the black collyrium.

(ii) *Anjan* also means the elephant of the West and South-West quarter.

Anjani/Anjana

She was the daughter of Gautam Rishi, mother of Hanumān by Vāyu (God of the wind). The other names of Hanumān are Hanumat, Pavan Puttar (son of God of wind), etc.

Ant Kāl

Ant Kāl means the few moments before a person's death. A person feeling the approach of death thinks of many things; his wife, children, wealth and home which he will leave shortly and then begins to worry about them and after a while he is no more. Bhagat Trilochan realised the importance of these moments

preceding death and advised his associates that this short time could be better utilised by rememberance of God or meditation on the Holy Name.

Being a Brahamin, Trilochan has told his Hindu bretheren the traditional beliefs of Hinduism, emphasising the fact that the last thought of man determines his next birth or existence. If a man thinks of his wife at the moment of death, he will be born in a prostitute's family. If he dotes on his son, he will be re-born as a pig. If he remembers his home, he will become a ghost. If he remembers God just before his death, he may be liberated, for God may be pleased to bless his soul. The purpose of Trilochan in writing this hymn was that even in the midst of life, one should not forget the Holy Name: *Gobind Nām mat Visāre*. A similar hymn of Guru Nānak addressed to Muslims reminds them the God will open their account-books after death and demand a personal explanation of every sin from the soul.

Antah-karan

This is the inner consciousness which prompts action of the outer physical organs. Some scholars mention its four aspects as under:

(i) *Man*—The power of thinking or the process of thought.
(ii) *Budh*—The power of discriminating right from wrong (Conscience).
(iii) *Chit*—Also called *surt* is a source of knowledge and memory.
(iv) *Ahankar*—Also called *mat* or *haumat*, the relationship between the individual and things around him.

In the *Japji*, Guru Nānak has mentioned that *surt, mat, man, budh* are developed in the stage of the realm of effort. ("Saram-Khand", *AG*. p. 7)

Antarjāmi/Antaryāmi

Controller of the inner faculties, an attribute of the Supreme Being, God who knows everything, checking or regulating the internal feeling, the Soul

Ardās

Ardās is the general prayer or supplication of the Sikhs. The first part of it composed by Guru Gobind Singh invokes the blessings of God and the first nine Gurus. The second part recounts the achievements of the tenth Guru and the events of Sikh history thereafter, particularly the sacrifices made by the Sikhs for the reform of Gurdwārās. The third part deals with the reciter's own feelings and the purpose and occasion for offering the prayer. The fourth and the last part of the Sikh prayer is the seeking of a humble mind and sound intellect, the success of the Sikh community, meditation on the Holy Name and the good of entire humanity.

A Sikh offers *ardās* before he starts any work or business. *Ardās* in the congregation can be led by any Sikh, male or female. It makes no mention of the detractors and enemies of the Sikhs. It is not good to ask for worldly things or personal favours in *ardās*. In seeking the welfare of humanity, one's personal benefit is also included. The Sikh prayer implies surrender to the Divine Will. Man surrenders his ego and seeks divine enlightenment. The reading of the *Guru Granth Sāhib* is also equivalent to a prayer. True prayer not only improves one's spiritual knowledge but also lends moral strength and capacity to live up to Sikh traditions.

Antra

Antra is the second or subsequent part of a hymn generally sung in the upper tetrachord. It compliments the *Asthāi*. The *rāgā* is manifested at two different levels. In a Durupad composition, the third part is called *Aanchari*. When a hymn is sung in *partāl* (different *tāls)*, the *tāl* (rhythm) of the *Antra* is different from that of *Asthai*. There are 49 hymns in *Partāl* in the *Guru Granth Sāhib*.

Aparas

Aparas is a sect of asectics who do not touch wealth or any metal. They are regarded as holy persons. According to Guru Arjan, 'Aparas' is a person who sees God pervading everywhere, does not look lustfully on women, does not utter lies or slander, remains humble, keeps away from evil and desire and controls his passions. Such a person is worthy of being called a true *Aparas.. (GGS,* p. 274)

Apra Vidyā

Knowledge of the material world (observation and experiment) through senses, comprising religious rites and rituals, formulas and formularies, fasts, vigils, pilgrimages as opposed to 'Pra', the awareness of the spiritual world, the knowledge of which lies beyond the senses and which is quite independent of them.

Arjan, Guru

Arjan was the third and the youngest son of Guru Rāmdās and mother Mātā Bhāni. His two elder brothers were Prithi Mal and Mahā Dev. He was born on April 15, 1563 and became Guru at the young age of eighteen on September 1, 1581.

It is said that he received his first lessons from his mother's father, Guru Amardās, who predicted that the boy will be "the ship of sacred poems". As a

boy he helped in the planning of his father's new township called Rāmdāspur. He won the confidence of his father by obeying his order to stay at Lahore till recalled.

Immediately after his father's death, he was installed as the fifth Guru on September 1581. His first task was the development of the new township of Rāmdāspur. He took steps to complete the Amrit-Sarovar (The Pool of Nectar). As soon as this project was finished, he started the construction of the central temple in 1591 called Harmandar Sāhib. People offered voluntary labour and a lot of money was brought by *massands* for the purchase of materials for residential quarters. He persuaded the Sikhs to set up their businesses in this new township which came to be called Amritsar in place of Rāmdāspur—on the completion of Amrit-Sarovar. Many Sikhs started trading in horses for which they made arduous journeys to Kabul and Turkistan. He founded a new township called Tarn Taran in 1590, and another township called Kartarpur in 1594. He established a leperasorium at Tarn Taran to heal the helpless victims. When a son was born to him in 1595, he started a new township called Hargobindpur on the bank of the river Beas. During his visit to Lahore in 1598, he got a deep well (*baoli)* constructed near the site where his father was born.

The second important task which the Guru undertook was the consolidation and spread of Sikhism by undertaking missionary tours to Mānjha, Doabā, Gurdaspur and Shivalik hills. He set up new *sangats* (congregations). He strengthened the *Massand* system by new appointments and enlarging the sphere of their duties. The Sikhs were asked to pay one-tenth of their income to Massands who in turn brought it to the Guru's treasury at the annual Baisakhi-festival. They were to act Guru's deputies within their own jurisdiction and initiative new converts to Sikhism. Their collective offerings provided a regular flow of financial resources to the development of new townships and additional projects of public welfare like tanks, supply of food-stuffs in scarcity areas and opening of new centres of worship.

However, the most important of Guru Arjan's projects was the compilation of the Sikh scripture called the *Ādi Granth*. The number of Sikhs had increased by leaps and bounds, particularly among the Jat peasantry; the popularity of hymn-singing among the *sangats* ran the risk of the inclusion of "fake compositions". Earlier, Guru Amardās had made an attempt to compile the compositions of the first three Gurus into a hymn-book called Mohan-Pothi. The Guru collected the compositions of the previous four Gurus and added his own and those of the medieval poets.

At a newly dug tank called *Rāmsar,* he dictated to Bhāi Gurdās the sacred compositions under a poetical-cum-*rāgā* system. It included the hymns of the first five Gurus, the compositions of fifteen *bhagats* (saints), verses of *bhatts* (bards), an epilogue called *Mundawani* and a list of *Rāgās* called *Rāg-mālā.* The arrangement was fool-proof, because the sub-divisions of the *rāgās* and different compositions were numbered, sub-divisionally and collectively. The *Ādi Granth* contains mostly hymns in praise of God and the Sikh way of life. The Sikhs revere it because it contains the revelation of the Gurus and their teachings. It is a book of divine wisdom and meditation.

The popularity of Guru Arjan's mission not only made Amritsar a prosperous city, but also attracted many devotees. They realised that it was a distinct and independent religion which made their life peaceful and meaningful.

The death of the tolerant emperor, Akbar, was a great setback to the spread of Sikhism. The new emperor, Jahangir, was a fundamentalist and a fanatic. He desired to suppress Sikhism by all means at his command. He expressed his hostility to the work of the fifth Guru. In his autobiography he wrote:

> For a long time, it had been in my mind to put a stop to this vain affair (Sikh Faith) and to bring him (Guru Arjan) into the fold of Islam.

Jahangir found an excuse to haul up Guru Arjan, when some mischievous people alleged that the Sikh scripture contained words derogatory to Islam. Being prejudiced, Jahangir called for no proof of the allegation and imposed a fine of two lakh rupees on the Guru. The Guru refused to pay the fine.

There was yet another excuse which Jahangir availed of. He had heard that Guru Arjan had blessed or helped his rebel son, Prince Khusro. This was not correct. Jahangir, without asking for any evidence decided, as mentioned in his autobiography, that the Guru should be "captured, his property confiscated and he be put to death by torture".

Before leaving Amritsar, Guru Arjan nominated his son, Hargobind, as his successor. When he reached Lahore he was put in prison and placed under the charge of Chandu Lal, one of the important officials of the court. This man bore a grudge against the Guru, because earlier his daughter's matrimonial offer to the Guru's son had been rejected. He devised tortures for the Guru's body—pouring of burning sand, boiling water, sitting on a hot iron plate. The Guru's body was partly blistered and partly burnt. Finally, he was taken to the river Ravi into which his body was thrown and drowned.

Guru Arjan was the first Sikh martyr. He sacrificed his life to uphold the sovereignty of the Sikh scripture and to resist injustice. His memory lives in the

songs and hearts of the people who also derive inspiration of sacrifice for a good cause.

Army—Sikh Battalions in the British Service

After conquering the Sikhs in the Panjab, the British were very much impressed by their valour. In 1846 orders were issued for the formation of two Sikhs battalions at Ferozepur and Ludhiana respectively, and ten years later another regiment was raised. These three battalions were known as the 14th, 15th and 45th Sikh battalions. In 1849 the policy of giving military employment to the Sikhs was extended by the formation of the Corps of Guides and a brigade of all arms, for police and general purposes on the border, both of which were largely composed of the former soldiers of the Khalsa, and formed the nucleus of the Panjab Frontier Force.

Aroras

By religion the majority of Aroras are Hindus, but a good many of them are Sikhs. Arora or Rora is the leading caste of South Western part of the Panjab. As a body the Aroras are Khatris and say that like them they were dispersed by Paras Ram. Those who went towards Multan founded a town called Arorkot. Cursed by a *faqir* (holyman) the town became desolate and the *Aroras* fled by its three gates, on the north, south and west. The ruins of Arokot are said to be near Rohri in Sindh.

The *Arora* caste is organised in a similar way to the Khatris. Its primary divisions are the genealogical sections, as in all Hindu castes, but it has three or four territorial groups: (1) Uttaradhi (Northern); (2) Dakhana (Southern), (3) Dahra (Western); (4) Sindhi (of Sindh). The Uttaradhi seems to have the Bari *Bunjahi* division. The Bari group consist of 12 sections: Bazaz, Ghumai, Guruware, Kantor, Manchanda, Manak Tahle, Monge, Narula, Pasriche, Sethi, Shikri and Wadhwa.

Several Arora sections are named after animals: Babbar (lion); Ghutani (bat), Gaba (calf), Ghira (dove), Giddar (Jackal), Hans (Goose), Kukar (Cock), Kukreja (Cockerell), Lumar (fox), Machhar (mosquitoe), Menela (ram), Nangial (snake), Nagpal (snake), Sipra (serpent).

Other sections are named after plants, etc. Chawla (rice), Gera or Geru (Ochre), Ghei (classified butter), Jandwani (Jand tree), Khastria (Musk), *Kathpal* (wood or timber); Kataria (dagger); Khani-jau (barley eater); Lota (a vessel), Manak-tahlia (to reverence the Tahli tree); Mendiratta (Henna); Mungi (tree); Pabreja (plant); Rihani (basil); Sawi-buti (green herb); Selani (pipal tree); Tanеja (grass).

Ārti

Ārti is a form of worship of an idol or deity in which candles or earthen lamps are waved as a token of devotion; sometimes during the *ārti,* incense, joss-sticks, pieces of sandalwood are burnt and flowers showered on the object of worship. When Guru Nānak went to *Jagannāth* Temple in Puri, he found the priests performing *ārti* facing the idol. The Guru offered a new kind of *Ārti* by singing a song (in Rāg Dhansri) in praise of God emphasising how Nature adores God. "The sky is the salver, the sun and moon are the lamps. What other worship can be compared to Nature's own festival of lights, while divine music resounds within" (*GGS,* p. 663) Dhana Bhagat wrote a similar composition in praise of God and called it *ārti.* The *ārti* now sung in the Gurdwārās contains other hymns of adoration including those of Ravidās, Pipā and others. It is performed without any lamps, sometimes flowers are offered with veneration. *Ārti* is sung on auspicious occasions and by those seeking blessings and joy.

Arts (fine)

The Fine Arts of the Sikhs include music, painting, architecture; there is hardly any sculpture.

Music: The sacred music of the Sikhs is called *Kīrtan,* which means singing praises of God in melody and rhythm. Vocal music is regarded superior to sheer instrumental music. The Gurus used the Indian classical *rāgās* in their sacred compositions, known as *shabads.* Due to the Sikh *rahat maryādā* (manners) the performance of hymn-singing is called *shabad-kīrtan. Kīrtan* is the easiest and simplest form of expressing love of God, leading to spiritual fulfilment. A hymn sung in the prescribed *rāgā,* and tempo produces a feeling of peace and bliss *(sahaj).* The Gurus, in addition to the 31 *rāgās* used tunes *(dhunis)* of Panjabi folk music which were popular in those times. They also popularised musical instruments like *rabāb,* and *sarangī,* alongwith percussions of *dholak, mridang, dhadh* and *khartāl.* The *chowkies* (music sessions) of the Golden Temple, Amritsar, set the model of *Kīrtan* at *Takhts* (throne) and some gurdwārās. *Kīrtan Darbārs* are quite popular among the Sikhs. Even children and ladies love to perform *kīrtan* without any inhibitions in classical *rāgās* in gurdwārās or homes of the Sikhs. (See *Kīrtan)*

Painting: Paintings of Guru Nānak in multiple colours are found in the *Janam-sakhis* (biographies) of Guru Nānak produced in 17 and 18 centuries. However, the Sikh School of Painting originated in the times of Mahārājā Ranjit Singh who was a great patron of fine arts. Calligraphy was also considered a fine

art in those days. Such volumes of Sikh sacred texts in calligraphy may still be seen in museums and private collections. Moreover, the Sikh paintings on the walls of gurdwārās added a new attraction to religious shrines. Kehar Singh's water colour paintings of the Court of Ranjit Singh and Sikh *bhagats* (saints) may still be found in art-galleries. Kishen Singh and Bishen Singh did some fresco paintings in historical gurdwārās. Giāni Singh Naqaush also did frescoes on the inner walls and arches of the Golden Temple. The late Kirpāl Singh prepared oil-paintings relating to the persecution and martyrdom of the Sikhs of the eighteenth century. Sobhā Singh did some fine paintings of the Sikh Gurus and as such was known as the 'painter of the divine'.

Architecture: The structure of the Golden Temple, Amritsar, is an outstanding example of Sikh architecture. The four *Takhts* in Amritsar, Anandpur, Patna and Nander show the versatility and richness of the temple architecture of the Sikhs. (For details refer to P.S. Arshi: *The Golden Temple: Its Art and Architecture)*

Arts (minor)

The minor arts refer to the handiwork of master craftsmen and skilled workers. These include designs on cloth, wood, ivory, bone and metal. The typical cloth embroidery for which the Sikhs are known is called *Phulkārī.* These are artistic patterns of hand-embroidery on sheets and tapestries used both as household articles and as special gifts. Embroidered covering called *Rumālā* with rural motifs and religious symbols and lettering are used as decorations of the *Guru Granth Sāhib.* Similarly, ivory artefacts produced in Amritsar include images of Hindu deities and portraits of Sikh rulers as well as replicas of the Golden Temple. Sikh wood-carving on doors and panels is distinguished by its twisted foliage, with figures of animals and men. Other wood or bone carvings may be found in museums and temples. Some of these artefacts in metal, wood, ivory and on cloth or thick textiles are exported to foreign countries.

Aryā-Samāj

Aryā-Samāj was founded by Swāmi Dayānand Sarswati (1824-1883) in 1875. Reacting to the conversion of Hindus mainly to Christianity, he propagated the teachings of the Vedas and wrote a book called *Satyārath Prakāsh.*

The main principles of Aryā-Samāj are:

1. Vedas are the source of all knowledge.
2. The study of the Vedas is the objective of the Samaj members.
3. All things should be done after considering what is true and what is false.

4. All should observe the principles of social welfare.
5. Sanskrit is the parent of all languages.
6. Swāmi Dayānand condemned child marriage, *purdah* and female illiteracy. The Arya Samaj believes in Sunday worship, the reading, preaching and teaching of the Vedas. The Agni (fire) concept (*havan*) is very prominent in Arya Samaj prayers, but there are no regular priests. Austerity, truth and devotion to God are the main aims of the Arya Samaj. Swāmi Dayānand had a large following and he died on 30 October 1883. A university at Rohtak has been established in his memory.

Āsā

This is one of the important *rāgās* in Indian classical music, which belongs to *Bilāval Thāth*. It has five notes (*Sa Re Ma Pa Dha*) in the ascending order and seven notes (*Sa Ni Dha Pa Ma Ga Re*) in the descending order. It is performed at dawn, from 3 AM to 6 AM. It creates a very devotional and tranquil atmosphere. The Sikh daily morning prayer—*Āsā-dī-var* is sung in this *rāgā* for its blissful effect.

Āsā-dī-Vār

Āsā-dī-Vār which literally means a "ballad of hope" is a composition of Guru Nānak and Guru Angad under *Rāg Āsā* in *Guru Granth Sāhib*. It is sung in the Sikh congregation as a morning prayer. The musicians sing this *Vār* along with the *chhānds* (quatrains) of Guru Rāmdās. *Āsā-dī-vār* consists of 24 stanzas (*pauris*) and 44 staves (*lokas*).

The theme of *Āsā-dī-vār* is: "How to become a spiritual person *(devtā)*". The disciple has to remove the obstacles that lie in the spiritual path; namely, ego, religiosity, bigotry, exploitation. The practice of humility and love are the most effective qualities for keeping people away from sin, far better than mere recitations of liturgy or rituals. God reads our heart and is not won by religious ceremonies, alms-giving or penance or physical torment.

Guru Nānak rejected the transfer theory of the Brahmins—that offerings given to them were of benefit to the donors or their ancestors. He also debunked the prevalent idea of pollution connected with events of birth and death. These are natural events ordained by God. Real pollution is self-incurred; it comes from greed, lying, lust and slander, all of which corrupt the mind. Real impurity does not exist in food, but in one's ego, in neglect of our fellow-men and forgetfulness of God.

In the *Āsā-dī-vār* the Guru praises the role of woman in family life. Why should she be called low or inferior? All human beings are equal and worthy of respect.

Summing up Guru Nānak's message in this composition we may say that there is no spiritual merit in activities like fasting, pilgrimage and penance. On the social side, caste pride, greed, hypocrisy is rejected outright. The tyranny of rulers and of the priestly class is challenged as a threat to peace and harmony in society. On the metaphysical plane, the Guru emphasises the wonders of nature, the pervasive spirit of God, His sovereignty and His grace. It is only by self-surrender and submission to the Divine Will, that one can win the favour of the Creator.

The singing of the *Āsā-dī-Vār* in the calm environment of early dawn or listening to it brings a sense of peace and joy to a seeker of truth.

Āsan

Āsan has a number of meanings depending on the context.

A covering for a seat, bodily posture, the third important element of Yogā, namely, the posture of different limbs for yogic practice. There are mainly 84 postures to facilitate meditation. These postures are also intended to confer supernatural powers on the performer. These postures have different names. The Gurus say that *āsans* in themselves are not of any spiritual benefit. "Should one perform the *Nivli* practice (churning of the stomach) and eighty-four yogic poses, but none of them shall bring peace or egolessness". *(GGS,* p. 98)

Āshram

(i) A place for the practice of religion or for spiritual development.

(ii) In Hindu religion there are four *'Āshrams* or stages/phases of human life (i) *Brahmchārya* (bachelorhood), (ii) *Grastha* (married life), (iii) *Ban Prasth* (retirement to jungles/forests), (iv) *Sanyās* (total renunication of attachment).

(iii) Shelter, cottage, hermitage, hospice.

Sikhism believes in the life of a householder only.

Asht-Dhāt

Literally *Asht-dhāt* means eight minerals. These eight important metals are gold, silver, brass, aluminium, mercury (*para*), tin (*kala*), iron and graphite (*sika*). Similarly, the body is made of eight ingredients: *khalri* (skin), *rom* (hair), *Lahoo* (blood), *Charbi* (fat), *Hadi* (bone), *Nara* (nerves), *Mijh* (sinews) and *Viraj*

(semen). Kabir refers to these eight types of matter in one of the hymns. *(GGS,* p. 343) *(Gauri-Thiti)*

Ashtmi

There are two types of calendars, one is connected with the phases of the moon and the other is connected with the movement of the sun. The eighth day of the lunar month is known as *Ashtmi.* However, the most popular *Ashtmi* is that of *Bhadon* (August-September) the birth anniversary of Lord Krishna which is called *Janam-ashtmi.* In Sikhism, birth anniversaries of the Gurus are very important.

Asht-Padi

Literally a composition of eight verses, each verse may be of six to ten lines. It also means a hymn consisting of eight parts. The first, third, fourth and fifth Gurus have written *Ashtapadis* under different *rāgās* in the *Guru Granth Sāhib. Sukhmani Sāhib* is a popular composition in this form of poetry, but each verse contains 10 lines and there are 24 cantos *(Ashtapadi)* in it; the length of the lines is also flexible, though the unit of two lines forming a couplet must rhyme together.

Asht-Sidhi

There are eight types of occult powers *(Sidhis)* exercised by *yogis* and mystic persons. These supernatural powers are as under:

(i) To assume another's form (*Anima*).
(ii) To enlarge or decrease the body (*Mahima*).
(iii) To make the body minute (*Laghma*).
(iv) To procure any object (*Prabati*).
(v) To know author's mind or clairvoyance (*Parkamya*).
(vi) To persuade anybody (*Ecsta*).
(vii) To fulfill the mind's desire (*Basta*).
(viii) To become heavy (*Garma*).

Ashvamedh Yagya

To appease a deity or goddess, the Hindus offer a sacrifice of some object, and this is called *Yagya. Asvamedh Yagya* is regarded as the greatest of all *Yagyas.* There are two references in the *Rigveda* where it is mentioned that the performance of *Asvamedh Yagya* washes away all sins and fulfills the desires of the performer. A few kings in ancient India did perform this *Yagya.* Among the

Indian kings who performed the single *Ashvamedh* were Pshyamitra, Kharavela, Syaakarni, Pravarasena, Bhavanaga and the Gupta emperor Samudragupta.

Asthāi

It is the basic and opening part of a *rāgā* and is repeated through *alāp*. It gives a repetitive and definite form to the *rāgā*. *Asthāi* is a sort of skeleton of a *rāgā* for the performer to fill in, with his improvisation. It often moves in the lower retrachord. Generally in a *shabad, ashāti* is the line of the *Rahau* (Pause). This line contains the main or central idea of the hymn. In the *Vārs* of Bhāi Gurdās, the last line of the *Pāuri* sums up its central idea and may therefore be regarded as the *asthāi*. In Dhrupad singing, the first part of the composition is called *asthāi*. Usually *asthāi* is repeated after every line of the *antra*. (For details see G.S. Mansukhani: *Indian Classical Music and Sikh Kirtan*, Oxford & IBH, New Delhi, 1982)

Asur

Asur means a demon. According to *Bachitar Nātak* of Guru Gobind Singh, demons are not some unusually-shaped creatures, but human beings of evil thoughts and actions. The antonym of "Asur" is "Devi/*Devtā*" meaning a person of virtue and holiness. The worship of idols representing gods, goddesses and demons symbolising good or bad qualities is not accepted in Sikhism. *(GGS,* p. 637)

Atar Singh Kaliānwālā

He was the eldest son of Sardār Dal Singh Kaliānwālā. Atar Singh succeeded his father in the Jagir in 1823. He sought service in Peshawar (1834), and was appointed *Adālati* (Chief Justice) of Lahore during the reign of Mahārājā Sher Singh (1841-43). He is described as a weak and vacillating character in the fuller biography recorded in Griffin and Massy (1909) p. 436. Atar Singh died in 1851.

Athārā Sidhiān

The eighteen supernatural powers possessed by some *yogis* or mystics are as under:

1. *Ashtsidh* (eight supernatural powers mentioned under *Asht-Sidh*) plus ten more as under:
9. To be immune from hunger and thirst (*Anooram*)
10. To hear from afar. (*Doordarshan*)
11. To see from afar. (*Doordarshan*)

12. To get fast like thought, (*Manoveg*)
13. To assume mind-desired form (*Kamrup*)
14. To enter into another's body (*Parkal Parvesh*)
15. To die at one's own will (*Swai-mirtya*)
16. To enjoy meeting with gods (*Surkecta*)
17. To fulfill any desire or idea (*Sankalap-Sidh*)
18. To go anywhere unobstructed (*Aprithat-gat*)

Ātmā

The soul, *Parmātmā*, the Supreme soul, God. *Atmā-bhu*, self-existent from *Ātmā*, self, and *bhu*, existence. *Ātmā-devtā*, from *Ātmā*, and *devatā* a God, a guardian deity.

In *Gurbāni* it means the individual self. As a portion of the Divine reality, this itself partakes of the character of the Divine and seeks to merge with its source. As a resultant consciousness consequent upon the operation of the senses, it is known as *Panch-bhu-ātmā* (consciousness created by the five senses). According to Sikhism man's goal is to link his soul with God through *Nām Simran* (remembrance of the Holy Name), good actions and associating with holy persons. This enables the soul to escape from the cycle of birth, death and rebirth. Guru Nānak says that if God shows mercy, one meditates on him, then the soul is united and absorbed in God. (*Adi Granth*, p. 661)

Atonement

Atonement, or expiation or satisfaction after undergoing punishment of sin is provided by different religions in various ways. Hinduism prescribes various penances and repeating God's name. Islam advocates sincere repentance for washing away of sin. In Sikhism, God's name wipes away every kind of sin. Just as a garbage dump is burnt by a matchstick, so sins are destroyed by singing of *Gurbāni*. However, the *Sikh Rahat Maryādā* (Code of Discipline) provides for 'tankhah' or punishment for misdemeanours. *Tankhah* is a minor sin and atonement lies in voluntary service in the Gurdwārā or reading of *Gurbāni* or fine as decided by the "Panj Piyāras" (the Five Beloved Ones). In case of major sin called "Kurahit"—there are four Kurahits for the Khālsā—the offender must seek forgiveness, do the penance as prescribed for him, and take the *Amrit* again.

Attāi/Hattiā

Attāi means a criminal, a sinner. Sinners or criminals are of different kinds as, for example arsonists, poisoners, stealers of crops and weapons, robbers, thugs, rapists/woman-seducers.

According to Sikhism, the slanderer of saints is a greater sinner than any of the above. (*Sukhmani*, 13)

Attar Singh, Sant

Attar Singh was born in village Cheema in Sangrur district on March 13, 1866. His father, Karam Singh was a farmer. He obtained his education at the Nirmali Derā of Bhāi Butā Singh. From boyhood, he devoted himself to the study of *Gurbāni* and the practice of meditation. At the age of 17, he joined the Indian Army as a recruit. After some time, he took *Amrit* (Sikh baptism) in the cantonment Gurdwārā at Kohat. He was keenly interested in *Amrit Parchār* (missionary work) and wherever he went, he baptised many devotees into the Khālsā brotherhood. He was equally interested in establishing new gurdwārās.

In 1902, Attar Singh started his own missionary centre at Mastuana. Master Tara Singh and Bhāi Jodh Singh took *Amrit* from his group of Panj Piyārās (Five Beloved Ones). Attar Singh took a bold initiative in the education of Sikhs. He deputed Bhāi Tejā Singh, Amar Singh, Dharamanant Singh and Hari Singh for higher studies to foreign countries. He established Guru Nānak Khālsā College, Gujrānwālla (now in Pakistan), Akāl College, Mastuana (Sangrur district), Gurmat Vidyālā Bhungā Mastuānā (Talwandi Sabo). He presided over the Sikh Educational Conference at Ferozepur in 1915. He was regarded as a *sant* (Holy Man) by all sections of the Sikhs. Sant Attar Singh took part in the Gurdwārā reform movement, and also participated in the *Kār-sevā* of the Golden Temple, Amritsar, in 1923. His admirers included many leaders of other faiths. He used to donate freely to charitable institutions and kept nothing for himself. He died on 31 January 1927, and his body was cremated in Mastuānā. A big Gurdwārā has been built near that site.

Aulak

The Aulak claim descent from the solar race of Rajputs and say their ancestor was one Aulak, who lived in the Majha. The Aulaks are related to Sekhu, Sohal, and Deo tribes with which they do not intermarry.

Aurangzeb and The Gurus

Aurangzeb, born in 1618, became the emperor of India after killing his brothers in 1658. He was a fanatic and cruel ruler. He was bent on converting Hindus by means of force. The Kashmiri Brahmins came to Anandpur to meet Guru Tegh Bahādur, seeking his assistance in warding off conversion. The Guru agreed to save them at the risk of his life. Aurangzeb called the Guru, the Pīr of

Hindus. Aurangzeb ordered his arrest and he was brought to Delhi early in November 1675. After refusing to embrace Islam and performing a miracle, he was executed at Chandni Chowk on 11 November 1675.

Emperor Aurangzeb continued his crusade against Guru Gobind Singh by sending his troops to attack him. Fortunately, the Guru won the Battle of Nadaun (in 1690) against Moghul forces. Many skirmishes took place repeatedly between the Guru's forces and the Moghul forces. Again in 1704, the Guru's troops at Anandpur were besieged by Moghul forces but promised safe conduct for evacuation of the fort. The Guru had to flee along with his followers towards the end of 1704 from Anandpur. The last battle took place at Muktsar in 1705. Aurangzeb meanwhile was busy in Deccan fighting his enemies. The Guru wrote him a letter called *Zafar-nāmā* (Letter of Victory). In response he invited the Guru for a parley, but before the Guru could meet him, Aurangzeb died. It is said that during his last moments in 1707 Aurangzeb repented over the wrongs he had done to the Guru and his followers. His son Bahadur Shah became a friend of the Guru. The Guru proceeded to south Deccan and settled at Nander, where after a few days, he was fatally stabbed by an assassin hired by Wazir Khan, the Nawab of Sarhind.

Āvā-Gavan/Āvāgaman

Literally "Coming and Going" or the cycle of birth and death. According to Hinduism, our present birth is the result of previous *Karma* and we shall be born again according to our actions in the present life. So a human being has to go through the cycle of birth, death and re-birth. The Gurus regarded the human birth as a valuable opportunity, for man is the crown of creation. Man has both reason and conscience which other animals do not possess. So he must work for liberation from transmigration, so as to be united with God. The cause of this chain of birth and death is attachment to *māyā* or worldliness. All types of birth and death are painful and can be overcome by following the Guru's instruction and meditation on the Holy Name.

Ayodhyā/Ayudhiā

Ayodhyā is one of the seven sacred cities of the Hindus. It is the modern Oudh or Awadh, which is situated on the river Sarayu, the modern Gorga, about three hundred and fifty miles to the south-east of Delhi. It was the capital of the Kosal empire of King Dasrath, father of Ram Chandra. Jainism and Buddhism flourished in Ayodhya up to A.D. 414 According to the *Ramayana* the people of Ayodhya were very happy. There were no misers, liars, thieves, swindlers or boasters, in those times.

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Bābā

It means father, grandfather, an old man, or an ascetic. The Sikhs call Guru Nānak *'Bābā'* or father, in the same way as they use the word *'Mātā'* or mother to the wives of Gurus. It is also added as a prefix to the names of holy men.

Bābā Atal, Amritsar

The shrine is a nine-storeyed building in the memory of Bābā Atal, one of the sons of Guru Hargobind as he died at the age of nine. He was born in Amritsar in 1620 and died in 1629. He was a very wise and talented boy, but fond of occult practices. Once he (Atal Rāi/Bābā Atal) performed a miracle and brought back to life a young friend, Mohan, who had died of a snake bite. Guru Hargobind was against the performance of miracles. He reprimanded his son, and the son, Atal Rai, laid down his life to atone for the mistake.

The temple, 45 metres high, has a gilded dome. The foundation of the present building was laid in 1772 and it was completed in 1835. The structure is octagonal and has four doors.

On the top of all the doors are engravings in gold and scenes from Sikh history. The first floor of Bābā Atal has earned much fame because of the frescoes that it contains, representing episodes from the life of Guru Nānak. There is a large tank called Kaulsar. The tank commemorates the devotion of a young Muslim girl, Kaulān, who renounced her worldly life to become a disciple of Guru Hargobind. The tank was rebuilt in 1973, reducing its size a little to provide more space for 'prakarma' (path for going around the temple).

Bbā Bakāle

This is the name of a village about 25 miles to the south of Amritsar. Guru

Tegh Bahādur lived in this village for 12 years from 1644 to 1656 and led a life of devotion and contemplation, attended by his mother Mātā Nānki. Thereafter he went on a preaching tour to UP and Bengal for about six years. When Guru Harkrishan died in 1664, his last words were "Bābā *Bakāle*"—to indicate the place where his successor could be discovered. As no Guru had been appointed by name by Guru Harikrishan, 22 imposters set up their establishments and staked their claim at Baba Bakale as the next Guru. Bhāi Makhan Shāh Labānā, a devout Sikh discovered the true Guru—Guru Tegh Bahādur—and the latter was duly proclaimed and recognised as the ninth Guru by the congregration in August 1664. Guru Hargobind stayed at Bābā Bakāle with his mother for some time. His mother—Mātā Nānki—expired in this village in 1678. Bābā Bakāle has three important gurdwārās connected with Guru Tegh Bahādur, namely, "Bhorā Sāhib", a cell in which the Guru meditated, "Darbār Sāhib", where Bhāi Tegh Bahādur was proclaimed as the ninth Guru, and Manji Sāhib", where Dhirmal's hireling (Shihan) made an assassination attempt on the ninth Guru.

Bābā Wali/Wali Khandāri

During his travels Guru Nānak reached Hasan Abdal then a great centre of Muhammadan religious preaching. There lived on a small hill a selfish and bigoted priest, Bābā Wali of Kandhār. The Guru and his follower Mardānā needed water, and it could only be obtained from the Wali. Bābā Wali, who claimed exclusive Holiness for himself, became offended on hearing praises of the Guru and refused to supply water. The Guru then bore a hole near the place where he had taken shelter, and a stream of water immediately came out. Upon this, Wali's well dried up. Bābā Wali got angry and he hurled a boulder towards Guru Nānak. Guru Nānak raised his right arm to protect himself. The impression of the palm of the Guru's hand was left on the descending mass which is known as Panjā Sāhib. A big Gurdwārā was later built on this site.

Bābar

His name was Zahir-ud-Din Muhammad and he was born at Farghana, on the Jaxartes AD 1482. His father was a Chaghatai Turk, the fourth son of Abu Said, whose extensive dominions were shared amongst his sons. In 1504 he set up his government at Kabul. In 1526 he defeated and killed Ibrahim Lodhi at Panipat and became the first Moghul ruler in India. There is a mention about the Moghul rule (Bābar *Vāni)* in India, on page 723 of the *Guru Granth Sāhib.* It is also mentioned in the Holy Granth that Bābar's army killed thousands of innocent Indians, took many prisoners and kept many Indian women for their pleasure.

Guru Nānak Dev (first Guru) was captured by the army of Bābar and kept in prison. On hearing about Guru Nānak's capture, Bābar talked to the Guru and gave him food to eat. It is said that he sought the Guru's apology for shedding so much blood of civilians. He also released the remaining prisoners, as demanded by the Guru. Bābar died in 1530 at the age of 48, and he was succeeded by his son Humayun.

Bābar-Bāni

Bābar-*bāni* means hymns connected with Bābar. There are four hymns in the *Guru Granth Sāhib* on pages 360, 417, 772 and 773. They are also mentioned in the *Najam-sākhis* which relate to the massacre at Sayyadpur in 1521 by Bābar's forces. It is said that Guru Nānak was present in Sayyadpur and described the atrocities in full details. The Guru's aim was two-fold: first, he condemned the Lodhi rulers who through indifference and lechery did not protect the helpless civilians from the ravages of Bābar; and secondly, that Bābar as a scourge of God had acted as death's messenger. In another sense these verses express the patriotic fervour of Guru Nānak. He laments the carnage, the loot and the dishonour of the women of Hindustan (both Hindus and Muslims) at the hands of Bābar's soldiers. The blame for failure to protect the people and the valuable heritage of India must squarely fall on the Lodhi rulers. These verses throw light on the political condition of Panjab during Bābar's invasions.

Bābar Akāli Movement

The Bābar *Akali* movement was a militant sequel to the coercive and inhuman attitude of the Panjab Government towards the Sikhs. The aim of the movement was to punish or eliminate the cruel bureaucrats and police personnel as also their civilian informers and helpers. Mr Howring, Police Superintendent of Lahore, was the target of the Babbars, but somehow the plot failed in May 1921 and many plotters were jailed including Jathedār Kishan Singh Gagaji and Master Motā Singh. Jathedār Kishan Singh after his release addressed many meetings to foment discontent against the government's anti-Sikh policy; the government's agents called *Jholichuks* (puppets) were secretly murdered.

The Babbars also committed dacoities to collect funds for purchase of arms. Their activities were confined to Jullundar and Hoshiarpur districts. At the same time, the *Gadherites* (revolutionaries) were also doing similar anti-government activities; somehow the police infiltrated among the Babbars, with the result that many Babbars were killed by the police before they could do anything against the government.

Babbar Dhannā Singh was captured on 25 October 1923, while asleep. Dhannā Singh had a grenade in his arm-pit and as he closed his arm, the grenade exploded, killing him, Mr Horton (the Police Superintendent) and some policemen. In January 1924, the government filed the Babbar Akāli conspiracy case in which more than 90 were charged. Ultimately 10 were sentenced to death, 13 to life-imprisonment and 29 to various imprisonment-terms, and 40 were acquitted.

Bāghariyā

Bāghariyā is the name of a small village which is situated about 16 kilometres to the north-east of Nābhā. Bābā Rupchand's descendants, blessed by Guru Hargobind, got a *jagīr* for running a free kitchen. The Bāghariyā Sardārs are staunch Sikhs interested in voluntary Sikh missionary work. Their last leader was Bhāi Sāhib Ardāmān Singh of Bāghariyā, a reputed scholar of Sikh theology and tradition.

Baghel Singh Karoriā

Baghel Singh was one of the warriors of the Karoriā Singhā misal. He acquired a lot of territory in Sarhind region. He fought against Rājā Amar Singh of Patiala, but eventually the dispute was amicably settled. Later he attacked the Gangetic plain near Karnal and entered Delhi as a conqueror. He got three lakhs of rupees as tribute from Emperor Shah Alam of Delhi, which he spent on the building of Delhi gurdwārās in 1790. He also got a *jagīr* (land-grant) from Mādhavji Sindhiā. Rājā Sāhib Singh of Patiālā took *Amrit* (Sikh baptism) from his hands. He died at Amritsar in 1802. (see also Misal)

Bahrupiā

It is purely an occupational term derived from the Sanskrit *bahu* (many) and *rupa* (form). It means an actor, a mimic, one who assumes many forms or characters, or engages in many occupations. They may be drawn from any caste and are found all over the Panjab and Haryana. They are often found in wandering gangs. Many *bahrupiās* are Sikhs.

Bāī Manjiā

Guru Amardās initiated missionary work and established 22 *manjis* (missionary offices) at different places and put devoted Sikhs in charge of these dioceses. *Manji* literally means a cot. A missionary would sit on a cot and preach Sikhism to the audience. The cots were made of twisted ropes. Nowadays we use

a wooden stool for the same purpose. The *manjidar* was to initiate new converts to Sikhism and propagate the Guru's teachings. The 22 *manjis* were assigned to the following in respect of the places where they lived:

1. Allahyar	2. Sachansach
3. Sadharan	4. Sanwanmal
5. Sukhan	6. Handal
7. Kedari	8. Kheda
9. Gangushah	10. Darbari
11. Paro	12. Phera
13. Booa	14. Beni
15. Mahesa	16. Maeedas
17. Manakchand	18. Murari
19. Rajaram	20. Rang-das
21. Rang-das	22. Lalo

Bahādurgarh

Originally Saif Khān, a devotee of Guru Tegh Bahādur, founded a township called after his name, 'Saifābad', about eight miles to the east of Patiala. He built a fort there called by the same name. A Gurdwārā is built to the memory of the Guru there. A piece of land is also attached to the Gurdwārā. In 1774 Rājā Amar Singh of Patiala obtained this fort from the descendants of Saif Khān in exchange for a *jagīr* (land-grant) and renamed it "Bahādurgarh".

Bahādur Shāh, Emperor

On the death of Emperor Aurangzeb, his eldest son, Prince Muazzim, became the next Moghul emperor in March 1707. He was known as Bahādur Shāh, and had to face the contest of his two brothers-Azam and Kam Baksh. Bahādur Shāh sought the assistance of Guru Gobind Singh against his brother Azam in a battle which took place on 10 June 1707 at Jajau near Agra. The Guru, alongwith his troops, helped Bahādur Shāh in this battle, which ended in his success. The emperor felt grateful and presented the Guru with a robe of honour and a jewelled dagger. However, Bahādur Shāh had still to meet the challenge of his other brother—Kam Baksh and sought help of the Guru against Kam Baksh and pleaded with the Guru to accompany him to the Deccan. Both proceeded to the south, and the Guru liked a place on the bank of the river Godawari, called Nander, and decided to stay there for some time. The emperor proceeded in another direction to find out the mood of the local rulers. The Guru established a centre of worship at Nander and propagated his mission among the people of the

region. He met a Yogi, called Mādhavdās and gave him the name of Banda Singh *Bairāgī*. Finding him wise and courageous, the Guru deputed him, along with a few Sikhs to the Panjab, for protecting the Sikhs from the atrocities and injustice of the local governors.

After a few weeks, Guru Gobind Singh was fatally wounded by a Pathan assassin while he was resting in his tent. Bahadur Shah sent an English physician. Dr Cole, to attend to the Guru's wounds. However, the wounds did not heal, and the Guru's condition got worse. The Guru died on 8 October 1708. The emperor ordered that the Guru's estate be given to his descendants. Bahādur Shāh died in 1712.

Bahlo, Bhāi

Bahlo was a Sandhu Jat born in 1553 in village Fafro in Malawa. In 1583 he became a devotee of Guru Arjan and helped in the construction of Amritsar Sarovar and Harmandar Sāhib. He was very popular for carrying the city garbage to the brick-kilns. He died in 1643.

Bahlo Dānā

Bahlo Dānā was the name of a Muslim mystic with whom Guru Nānak stayed on the outskirts of Baghdad. There is an Arabic/Turkish inscription marking this spot. Swami Anand Achāryā wrote in his book *Snow-birds*, a poem entitled "On reading an Arabic inscription in a shrine outside the town of Baghdad dated 912 Hijra", which indicates Bahlol's devotion to Guru Nānak:

Here spoke the Hindu Guru Nānak to Fakir Bahlo,
For all those sixty winters, since the Guru left Iraq,
The soul of Bahlo has rested on the Master's Word—
Like a bee poised on dawn-lit honey-rose/

A photo of the inscription can be seen on page 831 of Kahan Singh's *Mahān-kosh*.

Baidwan

An important Hindu Sikh Jat tribe of Ambala. Baid (a *got*, family name) of the Oswāl Bhabras, Muhial Brahmans and other castes; also a physician, a term applied generally to all who practice Vedic medicine.

Baikunth

Baikunth generally connotes paradise or *swarag*. According to Sikhism, it is not a place in the heavens or upper regions, but a state of the human mind which

is tranquil and blissful. The company of holy men or the *sangat* (congregation) where people pray together with devotion is called Baikunth. *Sadh-sangat* is Baikunth, according to the *Guru Granth Sāhib* (pp. 325, 742, 749). (See also *Begampura)*

Bains

A Jat tribe mainly from Hoshiarpur and Jullundur. They say that they are Janjuā Rajputs by origin. They are one of the 36 royal families of Rajputs. The Sardars of Alwalpur in Jullundur are Bains, whose ancestor came from Hoshiarpur to Jalla near Sirhind (in Nabha) about 14 generations ago (about 450 years ago).

Bairāgi

It means non-attachment to material things. A *bairāgi* may lead a family life and pursue the spiritual path.

According to Guru Nānak, a *bairāgi* is the one who is sold to God, who has abandoned wrath, avarice and pride and who performs his worldly avocations and thinks of God at the same time. He renounces evil and fixes his attention on one God. *(Guru Granth Sāhib,* p. 440)

Bairāri

This is one of the Indian classical *rāgās,* belonging to *Marwah Thath.* It has seven notes *(Sa re Ga ma Pa Dha Ni)* in the ascending order, and seven notes *(Sa Ni Dha Pa ma Ga re)* in the descending order. The time for its performance is morning from 6 to 9 AM.

Baisākhi

1. The Baisākhi festival falls on or about 13 April. In the Panjab it marks the ripening of the *rabi* harvest, the happy time for the peasant to gather the fruits of his labour, and in some parts of the State it is considered a good omen to apply the sickle to the crop for the first time on this day. The farmers go to fairs and perform the *bhāngra* dance. The dancers and the drummers challenge each other to continue the dance, and the scenes of sowing, harvesting, winnowing and gathering of crop are expressed by zestful movements of the body, to the accompaniment of ballads. The Baisākhi has a special significance for the Sikhs. It was on the Baisākhi day in AD 1699 that the tenth guru, Guru Gobind Singh founded the Order of the Khālsā. The Sikhs were converted into a martial community by instituting the custom of *pahul* (baptism).

Arya Samāj celebrates the Baisākhi day, as it was on this day in 1875 that *Swāmi* Daya Nand set up the first *Aryā Samāj* in Bombay.

On this day Hindus and Sikhs visit temples or gurdwārās to pay their obeisance. Fairs are held in various parts of the Panjab.

2. Baisākhī fair at Damdamā Sāhib (Talwandi Sabo) in Bhatinda

The village of Talwandi Sabo, popularly known as Damdamā Sāhib, is located 18 miles south of Bhatinda town along a metalled road. The fair has been going on there for the last 280 years. It is held annually for three days.

After the fierce battles of Anandpur, Chamkaur and Muktsar against the Moghuls, Guru Gobind Singh retired to the jungles of Malwa. Talwandi Sabo where he took rest (*dam*) is known as Damdamā Sāhib. The Guru stayed there for nine months in 1705. It is the headquarters of the Nihangs, a warrior sect among the Sikhs, founded by Akāli Phoolā Singh. The ten gurdwārās and three tanks at Damdamā Sāhib are briefly described below:

Manji Sāhib of the ninth Guru, the Manji Sāhib of the tenth Guru, Takht Shri Guru Kāshi, Gurdwārā Likhan *Sār,* Gurdwārā Jand Sar, Gurdwārā Mātā Sāhib and Mātā Sundri, Gurdwārā Ber Sāhib Chaoni Nihangan, Gurdwārā Sant Attar Singh, Gurdwārā Tegh Bahādur, Gurdwārā Mahal Sār, Nānak Sār Sarovar, Akāl Sār Sarovar, Guru Sār Sarovar.

3. Baisākhī Fair at Pindori Mahantan (Gurdaspur)

Baisākhī is observed at many places in Panjab and Pindori Mahanta is one of them. It is an old *derā* (monastery) of the Mahants. The fair is attended by a large number of villagers and has an interesting programme of folk songs, dance and competitions. A Nihang and his party may be seen showing various feats of soldiery with their spears, swords and *chakkars. Bhāngrā* parties provide maximum entertainment and draw big crowds. They perform in the compound near the temple after paying obeisance to the Mahant and getting his blessings. The participants with *ghungrus* (small bells) on their ankles and carrying multi-coloured scarfs dance to the beat of the drum. The *Bolā* (leading singer) recites loudly a small couplet at the end of which the players start dancing. In every party there is a clown who dances in competition with a lady (in fact it is a man in female clothes). The participants jerk and twist their arms and bodies with remarkable agility.

Bāj Singh

Bāj Singh was a resident of Mirpur-Patki. He took *amrit* from Guru Gobind

Singh and proved himself a great warrior. In 1708, he was sent to the Panjab as an assistant to Bandā Bahādur. In 1710, Bandā fought a battle with Wazir Khān, Governor of Sarhind, and defeated him. He appointed Bāj Singh as the Governor of Sarhind. Bāj Singh was executed with Bandā at Delhi in 1716.

Bājwā

Bājwā Jats are of the same kin as Bājwā Rajputs, and have given their name to the Bājwat or country at the foot of the Jammu hills.

They claim to have been originally solar Rajputs. Rajputs claim to be descended either from the sun, the moon or from agni (fire). They are thus classified as Solar, Lunar, or Agnicular Rajputs. King Shalip (Bājwā ancestor) was thrown out of Multan in the time of Sikandar Lodhi. Shalip had two sons, Kals and Les. Kals, who was also known as Bājwā, escaped in the guise of a falconer and married into a Jāt tribe. The Rajputs disowned the family. The name of the tribe is derived from Bāj or Bāz (hawk).

The *Jatherā* (a deceased ancestor as an object of worship) of Bājwā is Bābā Mangā, and he is revered at weddings.

Bakshish Sādhs

This is a term applied to two Sikh sects, the Ajit Mal and Dekhni Rāi Sādhs, because their founders received the bakhsh or gift of apostleship from the ninth Guru. The followers of Ajit Mal, who was a *masand* or tax-collector, have a *gaddi* at Fatehpur. Those of Dakhni Rāi, a Sodhi, have a *gaddi* described to be at Gharancho.

Bakhtmal Sādhs

A Sikh sect founded by Bakhtmal. When Guru Gobind Singh abolished the Masand order (tax collectors), one of them called Bakhtmal took refuge with a Gujjar woman, who disguised him in woman's clothes, putting bangles on his wrists and a *nath* (nose-ring) in his nose. This dress was adopted permanently by the Mahant of this *gaddi*. The headquarters of the sect is not known.

Bakshishes

Literally it means bounties but in fact these were missionary assignments made by Guru Har Rai, Guru Tegh Bahadur and Guru Gobind Singh. The Sikhs who were assigned "Bakshishes" established *sangats* and propagated Sikhism in different parts of northern India.

Bal

It is a clan of the Sekhu tribe with whom they do not intermarry. Their

ancestor was Bayā Lāl, a Rajput who came from Mālwā. Bal means strength and it is a name for all sorts of forms and places. In Amritsar they claim to be from Ballamgarh, and do not inter-marry with the Dhillons.

Bālā Sāhib Gurdwārā

Guru Harkrishan attended the patients suffering from small pox at Delhi and relieved their distress. He was afflicted with small pox and died in the end of March 1664. His mother attended to him, but, his condition deteriorated. When asked who would be his successor, the next Guru, he muttered "Bābā Bakāle". His body was cremated on the bank of the Yamuna river where Gurdwārā Bālā Sāhib has been erected in his memory. It is close to the Nizamuddin Railway Station. Later on the bodies of the two wives of Guru Gobind Singh (Mātā Sāhib Kaur and Mātā Sundri) were cremated at the same spot. The Mahārājās of Patiala, Nabha and Jind sanctioned grants for the upkeep of the Gurdwārā for a number of years.

Bālak Singh, Bhāi

Bālak Singh is said to be the originator of the Nāmdhari group of Sikhs. Born in 1797, Bālak Singh rejected the Brahminical rituals introduced in Sikhism by the *Udasi Mahants* and *pujaris* during the exodus of Sikhs to jungles due to their persecution by Mughal rulers. He *preached Nām Simran* (rememberance of the Holy Name) and insisted on simple and inexpensive Sikh ceremonies. He also discouraged dowries and ostentatious expenditure. He banned the use of meat and intoxicants to his followers. His message of meditation appealed to the lot of the Sikhs. Before his death in 1862, he appointed Bābā Rām Singh as his successor. The present head of the Nāmdhari group is Bābā Jagjit Singh.

Balbir Kaur, Bibo

During the Jaito *morchā* of 1923, the British Government committed atrocities on the peaceful Sikh protestors demanding the right to do *Akhand Pāth* at the Gangsar Gurdwāra. The Shiromani Gurdwārā Parbhandhak Committee decided to send a *Shahidi Jatha* (martyrs' group) of 500 volunteers to Jaito which reached there on 21 February 1924. These protestors including unarmed men, women and children were fired upon under the orders of Johnstone Wilson, the British administrator. Bibi Balbir Kaur was one of the protesters in this batch. She carried her infant-child in her arms. The child was hit by a police bullet and died instantly. Balbir Kaur boldly placed the dead child on the road and continued marching with other protestors, singing the Gurus' hymns. A little

later, she was struck by a canon-ball and fell dead. On that day 100 Sikhs were killed and about 300 wounded. This struggle lasted for over a year and the government ultimately removed restrictions on *Akhand Path* on 21 July 1925. Balbir Kaur's heroic sacrifice as a peaceful crusader of human rights is a shining example for all mankind.

Baldev Singh, Sardār

A prominent politician who died on 29 June 1961 in Delhi. He was the Minister of Defence, Government of India, from 1947-52 and Minister for Development, Government of Panjab, June 1942-September 1946. He was one of the two arbitrators appointed to resolve the dispute between the *Akāli* Dal and the Sikh Gurdwārā Prabandhak Committee over the control of the Delhi gurdwārās in 1959.

Bālmik Supcharo

In the Duāpar Yuga, the Pāndavas (five brothers) performed the rites of *Rājsuya Yagya* (Yajna). They were told that Yagya would be considered to have been completed successfully if the conch blew automatically at the end of the Yagya. Everybody was invited to take food except a low caste man called Bālmik Supchāro. The conch did not blow automatically until Draupadi, wife of the Pāndavās, brought the low caste man to take food along with the others. The Conch blew automatically as the low caste man also had his food with the others. The Yagya was completed successfully, and it also proved that all human beings are equal. Equality of human beings is very much prominent in the *Guru Granth Sāhib*.

Bālmiki or Vālmiki

The sect of some low caste people, synonymous with Bālshāhi and Lalbegi, so called from Bālmik, possibly the same as the author of the Ramāyana. Bālmik, the poet was a man of low caste highway man converted by a saint whom he was about to rob.

Balrām/Balbhaddar

He was an incarnation of a white hair of Brahma, born as the son of Vāsudeva; by Devaki, but was transferred from her womb to the womb of Rohini, the other wife of Vāsudeva; hence he was the half-brother of Krishna. He was brought up by Nanda, and is the patron of agriculture; the Yadavas, his tribe, being properly herdsmen and shepherds. He is often represented as armed with a

ploughshare, and sometimes as carrying a pestle-like club. He was of great strength and irascible temper. He accompanied Krishna on many of his encounters against the men and demons of Kansa. By some he is regarded as the eighth *avtār* (incarnation) of Vishnu; by others as an incarnation of the great serpent, Ananta.

Banaras (Kashi or Varanasi)

The sacred city of the Hindus. It is called Kashi, Varanasi and Atimukta. It was once destroyed by the discus of Krishna. The term Kashi, denominating, if not a city, a people and its chieftains, occurs repeatedly in Sanskrit works. It is one of the most sacred cities of the Hindus. It has been the centre of Hinduism and philosophy ever since the ancient times. The Hindus usually like to go their once in their life-time. It is believed that Lord Shiva blessed this city with the boon that any person dying in the city would achieve salvation from the cycle of transmigration. The most important temples in Varanasi are: Madhadasha, Dharahara, Vishveshvar, Vishva Nath, the Golden Temple of Shiva and Durga temple.

Balwand, Bhāi

Balwand was a Muslim musician who performed *kirtan* in the Gurdwārā of Guru Angad at Khandur. He and his brother, Sattā, were professional *"Rabābies"* (musicians) and sang hymns according to classical *rāgās*. Balwand continued to perform *kirtan* for many years in the presence of the second, third, fourth and fifth Gurus. It is said that later he and Sattā became very arrogant and greedy, and persisted in dictating their terms to the fifth Guru. He dismissed them from service and asked the 'Sangat' (common worshippers) to sing hymns in fold-tunes in his Darbar. Both the musicians later realised their mistake and sought pardon of Guru Arjan. After they were forgiven by the Guru they composed a *Vār* (ballad) of eight verses which was included under Rambali Rāg in the *Ādi Granth* by Guru Arjan. It is said that the funeral rites of Balwani were performed by Guru Arjan.

Bandā Bahādur or Bandā Bairāgi (saint) or Bandā Singh Bahādur (1670-1716)

Bandā Bahādur was born in a Rajput family in Poonch near Rajauri (Kashmir) on 27 October 1670. He was a farmer, did some hunting and practised firearms. On one hunting expedition he killed a female deer and found two young ones in her womb. This shocked him so much that he renounced the world and

became a holy man. He changed his name from Lachman Bālā to Narāin Dās at the shrine of Rām Thamman near Kasur and became a Bairāgi (adherent of the Hindu Ramanujist fraternity) in 1686. In 1691 he travelled to Bengal, and attached himself for a while to a *yogi* skilled in Tāntric science, until he had himself gained some mastery of Tāntric Yoga, a form of Shakti exercise in the name of the Goddess Durgā. He changed his name to Mādho Dās and settled in Nander (Maharashtra) in a monastery of his own, maintaining the Tantric Yoga discipline and gathering about him chelās (pupils) to share the training. It was in Nander or Nader where he met Guru Gobind Singh who had drawn aside from the campaign in Hyderabad, and where he declared himself the Guru's slave or "Bandā" (his designation ever-afterwards). The Guru gave him the title of Bahādur with that of Bandā which he had earned by his submission to the Guru, together with five arrows and other weapons. But he was not initiated with the pahul and while imparting to him his spiritual power the Guru enjoined on him five rules according to which he was to remain strictly celibate and truthful. Not to start a new sect or use a cushion in a Sikh temple, or allow himself to be a self-styled Guru, but live in peace with the Singhs.

Before the death of Guru Gobind Singh, Bandā Bahādur returned to the Panjāb, bearing all the essential tokens of Sikh leadership, including five arrows from the Guru's own quiver, a flag (*nishān*), a drum (*nagārā*), five duly appointed aides (*piyaras*—who constituted a panchayat) and a guard of twenty other Singhs. He had also a *hukamnāmā* (warrant) from the Guru, bidding all Sikhs to support him. But he proposed on his own initiative some things in which the Sikhs did not support him. He offered the Singhs a new battle-cry, *"Fatah Darshan"* (victory to the revelation). On his arrival in the Panjab, Bandā proclaimed himself to be the protector of the poor and the weak against all tyrants and robbers, and promised all who cooperated in the Khālsā cause a share in the fruits of conquest. The common people flocked to him for food and blessing. Bandā proceeded to wage an open and relentless war on the Mughals. He exacted vengeance for the execution of Guru Tegh Bahādur and for the treachery of the Pathāns.

Bandā enlisted a number of paid soldiers and attacked Samana. The city was conquered and many oppressive Muslim officers were plundered and murdered. Then he attacked Sarhind and broke the resistance of the Mughal forces on the battlefield. Wazir Khān, the tyrannical Nawāb of Sarhind died fighting. Soon Bandā became the ruler of some parts of Panjab and established his capital at Longarh near Sadhura. He issued the coinage bearing the names of Guru Nānak and Guru Gobind Singh.

Bandā abolished the Zamindāri system and made tillers and farmers the owners of their land. Thus he became a very popular ruler.

He carried on guerrilla warfare against the Mughals with varying success for some years. He brought the country between Lahore and Jammu under Sikh control. His victory made many join the Khālsā. Due to some differences amongst the Sikhs, Guru Gobind's widow excommunicated Bandā Bahādur on eight counts: that he had married, started a new creed, substituted a *charan pahul* for the Sikh *Khanda pahul,* invented the war-cry of *"Fateh darshan"* (victory of faith or revelation), in lieu of the Sikh var-cry, attired himself in royal robes, styled himself the eleventh Guru and claimed to rule the Sikhs, his followers being called Bandāi Sikhs instead of the Singhs of the Guru.

Bandā Bahādur replied that he was merely a Bairāgi faqir and the follower of Gobind Singh, that he was merely carrying out his orders for the campaign of vengeance and protection of the Khālsā. This led to the disruption of the Sikhs, the true or Tat Khālsā holding Amritsar, while Bandā went to Gurdāspur. His power lay chiefly along the Jammu border as far as Attock, but he had adherents also in Ambāla. But all his efforts at a reconciliation with the Singhs or Tat Khālsā failed and he was captured at the siege of Gurdaspur. He was put to death with great cruelty in 1716. After Bandā's execution, the Sikhs faced great persecution from the Muhammadan rulers and, therefore, they could not establish an organised government for a long time. It is claimed that—Bhāi Mani Singh, the Sikh leader, brought the two factions of Bandāi Sikhs and Tat Khālsā together under the banner of the Dal Khālsā in 1720 at Amritsar.

Banglā Sāhib, New Delhi

The Gurdwārā is situated at a short distance from Connaught Place in New Delhi, and is dedicated to the memory of Guru Harkrishan, the eighth Guru, who stayed there during his visit to the capital city. At that place was the residence of Rājā Jai Singh of Jaipur and, therefore, it was known as Banglā Sāhib.

Harkrishan's elder brother, Rām Rāi, was sent to Delhi to meet the Mughal Emperor Aurangzeb and explain to him about the teachings of the Gurus. He distorted the meaning of a verse from the *Granth Sāhib* to please the Emperor Aurangzeb and earned a bad name with his father, (seventh Guru) Har Rāi. Guru har Rāi nominated his younger son, the five year old Harkrishan to succeed him as Guru. The younger child was instructed by his father never to see the Emperor. Rām Rāi was jealous of his younger brother's succession of Guruship. He requested the Emperor to summon his younger brother Harkrishan to test his spiritual powers. At the request of Rājā Jai Singh, who was influential in the

court of Aurangzeb, Guru Har Krishan arrived in Delhi, stayed at Rājā Jai Singh's residence, but refused to meet the Emperor. At that time cholera and small pox broke out in the city. He cured people with a water from a well in a bungalow. This water is now collected in a small trough called *Chobachā Sāhib.* The devotees believe that the water has curative properties.

Sometimes afterwards Guru Harkrishan himself contracted small pox and moved a couple of miles away where he died on 30 March 1664. A beautiful Gurdwārā called Banglā Sāhib is situated in New Delhin in the memory of Guru Harkrishan.

The dome of the Gurdwārā has been covered with gold-plate with voluntary donations of the congregation. A secondary school for girls and a clinic has been established by the management board. The free kitchen serves food to the visitors to the shrine.

Bāni

The sayings of the Gurus and bhagats included in the *Ādi Granth/Guru Granth Sāhib. Guru-bāni* means the utterances of the Sikh Gurus recorded in the *Guru Granth Sāhib.* It also includes the compilations in the *Dasam Granth/ Daswān Granth.*

Every Sikh should recite the following five *bānis* everyday. These are as follows:

1. *Japji* of Guru Nānak, comprising the main principles of Sikh spiritualism, ethics and divinity.
2. *Jāp* of Guru Gobind Singh, giving the attributes of God; personal and impersonal.
3. *Swayās* of Guru Gobind Singh, 10 hymns—indicating the transitories of material enjoyments and emphasising the brevity of human life.
4. RAHIRAS—the prayers for the evening.
5. *Kirtan Sohala*—praise of the Divine, five hymns to be recited at bedtime.

Bānno, Bhāi

Bānno Bhāi was the resident of a village called Mangat in the Panjab. He was a devotee of Guru Arjan. The Guru entrusted the original copy of the *Ādi Granth* (Sikh scripture) to *Bānno* asking him to go to Lahore to have the book bound. On the way, Bānno got the original text transcribed as a duplicate copy by a team of writers, and later took it to his village. This copy is called Bhāi *Bānno-vāli-Bīr.* A copy of it exists in Kanpur. It is called *Khari Bīr,* an interpolated version, for it has two extra pieces, namely, one line of Bhagat *Surdās* and one stanza of *Mirā Bāi,* not to be found in the original text called Kartārpur-*vāli-Bīr.*

Banur

Banur is the name of a ruined and forgotten town situated on the road linking Rājpur with Chandigarh in Panjab. It is mentioned that Guru Gobind Singh issued a *Hukamnāmā* to the *sangat* (congregation) of Banur in 1698, asking them to deliver their offerings personally to him and not to the *massands*. (For details see, Ajit Singh Bagha's *Banur had orders;* Ranjit Publishers, Delhi) This created the new system of direct Guru-disciple relationship (starting from the birth of the Khālsā on Baisākhi day of 1699). Bandā Bahādur attacked Banur on 24 April 1710 and conquered the neighbouring area very soon.

Baoli Sāhib

Literally Baoli Sāhib means a deep well or a spring constructed for the use of public. There are a number of *baolis* made by Guru the most important of which is the one built by Guru Amardās in Goindwāl.

1. In order to provide drinking water to the new village of Goindwāl, the third Guru decided to construct a well in 1553. People from different parts of India offered their voluntary labour for this social service project, which was completed in 1559. This well has 84 steps leading to the water surface and bears an inscription that it was built by Guru Amardās. The frescoes at the entrance, depicting scenes from Sikh history are a later decoration. The walls, the passage and steps—all in marble are covered by a huge dome.
2. There is a *baoli* in Guru-kā-Lahore near Anandpur.
3. There is another *baoli* at Lahore in Dabbi Bazar, built by Guru Arjan in the memory of his father's birth place. Later a tank and a Gurdwārā were built there by Mahārājā Ranjit Singh in 1834.
4. Another Baoli in Dalla near Sultānpur was built by Guru Arjan in celebration of the wedding of his son (Hargobind) in 1604.
5. Another Gurdwārā called Baoli Sāhib outside Sialkot City on Sialkot-Daska road is sacred to the memory of Guru Nānak. The well has a number of descending steps leading to the surface of water.

Baoli Sāhib Gurudwārā

The most important place in Goindwāl is the Gurdwārā Baoli Sāhib. Pilgrims go down about eighty-four steps to the level well *(baoli)* to take a bath. Guru Amardās had this Gurdwārā built in AD 1559. It is believed that whosoever takes a bath in the *baoli* and recites the *Japji* 84 times will obtain release from the cycle of birth and death.

There is a row of frescoes depicting scenes from the Sikh history. There are also pictures of the ten Gurus and of Bābā Mohan. Besides the *baoli*, a large Gurdwārā has been built. Next to that is the langar, the famous community kitchen of Guru Amardās.

Baptism (Pahul of Guru Gobind Singh on 30 March 1699)

It is a ceremony to initiate someone into the Sikh religion by the administering of *pahul*.

The ceremony of baptism established by Guru Nānak, the first Guru, was called *charan ghawal* and consisted in the drinking of water touched by the Guru's toes. Though seldom used, it still exists among the Sājdhāri or Nānak Panthi Sikhs, who revere Nānak as their Guru in preference to Guru Gobind Singh. Later, on 30 March 1699, Guru Gobind Singh started a new ceremony called *Khande-de-pahul* (water stirred with double-edged sword). When a boy or girl has reached a fairly intelligent age, say twelve to eighteen and is able to read the writings of the Guru or understand the teachings of the Sikh faith, the *pahul* or baptism is administered to him or her by the *granthi* (priest) in the presence of the *Guru Granth Sāhib*.

Children who have been keeping the five symbols of hair, a dagger, a comb, an iron bangle and breeches, in case of boys, ask permission with folded hands to be admitted to the membership of the Sikh community. Five Sikhs who are known for their strict observance of Sikh faith are chosen to administer baptism. One of them acting as a senior brother asks if they are prepared to accept:

To believe in *Guru Granth Sāhib* and recite the Sikh prayers daily;

To keep hair, and wear a dagger, a comb, an iron bangle and breeches, in the case of boys;

To treat all Sikhs of the Guru as brothers and regard service to the community and country as their first duty;

To abstain from liquor, all forms of intoxicants and tobacco;

To live by honest means and respect the wives of others;

To worship no God except the one Timeless Lord of all;

To have no faith in magic, charms or *mantras;*

To observe the rules of Jatha Bandi (community organisation);

To promote improvement of education and arts;

To accept Guru Gobind Singh as father and Mata Sahib Kaur, his wife, as mother, and regard all those who have received Guru's *amṛit* as brothers;

To give ten per cent from personal savings in charity;

To practice the use of arms and be ready to sacrifice all for the sake of the Guru Panth.

When the candidates agree to observe the above rules, the five selected Singhs proceed to prepare the *amrit*. Some sugar or *patasa* (puffed sugar) is mixed in clean water in an iron bowl. The five Singhs sit round the iron bowl and each of them by turn holds the iron bowl with his left hand and stirs the water and sugar with a double-edged dagger, breathing into the mixture the magic of the Guru's word. The Senior Brother recites the full text of the *Japji* Sāhib; the second Singh sitting next to him takes the dagger and stirs the sugared mixture while reading the *Japji* Sāhib of Guru Gobind. The second hands over the dagger to the third Singh who stirs the mixture while reciting the ten *Swayās* of the Tenth Guru. Then the third hands over the dagger to the fourth who stirs the mixture with it, and reads a *chaupai* from the evening prayer, in the end the fifth takes the dagger and recites *Anand* Sāhib given in the evening prayer. When he has finished, the *amrit* (nectar for baptism) ready and the Senior Brother administer the *amrit* to the candidates who have been standing and reading the *Japji Sāhib*. Each recipient of the *amrit* is made to sit in *Vir Asan* (sitting with his left knee down and right knee up). The Senior Brother asks the candidates to say *"Wāhe Guru ji kā Khālsā Sri Wāhe Guru ji ki Fateh"* (The *Khālsa*—pure Sikh—is of God and to God is the victory). The process is repeated five times. He is next asked to look straight and the *amrit* is sprinkled on his face and eyes, and some of it is given to the candidate to drink from the palm of his hands, exclaiming; *"Wāhe Guru ji kā Khālsā Wahe Guru ji ki Fateh"*. After the *amrit* has been given, the ceremony is concluded by all partaking of *Karāh Parshād,* or consecrated food which is distributed in equal proportions to all the congregation irrespective of caste or status.

Bārah Indariyā

It means the twelve kinds of services or functions performed by the following limbs: mouth, head, two nostrils, two ears, two eyes, two hands, two feet.

Bārah Nem

These are the twelve vows taken by a Hindu devotee according to Indian religious thought. These are: (i) Practice of Truth; (ii) Practice of undeceitfulness; (iii) Reverence for one's religion; (iv) Recitation of holy texts; (v) Performance of penance; (vi) Pilgrimage to holy places; (vii) Performance of worship; (viii) Oblations to fire; (ix) Hospitality; (x) Service of one's Guru; (xi) Contentment; (xii) Philanthropy.

Barār

The name of a caste of Jats around Bhatinda; Barār *bansh,* a person belonging

to, or descended from the Barār caste. The *Barārs* are said to have been Bhatti Rajputs of the same family as the Rajputs of Jaisalmer, where their original home was. The name of their ancestor was Sidhu, whose grandson was named Barar, whence they are called both Sidhu and *Barār*. (see also Chutar Singh)

Bari Sangat

Guru Nānak, during his travels in eastern India, visited Calcutta, and stayed at a place called Bari Sangat, which means a big congregation. The local ruler named Rājā Bahādur Singh was much impressed by the Guru's teachings, and he built a temple to commorate the Guru's visit. Subsequently, Guru Tegh Bahādur also stayed at Bari Sangat. This is now an important historical Gurdwārā in Calcutta

Basant Kaur, Bibi

Basant Kaur *nee* Sīto Bāi, was the wife of Bhāi Mani Singh, Head Granthi of Darbār Sāhib. After the arrest of Bhāi Mani Singh, his family and relations were also arrested and taken to Lahore. Mir Manū visited the women captives to persuade them to accept conversion to Islam and thereby save their lives and those of their children. Bibi Basant Kaur was the leader of the female captives. As their spokeswoman, she rejected the offer of Mir Manu and told him of the unshakable faith of the Sikhs in the Almighty. Like other captives, Basant Kaur was tortured to death in the summer of 1734 at Lahore.

Basant Panchami

Basant is spring time. Basant Panchami falls on the fifth day of the bright half of *Māgh* (latter half of January). The festival marks the commencement of the spring season. In many parts of India it is observed as a mere secular holiday, with no celebration connected with it.

According to the Hindu scriptures, Basant Panchami is sacred to Saraswati, the goddess of literature and fine arts. Her conveyance is the swan, and she is represented as a maiden of snow-white complexion, arrayed in spotless white clothes and sitting on a white full-blown lotus floating on an expanse of crystal clear water.

Saraswati Puja is also the day on which Hindu boys begin to learn their alphabet and a little ceremony is held.

Basant Panchami is also associated with the worship of Vishnu, god of preservation. It is a seasonal festival and is the harbinger of spring, when the weather begins to warm up and nature starts pulsating with new life; plants begin to sprout and blossom.

On that day, fairs are held and kite-flying takes place. Most of the people wear *basanti* (yellow) turbans and caps and children also usually dress in yellow clothes. Kite flying on this day is so popular that the blue sky is filled with multi-coloured kites.

In the Panjab the festival is also associated with the martyrdom of Hakikat Rai who on this day laid down his life, for not accepting the Muslim faith under coercion.

Basant Panchami at Chheharta Sāhib

Chheharta is an important industrial town in the district of Amritsar. About one mile from the town lies Wadali Sāhib, the birth place of Guru Hargobind. On every Panchami (fifth day of the bright half of the Bikrami month) there is a fairly good gathering at the Gurdwārā Chheharta Sāhib. The Basant Panchami (fifth day of the bright half of the month of *Māgh)* is celebrated here on a much larger scale; it synchronises with the general festival of Basant which has a significance of its own. From the year of the birth of Guru Hargobind in 1652 Bikrami, the Basant Panchami fair at Chheharta Sāhib would appear to be about 398 years old.

Guru Arjan was the youngest of the three sons of Guru Rāmdās (fourth Guru). Prithi Chand, the eldest brother of Guru Arjan, did not like the Guruship going to Guru Arjan. Thanks to the manoeuvrings of Prithi Chand, Guru Arjan Dev shifted to the village Wadāli, which later came to be known as Guru ki Wadāli. The Guru started holding his congregations at a nearby waste-land now known as Chheharta town. In the meantime Bābā Buddhā told Mātā Gangā, wife of Guru Arjan, that she would have a warrior son who would wear two swords. Mātā Gangā gave birth to a son who later came to be known as Guru Hargobind. On hearing the news of a son, Guru Arjan Dev gave six strokes of the spade to the ground, denoting the birth of the sixth Guru. On the space where he struck the spade six times, a well was built and fitted with six Persian wheels. On the fortieth day, the child (Guru Hargobind, the sixth Guru) was given a bath with the water of the newly constructed well. The six Persian wheels on a single well led to its name Chheharta (of six Persian wheels).

It is believed that if a barren woman visits the Gurdwārā on all the twelve Panchamis in a year, takes a bath with the water of the well, attends the *diwan* at Basant Panchami, and drinks the water of the well, then she is sure to beget a son. No wonder then that women from all over Panjab attend the Basant Panchami fair of Chheharta Sāhib in very large numbers. The well is the chief attraction of the fair

Basant Rāg

It is one of the Indian classical *rāgās,* belonging to the *Pūrvi Thath.* It has a fresh and inspiring ethos. It has six notes in the ascending order (*Sa Re Ga Ma Dha Ni),* and seven (*Sa Ni dha Pa ma Ga Re*) in the descending order. The time for its performance is the morning from 6 to 9 AM. This is also considered as a seasonal *rāgā* and is therefore sung during the spring season at any time.

Bāt or Bāth

This clan claims as its ancestor a Surajbansi Rājput named, Sāin Pāl, who emigrated from the Mālwā district about 900 years ago and settled in Lahore. Sāin Pāl is said to have had two sons, who each became founder of the following Bat sects: Bāt, Dhol, Jhandol, Pophart, Khaire, Jhandher, Desi, Tatlā, Anjlā, Ghuman, Khak, Dhawal, Janua, Randher, Madri, Sadri, Hoti, Seti, Kirbat. The Bāt are also found as a Hindu and Muhammadan Jat clans in Panjab.

Baths and Rituals

Taking bath at the place of pilgrimage or performing rituals in temples are useless for achieving union with God. The union of God can only be obtained by reading, understanding and acting upon the Guru's teachings. (*Japji,* 6, *Savaiyas,* 4)

Batnā

A mixture of wheat, oil, and some fragrant material, which is used as a substitute for soap, having the property of making the skin soft and delicate.

Battis Lakhan

It means that a perfect person should have thirty-two qualities as beauty, benevolence, compassion, patience, divine knowledge, piety, unselfishness, justice, charity, faith, hope, etc. It is stated in the *Guru Granth Sāhib* that these qualities are useless unless one remembers the name of God, sings the praises of God and abides by the will of God.

Bāwā

It is a title given to the male descendants of the first three Gurus of the Sikhs. It also means a *fakir* or *sadhu.* The head of an order of monks is also called Bāwā.

Bāwan-Ākhri

This refers to the alphabet of Sanskrit which consists of 52 letters. There are two such compositions in Rāg Gauri in the *Guru Granth Sāhib.* The teachings of

52 letters are found in the *Bāwan-Ākhri* of Guru Arjan. The other *Bāwan-Ākhri* is of Bhagat Kabir. The sounds of these 52 letters are according to the tradition followed in those days.

Bāz

Bāz is the Panjabi word for hawk or falcon. It is a bird of prey who has a hooked bill for tearing flesh with the help of his claws. Hawks and falcons differ in minor details and in their speed. Falcons are found in jungles and on mounds.

Guru Hargobind was fond of hunting. He had a beautiful and powerful hawk which evoked the envy of Emperor Jahangir. Somehow, it was captured by the Mughals who refused to return it to the Guru. Ultimately, the Guru had to challenge the Mughal forces to a battle and thus retrieved the hawk.

Guru Gobind Singh was also very fond of hunting and possessed a white hawk. There are many stories about the appearance of this hawk at times of crises in the Sikh community as, for example, during the Akāli agitation for Gurdwārā reform in 1923 and also in June 1984 when the Golden Temple was stormed by the Indian army. The hawk's appearance is regarded as a sign of hope, and the ultimate victory of the community's struggle.

Bedi

A division of the Khatri caste, to which Guru Nānak belonged.

Beliefs and Practices of the Sikhs

Some Principles of Belief and Practice, as Exemplified in the Opinions of the Sikh Gurus or Teachers:

1. God—the Godhead

The True Name is God; without fear, without enmity; the Being without Death, the Giver of Salvation; the Guru and Grace.
Remember the primal Truth; Truth which was before the world began.
Truth which is, and Truth, O Nānak/which will remain.
By reflection it cannot be understood, if times innumerable it be considered.
By meditation it cannot be attained, howmuchsoever the attention be fixed.
A hundred wisdoms, even a hundred thousand, not one accompanies the dead.
How can Truth be told, how can falsehood be unravelled?
O Nānak! by following the will of God, as by Him ordained.

Nānak, *Adi Granth*, "Japji" (commencement of)

One, Self-existent, Himself the Creator.
O Nānak! one continueth, another never was and never will be.

Nānak, *Adi Granth*, Gauri Rāg.

Thou art in each thing, and in all places.
O God! thou art the one Existent Being.

RĀMDĀS, *Adi Granth*, Asa Rāg

My mind dwells upon One,
He who gave the Soul and the body.

ARJUN, *Adi Granth*, Sri Rāg.

Time is the only God; the First and the Last, the Endless Being; the Creator, the Destroyer; He who can make and unmake.
God who created Angels and Demons, who created the East and the West, the North and the South, how can he be expressed by words?

GOBIND, *Hazāra Shabd.*

God is one image (or Being), how can He be conceived in another form?

GOBIND, *Vichitr Nātak.*

2. Incarnations, Saints, and Prophets; the Hindu Āvatārs, Muhammad, and Sidhs, and Pīrs

Numerous Muhammads have there been, and multitudes of Brāhmas, Vishnus, and Sivas.
Thousands of Pīrs and Prophets, and tens of thousands of Saints and Holy men:
But the Chief of Lords is the One Lord, the true Name of God.
O Nānak! of God, His qualities, without end, beyond reckoning, who can understand?

Nānak, *Ratan Mālā* (extra to the *Granth).*

Many *Brāhmas* wearied themselves with the study of the *Vedas,* but found not the value of an oiled seed.
Holy men and Saints sought about anxiously, but they were deceived by Māya.
There have been, and there have passed away, ten regent Āvtārs and the wondrous Mahadev.
Even they, wearied with the application of ashes, could not find Thee.

ARJUN, *Adi Granth, Sūhi.*

Surs and Sidhs and the Devtas of Siva; Shaikhs and Pīrs and men of might,

Have come and have gone, and others are likewise passing by.

ARJUN, *Adi Granth*, Sri *Rāg.*

3. The Sikh Gurūs not to be worshipped

He who speaks of me as the Lord,
Him will I sink into the pit of Hell!
Consider me as the slave of God:
Of that have no doubt in thy mind.
I am but the slave of the Lord,
Come to behold the wonders of Creation.

GOBIND, *Vichitr Nātak.*

4. Images, and the Worship of Saints

Worship not another (than God); bow not to the Dead.

Nānak, *Ādi Granth*, Sorth Ragni.

To worship an image, to make pilgrimages to a shrine, to remain in a desert and yet to have the mind impure, is all in vain, and thus thou canst not be accepted. To be saved thou must worship Truth (God)—NĀNAK, *Adi Granth, Bhog;* in which, however, he professes to quote a learned Brāhman.

Man, who is a beast of the field, cannot comprehend Him whose power is of the Past, the Present, and the Future.

God is worshipped, that by worship salvation may be attained.

Fall at the feet of God; in senseless stone God is not.

GOBIND, *Vichitr Nātak*

5. Miracles

To possess the power of a Sidhi (or changer of shapes),
To be as a Ridhi (or giver away of never-ending stores),
And yet to be ignorant of God, I do not desire.
All such things are vain.

Nānak, *Ādi Granth*, Sri Rāg.

Dwell thou in flames uninjured,
Remain unharmed amid ice eternal,
Make blocks of stone thy daily food,
Spurn the Earth before thee with thy foot,
Weigh the Heavens in a balance;
And then ask of me to perform miracles.

Nānak, to a challenger about miracles;
Adi Granth, Majh Var.

6. Transmigration

Life is like the wheel circling on its pivot,
O Nānak! of going and coming there is no end.

Nānak, *Ādi Granth,* Asa. (Numerous other passages of a like kind might be quoted from Nānak and his successors).

He who knows not the One God
Will be born again times innumerable.

GOBIND *Mihdi Mīr.*

7. Faith

Eat and clothe thyself, and thou may'st be happy;
But without fear and faith there is no salvation.

Nānak, *Ādi Granth,* Sohila Maru Rāg.

8. Grace

O Nānak*! he, on whom God looks, finds the Lord.*

Nānak, *Ādi Granth, Asa* Rāg.

O Nānak*;* he, on whom God looks, will fix his mind on the Lord.

AMARDĀS,*Ādi Granth,* Bilawal.

9. Predestination

According to the fate of each, dependent on his actions, are his coming and going determined.

Nānak, *Adi Granth,* Asa.

How can Truth be told? how can falsehood be unravelled?
O Nānak! by following the will of God, as by Him ordained.

Nānak, *Ādi Granth,* Japji.

10. The Vedas, the Purāns and the Korān

Pothis, Simrats, Vedas, Purāns,
Are all as nothing, if unleavened by God.

Nānak, *Ādi Granth,* Gauri Rāg.

Give ear to Shastras andVedas, and Korāns,
And thou may'st reach 'Swarg and Nark'.
(i.e. to the necessity of coming back again).
Without God, salvation is unattinable.

Nānak, *Ratan Mala* (an Extra book of the *Ādi Granth).*

Since he fell at the feet of God, no one has appeared great in his eyes.

Rām and Rahim, the Purāns, and the Korān, have many votaries, but neither does he regard.
Simrats, Shastras, and Vedas, differ in many things; not one does he heed.
O God! under Thy favour has all been done; naught is of myself.

GOBIND, *Rah Rās.*

11. Asceticism

A householder who does no evil,
Who is ever intent upon good,
Who continually exerciseth charity,
Such a householder is pure as the Ganges.

Nānak, *Ādi Granth,* Rām Kali Rāgni.

Householders and Hermits are equal, whoever calls on the name of the Lord.

Nānak, *Adi Granth,* Asa Rāgni.

Be *'Udās'* (disinterested) in thy mind in the midst of householdership.

AMAR *DĀS, Ādi Granth,* Sri Rāg.

12. Caste

Think not of race, abase thyself, and attain to salvation.

NĀNAK, *Ādi Granth,* Sarang Rāg.

God will not ask man of his birth.
He will ask him what has he done.

Nānak, *Ādi Grandh,* Parbhāti Rāgni.

Of the impure among the noblest
Heed not the injunction;
Of one pure among the most despised
Nānak will become the footstool.

Nānak, *Ādi Granth,* Malhār Rāg.

All say that there are four races,
But all are of the seed of Brāhm.
The world is but clay,
And of similar clay many pots are made.
Nānak says man will be judged by his actions,
And that without finding God there will be no salvation.
The body of man is composed of the five elements;
Who can say that one is high and another low?

AMARDĀS, *Ādi Granth,* Bhairav.

I will make the four races of one colour,
I will cause them to remember the words, 'Wah *Gurū*'.

GOBIND, in the *Rahat Nama* (not included in the *Granth).*

13. Food

O Nānak! the right of strangers is the one the Ox, and the other the Swine.
Gurus and Pīrs will bear witness to their disciples when they eat naught which had enjoyed life.

Nānak, *Ādi Granth,* Māj.

14. Brāhmans, Saints, etc.

That Brāhman is a son of Brāhm,
Whose rules of action are devotion, prayer, and purity;
Whose principles of faith are humility, and contentment.
Such a Brāhman may break prescribed rules, and yet find salvation.

Nānak, *Ādi Granth,* Bhog.

The cotton should be mercy, the thread contentedness, and the seven knots virtue.
If there is such a *'Janeū'* of the heart, wear it;
It will neither break, nor burn, nor decay, nor become impure.
O Nānak! he who wears such a thread is to be numbered with the holy.

Nānak, *Ādi Granth,* Asa.

Devotion is not in the *Kurta* (or ragged garment), nor in the *danda* (or staff), nor in *Bhasm* (or ashes), nor in the shaven head (*mundi*), nor in the sounding of horns (Singheh weieh).

Nānak, *Ādi Granth,* Suhi.

In this age few Brāhmans are of Brāhm (i.e., are pure and holy).

AMAR DĀS, *Ādi Granth, Bilāwal.*

The *Sanyāsi* should consider his home the jungle.
His heart should not yearn after material forms:
Gyan (or Truth) should be his Gurū.
His *Bhabut* (or ashes) should be the name of God,
And he should neither be held to be 'Sat-juni', nor 'Raj-juni', nor 'Tamh-juni' (that is, should neither seem good for his own profit only, nor good or bad as seemed expedient at the time, nor bad that he might thereby gain his ends).

GOBIND, *Hazāra Shabd.*

15. Infanticide

—With the slayers of daughters
Whoever has intercourse, him do I curse.
And again—
Whosoever takes food from the slayers of daughters,
Shall die unabsolved.

GOBIND, *Rahat Nāma.* (Extra to the *Granth)*

16. Sati

They are not *Satis* who perish in the flames.
O Nānak! *Satis* are those who die of a broken heart.
And again—
The loving wife perishes with the body of her husband.
But were her thoughts bent upon God, her sorrows would be alleviated.

AMARDĀS, *Ādi Granth,* Suhi.

Sir J. Malcolm *Sketch of the Sikhs,* 1812.

Beni

i. Beni Bhagat's date of birth is uncertain. He was a learned man and a poet. He was against ritual and wearing of religious garbs. His hymns indicate the influence of Guru Nanak's mystic poety and as such he followed the worship of the Eternal God. His three hymns are included in the *Guru Granth Sāhib,* one each under Sri Rāg, Rāmkali and Prabhāti. Bhāi Gurdās has written a story on Beni's poverty and how God came to his help in the guise of a king. *(Var,*10.14)

ii. Beni was a Brahmin scholar of Lahore who became a devotee of Guru Amardas. He was granted a *manji* (missionary assignment) by the Third Guru. He was also known as Beni-Mādho.

Bhāg, Bhāgya (Good fortune)

In the Sikh religious scriptures *bhāg* (good fortune) is earned through good deeds of the individual's earlier births.

Bhagat/Bhakat

A person who devotes himself to spiritual pursuits and is devoted to God is called *bhagat.* He believes in one God and accepts the Divine Will. He loves God's creation and his activities are directed to self-realisation. He may either lead a family life or be a recluse. He must serve the poor and the helpless even at

the risk of his life. He remains busy in charitable works and prayers, though he also has a commitment to family and society. He is not content with personal salvation, and helps others to attain it. A bhagat is selfless and humble. He is a role-model for others interested in following the path of virtue and spirituality.

Sikh *bhagats* are those whose compositions are included in the *Guru Granth Sāhib*. There are fifteen such *bhagats*. Even so, many Sikh holy men are called 'Bhagat' as, for example, Bhagat Puran Singh of Amritsar who runs a free hospital (home) for crippled people.

Bhagat Panthi

A sect of the Nānak-panthis appears to be quite distinct from the Bhagat's or followers of Bābā Suraj. They revere the *Granth Sāhib*, the Nānak Panthis observe the usual Hindu ceremonies at marriage or death, but the Bhagat Panthis do not. Bhagat Panthis take the *Granth* to their homes, and read certain portions of it at weddings. The funeral rites are performed and the dead are buried and not burnt.

The sect makes no pilgrimages, avoids idolatory, and performs no *Shrādh* for the dead. Daily worship is an essential duty. At worship they sit down eight times, rising eight times, and making eight prostrations.

Bhagat-Ratna-Vali

This is the name of a composition of Bhāi Mani Singh which contains a commentary on the 11th *Vār* of Bhāi Gurdās. It includes the names of the important and devoted Sikhs of the Guru. This book is also called *Bhagta-vali.*

Bhagat Singh, Azād (1907-23 March 1931)

He was born in the village of Banga (Lyalpur, now in Pakistan), the son of Kishan Singh and Vidyavati. He was a student of the National College of Lahore. He joined the revolutionary movement when he was only 16 years old. He is remembered as 'Shahid-i-Azam'. He was the first revolutionary to raise the slogan of *Inqilab-Zindabad* (war cry, that is, long live the independence struggle). He refused to marry and dedicated his life to the liberation of India. He came under the influence of teachers like Bhāi Parmanand and Jai Chand Vidyalankar. He became a student leader and founded the College Students' Union. He graduated in 1923 and dedicated himself to the liberation of India. He also founded the Hindustan Socialist Republican Army and planned an agitation against the Simon Commission.

In 1928 Lala Lajpat Rai died as a result of injuries he received during the

demonstration against the Simon Commission. The Senior Superintendent of Police at Lahore had ordered the lathi-charge. Bhagat Singh, Raj Guru and Chander Shekhar Azād decided to shoot Mr. Scott who was believed to be responsible for the death of Lala Lajpat Rai, but they shot and killed the Deputy Superintendent of Police (J.P. Saunders) by mistake. On 8 April 1929 Bhagat Singh and Dutt threw a bomb in the Central Legislative Assembly at Delhi. Bhagat Singh, Rāj Guru and Sukhdev were caught and later hanged in the Lahore Central Jail on 23 March 1931.

Bhagirathi

The Ganges. The name is derived from Bhagiratha, a descendant of Sāgara, whose austerities induced Lord Shiva to allow the sacred river to descend to the earth for the purpose of bathing the ashes of Sāgara's sons, who had been consumed by the wrath of sage Kapila. Bhagiratha named the river Sāgara, and after leading it over the earth to the sea, he conducted it to Patāla, where the ashes of his ancestors were laved with its waters and purified.

Bhagoti

This word has a number of meanings, depending on the context. First, Bhagoti means a saint or devotee of God, also a particular sect of Hindu holy men, also *kirpan* or sword or dagger (see Bhāi *Gurdās Vār,* 25-6) Guru Gobind Singh uses *Bhagoti* for God— *'Prithum Bhagoti simarke'.*

Bhāi

1. Bhāi means brother. Guru Nānak preached the doctrine of the brotherhood of man and addressed his followers as *'Bhāi'.* The title Bhāi is now bestowed on Sikh priests and others who have made a special study of the Sikh sacred writings.
ii. A caretaker or *sewādhāri* of the Gurdwārā who does *kirtan* and *kathā;* a dear person.

Bhāi Bālā

He always accompanied Bābā Nānak (first Guru) on his travels, wherever he went, carrying the message of peace and goodwill amongst men. The other person who always accompanied Bābā Nānak was Mardānā, who was a Muslim by religion.

Bhāi Bālā, Festival

This is a local festival of the Ludhiana district held in January/February in

honour of a disciple of Guru Nānak called Bālā. There is a shrine and tank where Sikhs and Hindus make offerings of grain, money, etc., which are taken by the Massands or guardians. Pilgrims make curds overnight and eat or distribute them after the presentation to the shrine. With a view to increasing the size of the tank, it is the duty of every devotee to scoop out some handfuls of earth.

Bhāi Rām Kanwar

He changed his name to Bhāi Gurbaksh Singh, a lineal descendant of Bhāi Buddhā. (The genealogy of Bhāi Rām Kanwar is as follows: Bhāi *Buddā* lived from the time of Guru Nānak to the time of Guru Hargobind, begot Bhāna, who begot Sarwan, who begot Jalāl, who begot Jhandā, who begot Gurdittā, who begot Bhāi Rām Kanwar).

Bhāi Rām Kanwar received baptism from Guru Gobind Singh who gave him the name of Bhāi Gurbaksh Singh. He died twenty-five years after the death of Guru Gobind Singh (tenth Guru) and dedicated his history of the Sikhs to Bhāi Sāhib Singh. Bhāi Sāhib Singh's writings are not available, but Bhāi Santokh Singh seems to have made use of them. Bhāi Santokh Singh was a poet and he wrote *Prakāsh Suryā Granth*. He invented several stories discreditable to the Sikh religion. Therefore, his writings are often not accepted by the Sikhs.

Bhaini

Bhaini is the name of a village in Ludhiana district. Bābā Rām Singh the leader of the Kukas *(Nāmdhāri)* was born in Bhaini in 1816. Later it became a centre of *Nāmdhāri* Sikhs. In 1871, Bābā Rām Singh was refused permission to celebrate the Māghi fair in Bhaini. After the execution of 50 *Kukā* Sikhs in 1872, the British Government in India maintained a police post at Bhaini till 1921.

Bhairav, Rāg

Bhairav is a parent *rāgā*. It is a solemn *rāgā* and has seven notes *(Sa Re Ga Ma Pa Dha Ni)* in the ascending order and seven notes *(Sa Ni Dha Pa Ma Ga Re)* in the descending order. It is performed at dawn from 3 to 6 AM.

Bhāji

A present of fruits, sweetmeats, etc., sent by the parents of a bride and bridegroom to their friends, when inviting them to the wedding.

Bhakti

It means devotion to God. Devotion to God assumes many forms. In the orthodox view *bhakti* implies a belief in personal God of absolute love, mercy

and grace, especially towards his devotees. In *bhakti* certain observances are permitted because they create an intimate personal relationship between a devotee and a deity. For example, (a) hearing praises of the deity; (b) chanting the name of the deity; (c) remembering the deity all the time; (d) worshipping the deity and doing good things in the name of the deity. *Bhakti* is considered to consist of love, faith and self-surrender. These features are a part of the *Guru Granth Sahib. Bhakti* is greatly emphasised in the *Gita* and is a part of the activities of all the Indian saints.

In Hinduism and Sikhism it signifies a union of implicit faith with incessant devotion to God. The doctrine of the *bhakti* was an important innovation upon the old Vedic religion. In the *Bhagvat Gita,* Krishna is made to declare that, to his worshipper, such worship is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than subjugation of the passions, than the practice of the *yoga,* than charity, than virtue, or anything that is deemed most meritorious. An important consequence results from these premises—that as all men are alike capable of feeling the sentiments of faith and devotion, it follows that all castes become by such sentiments equally pure. In the religion or sect started by Chaitanya Mahāprabhu, Kabir and Guru Nānak, etc., all persons of all castes are admitted into the sect or religion, and all are at liberty to sink their civil differences in the general circulation of mendicant and ascetic devotees, in which character they received food from any hands and, of course, eat and live with each other without regard to former distinctions. The followers of Chaitanyā has complete devotion to Lord Krishna. The followers of Kabir and Guru Nānak has a complete devotion to the formless God, based on reason, knowledge and also faith. Guru Nānak sought to convey his *bhakti* message through devotional songs, which are compiled in the *Guru Granth Sāhib.*

Bhakti, according to Guru Nānak is *Nām-simaran* (remembering of the Holy Name or singing the praises of God). Secondly, the disciple must practise selflessness and service. He must accept the Divine Will; whether it brings him joy or sorrows is immaterial. Thirdly, the disciple must lead a family-life, and not run away from life's challenges. He must serve the community and also be ready to offer his all, including his life, for a noble cause.

In Sikhism, there are *nine* individual forms/phases of *bhakti,* as under:

(i) *Sunan:* Hearing the Guru's words or hymns.
(ii) *Kirtan:* Singing praises of the Supreme Being.
(iii) *Simaran:* Meditation on the Holy Name.

(iv) *Pūjā:* Worship to the Lord in various ways.
(v) *Pad-sevan:* Surrendering the self to the Lord, or egolessness.
(vi) *Bandhana:* Supplication to the Lord with devotion.
(vii) *Dās-bhāva:* Obedience and expression of gratitude to the Lord.
(vii) *Maitri-bhāva:* True friendship with and dependence on the Lord.
(ix) *Atam-nivedan:* Surrender of the soul to God in an act of total dedication.

Initiation of a disciple into *bhakti* is done by the spiritual teacher, or Acharya or Guru. The form of initiation or discipline depends on the teacher.

Bhānā

Bhānā means the Divine Will. A Sikh is expected to be resigned to the will of God and to accept sorrow and joy with equilibrium of mind. Those who follow God's *hukam* are true saints. Guru Nānak says:

Those who relish the Divine Will are free from ignorance and superstition. *(GGS,* p. 72)

Bhandelā

They are Sikhs by religion and mostly deal in arms. They appear to have come from *Mārwār* in the Mughal times and retain their peculiar speech and intonation.

Bhangani

Bhangani is the name of a village which is seven miles to the east of Paonta Sāhib. At one time it was in the territory of the Raja of Nahan and is now a part of Himachal Pradesh. This was the place where a battle was fought between Guru Gobind Singh and the Hill *Rājās*—Bhimchand Kahluri, Fateh Shah Garhwalia, Harichand Handuria and others in April 1688. Raja Harichand was killed by Guru Gobind Singh and the *Rājā's* army was defeated. This was the first battle of Guru Gobind Singh and he has described it in the 8th canto of *Bachitra Nātak.* Bhangani railway station is situated far awary from the village.

Bhangi Misal

The founder of the Bhangi misal was Sardar Chajju Singh and later Sardar Hari Singh Chaudhry took over. The misal got this name because the founder was fond of *bhang* (hemp). The word "bhangi" literally means one addicted to bhang. Their capital was Amritsar. Later on, Ranjit Singh captured Amritsar and thus ended the rule of the Bhangi misal.

Bhāngrā

This is the most popular and best known dance of the Panjab, performed on all festive occasions. Forming a large circle, the dancers start going round, so that during the performance as many dancers as possible can join in the circle from time to time even if they have not joined in at the start. The drummer takes his place in the centre of the circle, and as he plays his rythmic beats, every now and they gives the signal to the dancers to increase their speed. The two or three dancers who stand just behind the drummer lead the movements. There are lively movements of whirling round and round, beating of feet, clapping of their sticks; and as they get into the spirit of the dance, they cry (Hoi-Hoi) (up, up) to raise the excitement and fun of the dance, as they leap into the air. Then at intervals, there is a short pause in the dancing, and a *boli* (traditional folk song of Panjab) is recited in fine rhythm. Following this, the dance starts once again.

This dance has its usual season, which commences with the sowing of the wheat and concludes with the Baisakhi festival. The dance is done by men to the accompaniment of song and the *dholak*. The men are usually dressed in bright coloured clothes and turbans. This is the most popular dance of all Punjabis.

Bhāni, Bībī

Bhānī was born at Basarkay (Panjab) in 1534. Her father Guru Amardās had an elder daughter named *Dānī*. *Bhānī* had a spiritual bent of mind and was fond of serving others. When she was 19 years old, Guru Amardās wanted to find a suitable boy for her marriage. Fortunately, at this time, there was a young man named Jetha who used to attend the congregation and earned his livelihood by selling gram. The Guru's wife hinted that Jethā would be a suitable match for *Bhānī*, to which the Guru agreed. Both *Bhāī* Jethā and *Bhānī* served Guru Amardās and the congregation in many ways, including service in the free kitchen. They also took part in the excavation of the deep well called *Baoli* Sāhib at Goindwāl.

It is said that one day while Guru Amardās was taking a bath in the presence of Bibi Bhānī, she found that the leg of the stool on which the Guru was seated cracked, and immediately, Bhānī put her hand to support the stool in order to prevent her father's fall. In the process, a nail pierced her hand and it began to bleed. After a while, the Guru noticed the blood and came to know of her service and patience. Overcome by her devotion, he told her to ask for a blessing. She desired that the succession to Guruship be confined to the family. The Guru blessed her.

After her father's death, her husband, now called Guru Rāmdās became the fourth Guru, and shifted to Amritsar. Here she served in the *langar* (free kitchen) with great enthusiasm. She had three sons—Prithichand, Mahādev and Arjan. Her youngest son Arjan succeeded his father as the fifth Guru in 1581. Bībī Bhāni lived at Amritsar, but later she shifted to Goindwāl, where she died in 1598.

Bharthari

He was a King of Ujjain. In his state there lived a Brahman who by his austerities had obtained the fruit of immortality. Not deeming it useful to himself he presented it as a fitting offering to his monarch. He being in love with his queen presented it to her. She being in love with the Head Police Officer of the state presented it to him. He being in love with a favourite courtesan presented it to her. She being in love with the King presented it to him. On being informed of the strange vicissitudes of the fruit of immortality, and pondering on the instability of love and friendship, Bharthari abdicated and became a religious mendicant.

Bhātrā

Bhātrā was a pedlar. He claimed Brahman origin from Madho Mal, a Brahman *rishi,* a singer and a poet. He once loved and wedded Kām Kundalā (dancing girl). From this pair are descended the Madhwas or Bhatras. The latter word appears to be a diminutive of the Sanskrit word 'Bhatta', a bard. However this curious legend may account for the Bhātrās' location in the Panjab and their conversion to Sikhism. Madho was born and died in Ceylon (Sri Lanka) and a Sikh temple known as Dera Baba was built in Ceylon to the Guru's memory at the Madhwas original home. They are found in the Panjab and in towns and places of pilgrimage all over India. In the Panjab most of them are Sikhs, and many of them have settled in the UK. They also practice palmistry. Their main gots in Panjab are: Bhains, Bhatti, Bhotiwāl, Digwā, Gāmi, Gojra, Kag, Kasbā, Lar, Lohi, Rathor, Rod.

Bhatt-Vahis

Bhatt-Vahis means the records and diaries maintained by the Bhatts (priests) who lived in the past. This new source of historical material was first discovered by Giani Gurdit Singh and brought to public notice, through an article in the Panjabi journal, *Alochana,* in 1961. Later in 1974, Professor Fauja Singh referred to *Bhatt-Vahis* in his article on "Guru Tegh Bahādur" in the January 1976 issue

of the *Sikh Review,* Calcutta. The *Bhatt-Vahis* now being studied by scholars in the Panjab are *"Multāni*-Sindhi", "Talunda", "Karsindhu", "Bhadso", "Jadovansi" and "Poorbi-Dakhni".

Bhatts were Hindu family priests who used to record the important events of their clients and admirers in their family diaries and used to get some gifts from ordinary people by recounting the deeds and achievements of their client's ancestors. They used to live near pilgrim centres like Hardwār, Kurukshetrā, Gayā, Benaras, Jagan-nāth-Puri, Mathurā, Dwārka.

During the Guruship of Guru Amardās (1552-1574) some 'Bhatts' came to Goindwāl and became his followers. They belonged to Sarsut and Gaur castes. They are nowadays found in Sangrur, Karnal and Hissar districts. Recently Giani Garja Singh researched the *Bhatt-Vahis,* and published Bhāi Sarup Singh's compilation entitled *Guru Kiān Sākhiyā* (wirtten about 1803). These *Vahis* have been found useful in fixing dates of the events in the lives of the last six Gurus. They also throw much light on Guru Hargobind and Guru Tegh Bahādur. (For details see *Panchbati Sandesh,* July 1989, Dehradun)

Bhauli

Paying a share of grain, etc., as rent or revenue, the cutting and gathering being done under the inspection of a servant of the government or landlord.

Bhavāni

Bhavāni is the name of the wife of Shiva (Bhav) and the popular name of Devi in Shakta cult. Bhavani also means giver of existence.

Bhavar/Bhāvra

It means a moth, also wasp, black colour (youthfulness when hair is dark), a devotee, a soul, a bee-like flying insect which sucks juice out of flowers, a lustful person.

Bhekhdhāri and Vishnu

Literally *Bhekhdāri* means an imposter or hypocrite. Once upon a time a princess vowed that she would marry Lord Vishnu or remain a spinster. A man fell in love with the princess and told her that he was Lord Vishnu; the princess thanked her stars and married him. Later, when the king (father of the princess) was invaded by a neighbouring king, he thought that as he was the father-in-law of Lord Vishnu, he (Lord Vishnu) would save him. But the son-in-law was not the Lord but an imposter and, therefore, he could not save the king. When the

Lord came to know about it he himself came to save the king. In the *Guru Granth Sāhib* (p. 858) *Sadhanā* (bhagat or saint) complained to the Lord that he did not come to help him when he was in trouble and asked why he helped the cheater *(Bhekhdari)* who was disguised as the Lord and had tricked the princess into marrying him. In fact, the Lord realised the helplessness of the *Bhekhdāri* and to save his own prestige had helped the king.

Bhikhān, Shaikh

Bhikhān was born in a village called Kakori near Lucknow in 1480. He became a disciple of a Sufi mystic, Sayed Mir Ibrahim. Though a Muslim, he was influenced by the Bhakti movement. He considered meditation on the Holy Name as the goal of life. One of his hymns in *Rag Sorath* included in the *Guru Granth Sāhib* on page 659 ends with the line: "By the Guru's Grace, I attain to the Door of Salvation". He died in 1573.

Bhikhāri

(i) Literally means a beggar.

(ii) Also the name of a devoted Sikh of Guru Arjan who lived in Gujrat (Panjab). When a Sikh requested to see an ideal Sikh, Guru Arjan sent him to Bhāi Bhikhāri. When he met Bhikhāri, the marriage ceremony of his son was being organised. Bhāi Bhikhāri was seen stitching a shroud. The day after the marriage, the bridgroom died. When Bhikhāri was asked why he did not postponed the marriage of his son or pray for his long life, since he had foreknowledge of his son's death, he replied that he would never do anything against the Divine Will. Bhikhāri was indeed a true Sikh.

Bhil Woman (low caste woman)

Once a Bhil woman offered some left-over half-eaten plums (*ber*) to Ramchandra and Lachman. Ram accepted them and ate them, but Lachman refused to eat as they were offered by a low caste woman. Ram then told Lachman that he would have to eat the plums in future in some form or the other. The plums belonging to Lachman fell on the ground and became plants known as Sanjivini herb which was given to Lachman when he became unconscious during the battle with Meghnath, son of Ravana. The event is related in the *Ramayana.* Thus Lachman had to partake of the herb which had grown out of the seeds of the plums, given earlier by the Bhil woman. He had thrown them away while Rām had eaten them. The prediction of Rām was fulfilled and Lachman was revived.

Bhindrānwāle, Jarnail Singh

Jarnail Singh, seventh son of a peasant Joginder Singh, was born in a village

called Rode (near Moga). His family was closely associated with Damdami Taksāl (a Sikh religious teaching centre). His father sent him to Damdami Taksal for religious education. Here he became a dominant figure by becoming the head priest of the centre, and in accordance with the custom of the order adopted the honorific title of *Bhindrānwāle*. He toured villages in the Panjab and told his congregations not to discard the Sikh symbols initiated by Guru Gobind Singh. He hated *Nirankari* Sikhs as they worship a living Guru, contrary to the Sikh teaching. In 1973 the Akāl Takht excommunicated the *Nirankāri* Sikhs out of the Sikh brotherhood. In 1978 some followers of Bhindrānwāle clashed with the Nirankaris at Amritsar and about twelve of them and three *Nirankāris* were killed. In April 1980 the *Nirankāri* living Guru named Gurbachan Singh was murdered. In September 1981 Lalā Jagat Narāin, a prominent Panjab leader and editor of a newspaper was murdered and Bhindrānwāle was arrested for alleged involvement. Two months later Bhindrānwāle was released.

Bhindrānwāle started living in the Golden Temple complex and was always surrounded by heavily armed guards. He now preached against Hindus and opposed Mrs Gandhi's government. He said: "The Hindus are trying to enslave us; atrocities against the Sikhs are increasing day by day under the Hindu imperialist rulers of New Delhi; the Sikhs have never felt so humiliated, not even during the reign of Moghul emperors and British colonialists. How long can the Sikhs tolerate injustice?" (Kuldip Nayar and Khushwant Singh: *Tragedy of Panjab,* page 73) All India Sikh Students Federation joined the group of Bhindrānwāle, and law and order deteriorated in the Panjab. The militants' intention was apparently to create panic among Hindus and thereby trigger an exodus of Hindus from Panjab. If such violence would prompt reprisals against Sikhs outside the Panjab, it could only lead to Sikh emigration to the Panjab from other parts of India. By this process, Panjab would become a Sikh State. By 1984 the atmosphere in Panjab had become exceedingly tense due to the increase in militants' activities. It was quite apparent that Bhindrānwāle and his followers were using the Akāl Takht as a secure base. On 3 June 1984 the Indian army surrounded the Golden Temple complex and 35 other gurdwārās where the extremists were alleged to be hiding. However, the Akāli leaders inside the Golden Temple gave themselves up, but Bhindrānwāle and most of his followers were killed in the Army operation named 'Operation Bluestar' which lasted for five days.

Bhishat (Paradise)/Vaikuntha

The heaven of Vishnu. This is considered to be a sectarial addition to the

seven *lokas* or spheres above the earth. Vaikuntha is also the name of the incarnation of Vishnu in the seventh Manwantara. Vishnu is the second god of the Hindu trinity. He is the preserver and restorer of the world. He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps and enveloping all things with the dust (of his beams). These three steps are the three manifestations of light—fire, lightning, and the sun; or the three places of the sun—its rising, zenith, and setting.

The Heaven is the kingdom of goodness and light. It is said to be the abode of deities and all the good people. According to the *Guru Granth Sāhib* it is the place where God will take the human being, provided the human being surrenders his own will to the sacred will of God. Such human beings are only interested in praising God and meditation.

Bhopālī/Bhupālī (Rāg)

Bhopāli is a *rāgini* under *Kalyān* Thth. It has a pentatonic pattern and the *swars M* and Ni are excluded; the other notes are pure. The sonant is *Ga* and the consonant is *Pa*. The time of singing this *rāgā* is from 6 to 9 PM. In the *Guru Granth Sāhib* it it used as a composite *rāgā* with *Kalyān* by Guru Rāmdās (see p. 1321).

Bhorā Sāhib, Bakālā

Guru Tegh Bahādur lived for over 12 years (1656) at Bakālā which is situated 40 kilometres to the south of Amritsar. Here he passed his days in an underground cell for prayer and meditation. This spot is called "Bhorā Sāhib". This period of self-imposed solitude and contemplation was a period of self-discipline for becoming a Guru. On the death of Guru Harkrishan in the end of March 1664, the Sikhs looked for a successor at Bakālā. Here 22 imposters set themselves up as the ninth Guru. Bhai Makhan Singh Labania a devout Sikh discovered the ninth Guru at "Bhorā Sāhib" and declared to the world that the Guru had been found. Guru Tegh Bahādur was formally installed as the ninth Guru by the *Sangat* in August 1664. An annual festival is held at "Bhorā Sāhib" to commemorate this event. (See also Bābā Bākāla)

Bhular, Mān and Her or Purewal

These three Jat tribes disclaim a Rajput origin and say they are true Jats sprung from the *jatta* or matted hair of Lord Shiva. Claiming a common descent, they do not intermarry. The tribal divinity (or *Jatherā*) of the Bhular is an ancestor

named Yār Pir Bhurāwālā, who earned the distinction by changing a blanket into a sheep. Members of this clan will not wear, sit, or sleep on a striped blanket. The popular legend regarding their origin is that Lord Shiva was married to Pārvati, daughter of King Dashpat. The latter took a dislike to his son-in-law, and declined to invite him to his *darbār* (court). Pārvati was so incensed at the slight to her husband that she threw herself into a furnace and was consumed. On hearing of this calamity, Lord Shiva's feelings got the better of him. He unravelled his *jatta* (coil of matted hair) and with it smote the ground. From this contact sprang the ancestor of the Bhular. He then tore open his breast, and a child came forth from whom *Mān* descended. Finally from his navel, which he proceeded to claw open, was produced a child who was the progenitor of the *Her* or *Purewāl*. Their home appears to lie north of the Sutlej and they are found in considerable numbers in the Panjab. There is a very old village called *Her* in the Nakodar Tehsil of Jullundar which is still held by *Her* Jāts, who say that their tribe has been in existence for a thousand years.

Bhumiyā

Bhumiyā or *Jatherā kā pujā* is held on the fifteenth day of the month, every Sunday, and at births and marriages. These days are specially devoted to the *Bhumiyā* or the local village deity and the *Jatherā* or tribal ancestor whose shrine is generally a little masonary platform or a mound of earth under a pipal tree. One of the most celebrated of these *Jatherās* is Kālā Mahar, the ancestor of the Sidhu Jāts, who has peculiar influence over cows and to whom the first milk of every cow is offered.

Bibeki Akālis

The strictest of the Akālis acquired the title of Bibeki (from a Sanskrit word meaning discrimination). They would not eat any food or drink anything which was not prepared by their own hands. To such an extreme was this rule pushed that they would not taste food cooked by their wives, eat fruit bought in the market or drink water which they themselves had not drawn from the well. They consider it a sin to eat bare-headed. They did not remove the hair from any part of their persons and in lieu of the Hindu *janeo* (sacred thread) wore a sword. They were very strict in wearing the five Ks.

Bidichand, Bhāi

Bidichand was born in Sursing village, in Lahore district. His father was a farmer. Bidichand was a neglected child and took to stealing at an early age;

later, he became a great thief. A Sikh took interest in him, wanted him to turn over a new leaf of life. So he took Bidichand to Guru Arjan, and he became a Sikh. When Guru Hargobind became the sixth Guru in 1606, he recruited Bidichand as a soldier and after training, he became in-charge of a platoon. It is said that Bidichand punished Chandu, who was responsible for the torture of Guru Arjan Dev.

An important exploit of Bidichand was his retrieval of the two horses purchased by a Sikh of Kabul for Guru Hargobind. While passing through the Panjab, the horses were forcibly taken away by the Governor of Lahore. Bidichand volunteered to bring back the horses through some strategy. So he went from Amritsar to Lahore where the horses were kept in the royal stable, within the fort. He became a grasscutter and a friend of the groom of the horses. He would often serve the two horses and show love and care for them.

One night, when the guards were drunk, he quietly stole one horse which belonged to the Guru, and galloped away to Amritsar.

The other horse was still in Lahore and needed to be recovered. Bidichand tried another trick. He came to Lahore, dressed as a fortune-teller. He told the Governor that he could trace the horse which had been taken away. But he insisted on seeing the second horse and praying alone in the stable for the recovery of the first horse. When he was brought to the stable at night. He bolted the doors, to offer prayers in solitude. He rode the horse and jumped over the wall of the fort. Thus he brought the second horse too to Amritsar. The Guru was much pleased with his service and blessed him, Bhāi Bidichand also took an active part in the Guru's battles with the Moghul army.

Bidichand died at his own village in 1638. Later a memorial was built in his memory by the villagers.

Bihagra

This is one of the Indian classical *rāgās,* belonging to *Bilāval Thath.* It has five notes *(Sa Ga Ma Pa Ni)* in the ascending order, and seven notes *(Sa Ga Ma Ma Pa ni Ni)* in the descending order. It has a peaceful and refreshing effect on the mind. The time of its performance is the later part of the night, from 9 PM to midnight.

Bīs Bisve

In the Panjab, the land measurement unit is called the *biswā.* Four *marlās* (one marla is equivalent to 30 and a quarter square yards) make one *biswā* and 20 *biswās* make one *bighā.* Twenty *biswās* hence means certainly,

definitely, surely. In *Sukhmani* the Guru says that the devotee must have *Bīs Biswā* of faith in the Guru, that is, he must have unshakeable and full trust in the Guru and his teachings. *(GGS,* p. 287)

Bij-Mantra

A *mantra* which is the root symbol or phrase or word of a religion. In Sikh religion, the *bij-mantra* is *'Ik-Omkār'* (God is one). (also see *IK-Omkār)*

Bilāval

This is one of the *Thaths* (parent *rāgā)* in Indian classical music. It produces a delightful and tranquil environment. The word *"Bilāval"* means delight. It has seven notes *(Sa Re Ga Ma Pa Dha Ni)* in the ascending order and seven notes *(Sa Ni Dha Pa Ma Ga Re)* in the descending order. It is performed late in the morning, from 9 AM to 12 Noon, and also at any time in the spring season. There are three variations of *Bilāval Rāgā* in the *Guru Granth Sāhib,* namely, *Bilāval-Dakhni, Bilaval Mangal, Bilaval Gaund.*

Boddi

A small tuft of hair that a Hindu retains on the crown of his head.

Botā Singh, Bhāi

Botā Singh was born in a village called Bharanay. In those days, the Muslim Governor of the Panjab had ordered annihilation of the Sikhs wherever found. Once a group of travellers happened to see Botā Singh on a village road and thought the latter to be a travelling professional actor (*bahrupia*), who lived on people's charity. The leader of the group remarked that it is shameful that a Sikh should be hidng himself in this manner, when his co-religionists were facing genocide. Bhāi Botā Singh took this sarcastic remark to his heart. He spoke to his friend Bhāi Girjā Singh, a *Mazhabi* (low caste) Sikh and both decided to declare their presence as Sikhs and thus court martyrdom. So near an inn built by Bur-ud-din near Taran Tāran, they levied an octroi tax and also served the travellers. Botā Singh wrote a letter to the authorities at Lahore that the Sikhs had survived the genocide. The Governor of Lahore ordered a military operation for the capture of the two Sikhs. Botā Singh and Girjā Singh faced the Mughal army and died fighting in 1739. Thus they earned a worthy mention in the list of Sikh martyrs.

Brahm/Brahmā (Sanskrit Brāhman)

The Supreme Soul of the universe, self-existent, absolute, and eternal, from

which all things emanate, and to which all return. This divine essence is incorporeal, immaterial, invisible, unborn, uncreated, without beginning and without end. This Supreme Soul receives no worship, but it is the object of that abstract meditation which Hindu sages practise in order to obtain absorption into it.

This term occurs repeatedly in the Sikh sacred writings, and implies the transcendent Supreme Being.

'Ek Omkār' bears the same significance as *Brahma Pār-Brahma.*

Brahma, Shiva and Vishnu (Hindu trinity/Trimurti or triple form)

The Hindu trinity of Brahma, Shiva and Vishnu, the representatives of the creative, destructive and preservative principles. The three exist in one and one in three, as the Vedas is divided into three and is yet but one; and they are all comprehended within that One Being who is Supreme, the soul of all things. The worship of Brahma is not as much as of Vishnu and Shiva, and each is elevated to the dignity of the Supreme Being.

Brahma, Vishnu and Shiva find frequent mention in the Sikh religious literature as symbolic of the Divine might. The names of Vishnu's incarnations, particularly Ram and Krishna symbolise only the Supreme Being in Sikhism.

Brahman Sikhs

The renunciation of caste which formed the fundamental principle of Sikhism, was naturally hostile to the ideas of the Brahmans, whose intelligence taught them that they had little to gain from Sikhism. Very few Brahmans became Sikhs. The Brahmans of the Panjab nearly all belong to the Saraswat division, and more especially to one of its clans called Mujhal. Their intelligence and education generally enable them to rise to the higher posts. They are found all over the Panjab and a very few are Sikhs.

Brahmand

The second grand division in creation, below *Sach Khand.* It is a spiritual material plane of the universal mind and subject to decay and dissolution.

Budh/Buddh

It means comprehension, wisdom, faculty of discrimination, good teaching, also Lord Buddha, name of a city in India, and Wednesday. The meaning depends on the context.

Buddha

Buddha, or more correctly, the Buddha—for Budha is an appellative meaning Enlightened—was born at Kapilavastu, situated at the foot of the mountains of Nepal, north of the present Oudh. Buddha was by birth a Kshatriya, or warrior caste. He was from the family of the Sakyas, and belonged to the clan of the Gautamas. The name Buddha, or the Buddha, dates from a later period of his life, and so the name Siddhartha was given to him in his childhood. Gautam Buddha always remained absorbed in meditation on the problems of life and death. He used to say that life is like the spark produced by the friction of wood, and there is nothing stable and real on this earth. He learnt that neither the doctrines nor the austerities of the Brahmans were of any avail for accomplishing the deliverance of man, and freeing him from the fear of old age, disease and death. After long meditations and ecstatic visions, he at last imagined that he had arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all the changes inherent in life. It was from the moment when he arrived at this knowledge, that he claimed the name of Buddha, the Enlightened One. Buddha hesitated for a time whether he should keep his knowledge to himself, or communicate it to the world. Compassion for the sufferings of man prevailed, and the young prince became the founder of Buddhism more than 2500 years ago.

The very idea of a God as a creator or in any way ruling the world, is utterly absent in the Buddhist system. The power that controls the world is expressed by the word 'Karma', literally action, including both merit and demerit. In Buddhism the most essential virtues are truthfulness, benevolence, kindness, purity, patience, courage, and contemplation.

Buddha is said to be one of the ten Rājā incarnations as mentioned in the *Daswān* Granth of Guru Gobind Singh.

Buddha, Bhāi (1506-1631)

Bhāi Buddhā's original name was Rāmdās, and the name of the village in which he lived in was called Rāmdās after him. He belonged to a cowherd family, and in his early years tended the cattle in his village.

One day, Guru Nānak visited this village, and he served him with a glass of milk. The Guru asked him if he had a problem. He asked: "Sir, how can I overcome the fear of death"? The Guru felt surprised by his philosophical question and renamed him "Buddhā", which means a wise old man. He became a disciple of Guru Nānak. Just before his death, Guru Nānak gave him the position

of annointing his successors. Bhāi Budhā performed the ceremony of installation of Guruship to Bhāi Lehnā, who then became Guru Angad in 1539.

The word Bhāi means brother. Guru Nānak who disregarded caste and preached the doctrine of the brotherhood of man, desired that all his followers should be deemed brothers, and thus he addressed them as such. The title Bhāi is now bestowed on Sikh priests and others who have made a special study of the Sikh sacred writings.

Later on, Bhāi Budhā performed the installation ceremony of the third Guru, Guru Amardās. To avoid the hostility of the sons of the late Guru Angad, Guru Amardās concealed himself in a lonely and deserted house. When the Sikhs failed to find Guru *Amradās,* they sought the help of Bhāi Budhā. In his wisdom, Bābā Budhā let the horse of Guru Amardās loose, hoping that the animal would be able to trace his master. The horse stopped at the locked door of a deserted house. Outside, it bore a notice, that any one who broke the door open, would be suitably punished. Again Bhāi Budhā found a way to overcome this difficulty. He made a big hole in the wall and entered the room. Guru Amardās was Buddhā there in deep meditation, and later agreed to address the congregation.

Bhāi Budhā was in the prime of his life when Bhāi Gurdās wrote the *Granth Sāhib* for Guru Arjan. In 1604, Guru Arjan appointed Bhāi Buddhā as the first *Granthi* of the Golden Tęmple, Amritsar. He died in 1631 and his last rites were performed by Guru Hargobind.

Buddhā Dal

Dal Khālsā which means the entire body of the Sikhs or 'the army of the theocracy of the Sikhs' as Cunningham puts it, existed even before '*Nawābi'* was conferred on Sardār Kapur Singh in 1734 by Nawāb Zakriya Khān. Giāni Giān Singh has mentioned in *Twārikh Guru* Khālsā that a dispute arose among the Khālsā Dal with regard to the distribution of food and grain for horses. Some leaders decided to give individual leaders of the Khālsā a standard, tents and money for upkeep. These young leaders were asked to stay at Babeksar (in Amritsar) and were called 'Tarun Dal'. The elder leaders of the Khālsā Dal were called 'Buddhā Dal'. In 1750, Kapur Singh selected Jassā Singh Ahluwāliā as his successor and leader of the Buddhā Dal. After Jassā Singh's death Baraj Singh became its leader.

Budhan Shāh

Budhan Shāh was resident of a village near Kiratpur. He was a Muslim holy man. When Guru Nānak met him, he offered the Guru goat's milk. He was

blessed by Guru Nānak. He lived long and died in the time of Guru Hargobind in 1631. His tomb exists in Kiratpur.

Buddhi

Buddhi is the luminous light of the mind. In its discriminating light, mind no more pursues objects of desire. It cannot be purchased with pain or breed pain. In the dawn of right understanding, differences between real and unreal becomes clear; the hold of impermanent and transitory weakness, the links of attachment are loosened and the search for truth begins.

Buddhu Shāh

Buddhu Shāh was born in Sadhaura. He was known as a great Muslim saint who had both Hindu and Muslim followers. He was a kind person and opposed to the fanaticism and violence of Emperor Aurangzeb. He lived in Sadhaura in Ambala district and was known for his piety and holiness. He met Guru Gobind Singh in Paonta early in 1686 and was deeply impressed by his spiritual wisdom and insight. Nearby lived a group of 500 Pathan soldiers who were unemployed. They approached Buddhu Shāh to recommend them to the Guru for employment. At Buddhu Shāh's persuasion Guru Gobind Singh agreed to take the Pathans into his service.

After some time Rājā Bhimchand of Kalhur conspired to attack the Guru's forces alongwith the forces of the hill *rājās*. He persuaded the Pathan soldiers employed by the Guru to desert him and join the *hill rājās* on higher salaries and rewards. When the desertion of the Pathans took place, Guru Gobind Singh sent an urgent message to Buddhu Shāh who immediately recruited seven hundred young followers at Sadhaura and placed them under the command of his four sons for aiding the Guru's troops. The encounter took place at Bhangani, six miles to the north-east of Paonta, on the banks of the river Giri in February 1688. The battle was won by the Guru's forces, but unfortunately two sons of Buddhu Shāh lost their lives in this battle. The Guru made a special visit to Sadhaura to console Buddhu Shah's wife, Nasiran, who was terribly stricken by the loss of her two sons. Buddhu Shāh's son-in-law, Sayed Beg, was a senior army officer in the Mughal army. In 1702, Rājā Bhimchand of Bilāspur persuaded Alif Khan, commander of Mughal forces, to attack Guru Gobind Singh. Sayed Beg who was the second-in-command to Alif Khān disagreed with this proposal. However, Alif Khān and his forces attacked the Guru's troops. Sayed deserted his post and went over to the aid of the Guru's army. He fought against the Mughal forces bravely. Later he lost his life in another battle with the Mughal army.

Pir Buddhu Shāh was rewarded by the Guru with his turban, *kangā* (comb) and a *Hukamnāma* stating that he had proved himself to be a very loyal devotee of the Guru and sacrificed his two sons and his son-in-law in the wars against the Mughals.

Asman Khān, the local ruler of Sadhaura got Buddhu Shāh murdered for helping Guru Gobind Singh. Bābā Bāndā Bahādur captured Sadhaura in 1709 and ordered that Asman Khān be hanged to death. The descendents of Buddhu Shāh migrated to Pakistan in 1947.

Bunjāhi

A division of the Khatri caste, comprising fifty-two *gots*, the members of which intermarry among themselves, but remain separate from other Khatris.

Burchhā Sāhib

At Dhampur in Assam, Guru Nānak met the queen of black magicians named Nur Shāh. He pursuaded her to renounce the use of magic. She requested Guru Nānak to leave a memento for her. The Guru who was then carrying a *Burchhā* (lance), as a safety weapon for journey through the jungles, left the lance with her. Later, a pool was dug to supply water to the local residents. A Gurdwārā has been built here which is called *Burchhā Sāhib*.

C

Caste among the Sikhs

It may be observed that Guru Nānak abolished the caste system, but some Sikhs still keep the principal distinctions at least of race. Thus the Gurus laid a good foundation for the practical obliteration of all differences. This will be evident from the following quotations, always bearing in mind the vast pre-eminence which they assign to religious unity and truth over social awareness or political equality:

Think not of caste: abase thyself, and attain to salvation.

GURU NĀNAK, *Sarang Rāg.*

God will not ask man of what race he is; he will ask him what has he done?

GURU NĀNAK, Parbhati *Rāgni.*

Of the impure among the noblest,
Heed not the injunction;
Of one pure among the most despised,
Nānak will become the footstool.

GURU NĀNAK, *Malhār Rāg.*

All of the seed of Brahm (God) are Brahmans:
They say there are four races,
But all are of the seed of Brahm.

GURU AMARDĀS, *Bhairav.*

Kshatriyas, Brahman, Sudra, Vaishya, whoever remembers the name of God, who worships him always, etc. shall attain to salvation.

GURU RĀMDĀS, *Bilāwal.*

Chādar

The ceremony, among Sikhs, of marrying a widow to a brother, or other near

relative, of the desceased husband, which consists in having a single sheet spread over the contracting parties by the officiating *Granthi*.

Chahal or Chahil

One of the largest *Jāt* tribes in Panjab. It is said that Rājā Agarsen Surajbansi had four sons, Chahil, Chhinā, Chimā, and Sāhi, and that the four Jāt tribes who bear these names are sprung from them. Their original home was Mālwā. According to another story their ancestor was a Tunwar Rajput called Rājā Rikh, who came from Deccan and settled at Kahlur. His son Birsi married a Jāt woman, and settled in Mālwā about the time of Akbar, and founded the tribe.

In Amritsar the Chahals say that Chahal was a son of Rājā Khang, who once saw some fairies bathing in a tank. He seized their clothes and only restored them on condition that one of them became his wife. One of the fairy, Ichhran, married him and bore him a son. Some Chahals claim that they came to Ambala from Delhi surroundings. In Jind the Chahil claim descent from Bālā, Chauhan Rājput who took a Jāt wife. Chahal are also Hindu and Muhammadan Jāts.

Chaitanyā (1485-1534)

Born in Nadia (Bengal) in 1485, Chaitanyā was the founder of a popular Vaishnava sect. He is also called "Mahāprabhu" (The Great Master) by his devotees. Some regard him as a reincarnation of god Vishnu. He himself was a devotee of Krishna whom he esteemed as the greatest of all Hindu deities. He visited Mathura and popularised the Krishna legends. His devotion to Krishna and Radha poured out in singing and dancing. His worship took the form of *kirtan* or choral singing. He got into ecstasy many times when he would jump and dance uttering Divine Names. He visited Puri where he died in 1534 . He has a large following in Bengal and influenced Bengali literature.

Some writers suggest that since Chaitanyā and Guru Nānak were contemporaries, that the Guru may have met him during his tour of Bengal.

Chakar

(i) *Chakar* means a circular steel plate worn generally on the turban by warriors, also means a discus type weapon, a boomerang. The word *chakar* as used by *yogis* means centres of body power. These are six:

Mūl Dhar	—	anus
Sadh-Sanam	—	umbillicus
Money-Purak	—	heart
Anahatram	—	throat

Visshudakhiya — tongue
Agyakhiya — head (*Dasam duār)*

(ii) A sharp-edged iron or steel discus, usually carried on the turban-head by *Akālis,* and used as a weapon.

Chaman

Chamans claim descent from Rājputs of the Lunar race. They have curious marriage customs entirely different from those of other Jats. After tying a thread round the bridegroom's wrist, a square is drawn in a corner of the house, in which is placed an idol of grass which they worship. On a Monday, six or seven days before the marriage, cakes are distributed, seven to each married man, and four to each bachelor. Seven pitchers are filled with water, and coloured cloths tied over their mouths. The water is then poured over the head of a goat, and when he shakes himself they imagine that their ancestors are pleased.

Chālis Mukte (Forty Immortals)

Forty Sikh soldiers who were with Guru Gobind Singh in the besieged Anandpur fort in 1704 could not bear the hardships and the starvation. They decided to leave the Guru and return to their homes. The Guru asked them to write a letter of desertion and to sign it. This they did and left Anandpur fort and returned to their homes. When they reached their homes they were criticised by their family-members for leaving the Guru at a time when he needed them most. The deserters realised their mistake and decided to return to the Guru's camp under the leadership of Māi Bhāgo, a woman warrior. In the meantime, the Guru had evacuated the fort and travelled to the West of the Panjab. The forty Sikhs inquired about the where abouts of Guru's camp and travelled in that direction. As they were approaching the Guru's camp, they were confronted with the remnants of the Mughal army. They fought desperately against large numbers of their enemies. All but one, named Sardar Mahan Singh, died fighting against the Mughals. Mahan Singh was also mortally wounded and had a few moments left to breathe his last.

Guru Gobind Singh was watching the battle from some distance and was very happy to see the valour of his erstwhile soldiers. As the Mughals fled away, Guru Gobind Singh went to the battlefield where Mahān Singh was lying. The latter, seeing the Guru, was much delighted and sought his pardon for his desertion and that of his companions and requested that the letter of disclaimer which they had signed may be destroyed by the Guru, before he breathed his last. The Guru was moved by his request and tore the letter of disclaimer into pieces.

Soon thereafter, Mahān Singh died in peace. The Guru blessed the forty martyrs and performed their last rites. He praised the part played by Māi Bhāgo in leading the Sikhs to the right path. This incident happened on 14 January 1705 on the *Maghi* festival day. This annual festival is held on 14 January at Muktsar. The forty martyrs are mentioned in the *ardās* of the Sikhs. The names of the forty martyrs are as under: (1) Mahān Singh, (2) Mahlā Singh, (3) Darbārā Singh, (4) Vīr Singh, (5) Mansā Singh, (6) Parsā Singh, (7) Guru Singh, (8) Ajāib Singh, (9) Sher Singh, (10) Narāyan Singh, (11) Sant Singh, (12) Parina Singh, (13) Sorjā Singh, (14) Bachitar Singh, (15) Mastān Singh, (16) Phoola Singh, (17) Champā Singh, (18) Kāhn Singh, (19) Dip Singh, (20) Makhan Singh, (21) Gandā Singh, (22) Sādhu Singh, (23) Jiwan Singh, (24) Hulā Singh, (25) Bhāg Singh, (26) Kapur Singh, (27) Mithā Singh, (28) Garu Singh, (29) Jasā Singh, (30) Choohr Singh, (31) Mani Singh, (32) Bhāg Singh, (33) Mansa Singh, (34) Tāru Singh, (35) Bishan Singh, (36) Gurbax Singh, (37) Hari Singh, (38) Bulkā Singh, (39) Babeka Singh, (40) Rām Singh). (See also Muktsar)

Chamkor/Chamkaur Sāhib

This is a small village in Ropar district in the Panjab. It was the battleground between the remnants of the forces of Guru Gobind Singh and the Moghul army. The Guru reached Chamkaur after evacuation of Anandpur for on 21 December 1704. He was accompanied by his two elder sons and forty Sikhs, all being pursued by the Mughals. The Guru alongwith his sons and Sikhs took refuge in a mud fort and defended it against the onslaught of the Mughal army. Ajit Singh, the eldest son of the Guru performed acts of valour. He emerged from the gate of the fort but later was fatally wounded and died.

Similarly, the Guru's second son, Jujhar Singh, died a martyr after great heroism. By the evening, only a few Sikhs and Guru Gobind Singh survived. At dusk the fighting came to a halt; soon five Sikhs passed a *Gurmatta* (a religious resolution), asking the Guru to leave the fort with three Sikhs immediately for a place of safety, leaving only two Sikhs to continue the struggle the next day.

Guru Gobind Singh obeyed the order, and left the fort at midnight, while one Sikh,. named Sangat Singh, who resembled the Guru, took his place. Next morning, when the remaining two Sikhs died fighting in the battle of Chamkaur, the Moghuls discovered that the Guru had escaped. There are two important Gurdwārās at Chamkaur Sāhib. Every year on 22 December, an annual celebration is held in memory of the martyrs of Chamkaur.

Chanani

Chanani is a covering of superior cloth tied above the *pālki* (seat) of the *Guru*

Granth Sāhib. The canopy is a mark of respect to the scripture. In some Gurdwārās a dome of wood or stone erected above the *takht* or *pālki* serves as a canopy.

Chand

Chand generally means the moon. The Sikh Gurus said that the moon is a creation of God and is under His control. There are many moons and many constellations. According to the Yoga terminology the moon represents the *Ira* nerve and the sun the *Pingla* nerve. When these two join the *Sukhmana*, they produce a state of great peace and bliss. (*GGS*, pp. 952, 973) *Chand* also means God, knowledge, detachment, beauty, depending on the context.

Chānd Kaur, Mahārāni

Chānd Kaur was the wife of Mahārājā Kharag Singh who died on 4 November 1840. Her son Nau Nihāl Singh who was to succeed his father was treacherously ambushed and killed by Minister Dhiān Singh's agents the next day, as he was returning from his father's cremation.

On 2 December 1840, Chānd Kaur was declared as 'Mahārāni'. However, Minister Dhiān Singh wanted Prince Sher Singh to be the king in her place. So a struggle ensued and after a clash of Sher Singh's troops with the Mahārāni's forces, Chānd Kaur was deposed and given a Jagir (land-grant). Sher Singh was formally installed as the Mahārājā of the Panjab on 20 January 1841. Dhiān Singh was keen to get Chānd Kaur out of the way. So he bribed her maidservants to kill her. They smashed her head while she was asleep. She died on 12 June 1842.

Chandaua/Chandoa

A coloured awing, stretched with the *Granth* over a bride or bridegroom, in the ceremony of Māyān at weedings.

Chandrahas

(i) It means a blazing sword, also sword of Rāvana.

(ii) Also the name of a Rājā in South India whose story is given in the *Mahābhārta*. The Rājā's parents died when he was a child. His Minister, Dushtabudhi (evil-minded), was told by an astrologer that the child (Chandrahas) would be a mighty king. So Dushtabudhi made attempts to kill the child but failed. At last he wrote to his son Madan, living in another village a letter through the boy Chandrahas that he should give him *visha*, which means poison. Madan's sister, Vishya, happened to see Chandrahas

sleeping in a garden and fell in love with him. She opened the letter and changed the word "visha" to "vishya" which means that she should be married to him. Madan got his sister married to Chandrahas. When Dushtabudhi came to know of this marriage, he got wild and ordered his henchmen to kill Chandrahas, who was to visit the temple. Unfortunately his son Madan went to the temple before Chandrahas and as such he was killed by the henchmen of Dushtabudhi. Thus Dushtabudhi lost his son and daughter and failed to kill Chandrahas. There is a reference in the *Guru Granth Sāhib* in a hymn of Guru Rāmdās on p. 982. The moral of the story is: "Man proposes, God disposes".

Chār Agin

Literally it means four fires. According to Indian religious thought, there are four kinds of fires:

Dava Agin: Forest fire which destroys plants, etc.

Jathra Agin: That which digests the food in the stomach.

Barwa Agin: That which causes evaporation on the high seas and enables the formation of clouds.

Akarj Agin: Geothermal fire which causes volcanic lava.

According to Sikhism, there are four kinds of fires (vices) harmful to human beings. These are: *Hinsa* (violence), *Haumai* (ego), *Kirodh* (anger) and *Trishna* (desire).

In another context these are stated as *Hinsa, Haumai, Sahsa* (doubt), and *Sog* (sorrow). (*GGS*, p. 147) These four fires can be extinguished by meditation on the Holy Name. *(GGS*, p. 21)

Chār Khāniā

Living beings are categorised under a four-fold system depending on their origin:

Andaj: Those born of an egg (hen, eagle, etc.)

Jeraj: Those born of stomach or womb (animals, human beings).

Setaj: Those produced by perspiration or garbage (flies, lice, etc.)

Utbhuj: Those produced from vegetation (plants, fruits, etc.)

The Gurus have mentioned that there are millions of sentient and non-sentient creations and manifestations of God's powers.

Chār Kilvikh

In Indian religions, there are four major sins. *Hinduism* regards the following

as four major sins: transgression of dharma, killing a Brahmin; drinking wine; immoral acts, misconduct.

According to *Buddhism,* the sins are: faleshood; drinking wine; theft; and evil deeds (including gambling).

Guru Arjan mentions the four major sins: lechery, anger, attachment and greed, which can be overcome by meditation on the Holy Name *(GGS,* p. 70).

Chār Padārath

According to Hinduism these are the four treasures or objectives of human beings, namely, *Dharam* (performance of duties or righteousness), *Arath* (economic well-being or prosperity), *Kam* (satisfaction of desires), *Moksha* (salvation or attainment of bliss or the liberation from the cycle of birth and death). According to the message of the Gurus, these four objectives are different and can be achieved by association with holy persons: *"Chār padārath je koi mange, sadh kana ki sewa lage." (GGS,* p. 266) In other words, happiness, reputation, fearlessness, and salvation or union with God.

Charan Pahul

It is also called *Charan Amrit.* A form of ritual for initiation, performed by administering water sanctified with the touch of the foot or the toe of the right foot of a holy figure or by a Guru. This was a form of initiation to Sikhism by drinking the water in which the Guru's foot had been touched. The preamble of the *Jāpji* was read at the same time. The ceremony was inaugurated by Guru Nānak and the tradition continued in Sikhism until the last Guru Gobind Singh's creation of the Khālsā by Khande-di-Pahul. (See also 'Baptism' and '*Nām* Karan'.)

Chardiān Kalān/Chardi Kala

It is a state of mind which is cheerful in sorrow and suffering and stoically optimistic even in the face of a hopelessly critical situation. Having steadfast confidence in the ultimate justice and Grace of God, the Sikh neither surrenders to despair nor to the terror of oppression. It is also an outlook of dynamic optimism.

Charh

A trench dug in the ground and used as a fireplace, when large dinners are to be cooked, and several pots are to be set on at one time.

Charpat

Charpat was the name of a king of a state in India in the tenth century who

later became a *yogi.* He became the follower of Machnindarnath Yogi. Guru Nānak mentions the name of Charpat yogi in *"Sidh-gosht"* (*GGS*, p. 925). It is likely that Guru Nānak met Charpat yogi as the above composition seems to suggest, but this Charpat yogi is different from the earlier one hearing the same name.

Chartro-Pakhyān

Also called "Charitra", it is a literary composition of Guru Gobind Singh. In the introduction it is maintained that a fairy-like girl fell in love with Raja Chatur Singh and they had a son called Hanwant Singh. Another queen of the Raja, named Chaturmati, fell in love with her step-son Hanwant Singh but, rebuffed by him, she made the Raja agree to his murder. The king consulted his Minister who told him stories of womanly wiles and this dissuaded him from having his son murdered.

These stories taken from many old and contemporary books warn man of falling in love with wicked women. The moral of the book is that one may trust one's wife and good women, but must beware of falling prey to the strātagems and seductions of evil women.

Chasa

A very short measure of time taken by one wink of eyes is called a *visa.* Fifteen *visas* made one *chasa* and 30 *chasas* make one *pal,* and 60 *pals* make one *ghari.* Seven *gharis* make one *pahar,* and eight *pahars* (four of the day and four of night) make one *var* (a day of 24 hours), and 30 *vars* make a *mahina* (month).

Chatrik

Chatrik, the pied cuckoo is a bird who lives on rain-water, for he does not like any other water. Symbolically, it represents a devotee who cannot live without consciousness of God. Just like a *chatrik,* he feels satisfied only with the Name-nectar.

Chaudah Lok

Indian philosophers generally accept the existence of 14 continents, seven over the land and seven under it. The semitic religions call them "fourteen regions". According to Sikhism, the number of worlds is infinite. Guru Nānak says:

There are millions of nether worlds and millions of upper regions. (*"Jāpji", GGS,* p.5)

Chaupā Singh

Chaupā Singh was a devotee of Guru Gobind Singh. His literary composition

called *Rahat-nāmā Chaupā Singh* is said to contain answers from Guru Gobind Singh on the Sikh way of life. This *Rahat-nāmā* has been much interpolated and bears influence of Brahminical ideas. (For details see W.H. McLeod: *Chaupā Singh Rahat-nāmā*, University of Otago, Dundein, New Zealand, 1988)

Chaupāday

A poetic composition or hymn containing four lines or two couplets.

Chaupāi

Chaupāi is a form of metric composition which has each stanza of four lines. The most popular *chaupāi* is that of Guru Gobind Singh called *Benati Chaupāl* which forms a part of the Sikh evening prayer.

Chaurāsi Āsan

Under the system of Yoga there are 84 *(chaurasi) asanas. Āsan,* which means posture, is one of the eight essentials of Yoga practice. Out of these *Āsans, Padam Āsan* and *Sidh Āsan* are better known. The postures include the sitting patterns of different animals and birds. *Āsana* may be good for health and physical development, but cannot ensure mental peace or spiritual uplift. Guru Arjan says:

> By practising 84 *asans,* one may get a longer life, But transmigration will continue and divine aspiration will diminish. *(GGS,* p. 642)

Chaurāsi Lakh Jūn

According to Hindu tradition, there are 84 lakhs (8.4 million) of living creatures in the universe:

9 lakh species in water (rivers and oceans)
10 lakh species in air (birds and insects)
20 lakh species on land (plants and trees)
11 lakh reptiles (snakes, etc.)
30 lakh quadrupeds (in jungles, etc.)
4 lakh species of human beings (or land)

Jainism divides 8.4 million kinds of life in a different way. Some say there are 4.2 millions living on land and equal number in water; out of these species, the human being is said to be supreme. According to Sikhism, man is the crown of creation because in his life he has the opportunity of liberation from transmigration. *(GGS,* p. 12)

Chauthā Pad

According to Indian religious thought, there are three stages of human

consciousness—waking activity *(jāgrat)*, dreaming (*swapan)*, and deep dreamless sleep *(sushupti)*. The fourth state of consciousness is called *chauthā-pad.* This is the *sahaj* consciousness or God-realisation, which is the highest goal of man. The *yogis* in *samādhi* (trance) reach this state which is also called *turya*. The God-oriented person achieves this stage while living. According to another interpretation, the fourth stage is overcoming the qualities of *rajas* (passionate activity), *tamas* (inertia), and *satava* (knowledge of righteousness).

The fourth stage is the final and supreme stage when man gets in tune with the Almighty and thus is freed from transmigration—the cycle of death and rebirth. It is also called "Param Pad"—the highest stage. (*GGS*, p. 1123)

Chelā

A disciple or devotee of a Guru is called his *chelā*. The Sikhs, however, do not commonly use this word. However, about Guru Gobind Singh it is said that he was both a "Guru" and "*Chelā*" for he took *amrit* from Sikhs whom he had initiated with *amrit* ceremony.

"Wāh Wāh Guru Gobind Singh, apay Gur-Chelā" (Bhāi Gurdas II)

Chhajoo

(i) Chhajoo was a holy man, a *bhagat* (saint) of Lahore who had a jeweller's shop during the reign of Jehangir and Shah Jehan. He had a number of Hindu and Muslim followers as he preached communal harmony. His devotees call themselves *Chajju-Panthis.* They are teatotallers and vegetarians. Chhajoo died in Lahore in 1639. Later Mahārājā Ranjit Singh built a memorial over the site of his shop.

(ii) Also a Sikh devotee of Guru Hargobind who proved to be a great warrior in the battles of Guru Hargobind with the Mughals.

(iii) Also an illiterate water-carrier of Panjokhra village, near Ambala, who was blessed by Guru Harkrishan and as such was able to expound the difficult passages of the *Gita* to Pandit Lalchand.

Chhand

Chhand is a poetic composition in Panjabi prosody. There are different kinds of *chhands*, with varying *matras*. Sometimes this composition is a love-lyric of a maiden. The Gurus have written *chhands* expressing their devotion to the Almighty. Guru Rāmdās 24 *chhands* in *Asā-dī-Vār* are examples of the devotee's longing for God.

From the structural point of view, the *chhand* has four to six lines and is

capable of being sung. Guru Gobind Singh has composed *chhands* of different types and number of lines in the *Jāp* Sāhib.

Chhatih Bhojan

According to Indian tradition, there are 36 types of dishes, depending on six types of taste: Sweet *(mithā)*, Spicy *(Chatpatā)*, Bitter (*Kaurā)*, Pungent *(Kasailā)*, Salty *(Salunā)*, Sour *(Khatā)*. Some people like some of them and not other tastes. Above all, according to the Gurus, more tasty than all the 36 foods is the Holy Name *(Nam-rasa)* which gives inner joy and bliss. It is a spiritual food, good for man's soul.

Chhavni

It stands for a habitation, place with shelter, temporary colony for the stay of troops (cantonment).

Chhimbās, Nāmabansis or Bretās

Chhimbā (calico-printer) is a stamper of coloured patterns on the cotton fabrics of the country. Besides being a printer he dyes clothes. He is also called *Lilāri* or *Rangrez*. The patron saint of the Sikhs and Hindu Chhimbās is Bābā Namdeo, who lived at *Batālā* (Gurdaspur district in Panjab) towards the end of the fifteenth century. *Chhimbās* also known as Chhipi, Chhibu and *Chapāgār*. Sikh tailors are generally of this caste. Many of them embraced Sikhism. The principal sects of the tribe are: Sippal, Bhatti, Khokhar and Kamboh.

Chief Khālsā Diwān

Lahore Khālsā Diwān and Amritsar Khālsā Diwān were amalgamated to form the "Chief Khālsā Diwān" on 30 October 1902. Bhāi Arjan Singh Bagarian and Sardār Sunder Singh Majithiā were elected as President and Secretary respectively.

The aims and objects of the Chief Khālsā Diwān are:

(i) To work for the political, moral and economic uplift of Sikhs,
(ii) To propagate the Guru's Divine Word and teachings,
(iii) To educate the masses, irrespective of caste or creed,
(iv) To protect the political rights of the Sikhs and seek redress of their grievances through constitutional means.

The Chief Khālsā Diwān also started the Annual Education Conference in 1908. Its aim was to set up schools for boys and girls. The number of Khālsā schools by 1947 was 340. The Diwān also promoted the study of Panjabi language and literature. Additionally, it undertook missionary work by sending

preachers to different areas and starting Singh Sabhās wherever necessary. It lso promoted the education and reform of low class Sikhs.

The current activities and institutions of the Chief Khālsā Diwān are:

(i) Centrals Khālsā Orphanage, Amritsar established in 1904.
(ii) Khālsā Parchārak Vidyālyā, Tarn Taran in 1908 for training of Sikh missionaries.
(iii) Khālsā Advocate Weekly Journal started in 1903.
(iv) Blind Ashram set up in 1934.
(v) Guru Harkrishan Public Schools established in Amritsar, Chandigarh and other cities. (see also S.G.P.C.)

Chit

Chit means thinking faculty, consciousness, also heart, memory, remembrance, depending on the context.

Cholā

It means a long shirt or gown worn by a Guru or spiritual leader. Also this word is used for the outer cloth covering of the Sikh flag *(Nishān Sāhib)* displayed on/at a Gurdwārā. The Gurdwārā in *Derā* Bābā Nānak where Guru Nānak's gown is preserved is called *"cholā sāhib"*.

Cholā Sāhib-Mandir Sri Cholā Sāhib

At the *Mandir* of Sri Cholā Sāhib annual fairs are held on the Puranmāshi in Katak, Baisākhi, Diwāli and on 21-23 of Phagun. It is called after the Cholā Sāhib or 'gown' preserved in it. It was founded in 1911 *samvat*. It contains a *Granth* and its affairs are managed by Bāwās, but its *pujāri* (priest) is a Bedi who is not celibate and succession is governed by a natural relationship.

Connected with this are smaller temples in the town which are managed by the Mahant.

Chubārā Sāhib

It is a two-storeyed building in Goindwal with an enclosed courtyard, and it served as the residence of Guru Amardās. The room used by him has its walls and ceiling artistically done up with glass and coloured stones set in multi-coloured plaster work. At this place Guru Rāmdās was ceremoniously installed as the fourth Guru and the fifth Guru was also born there.

Guru Amardās and Guru Rāmdās both died in this house at the age of 95 and 47 respectively.

On the first floor is a room which used to be occupied by Bābā Mohan, son of the third Guru. He had with him the compositions of the first three Gurus, and Guru Arjan obtained these compositions from him for compiling the *Granth Sāhib.*

Chūhar Singh, The Ballad of

As known to the Siddhū and Barār Jatts and as recorded in a Gurmukhi manuscript communicated by Sardār Atar Singh of Bhādaur.

[The *Vār (Bār)*, or Ballad, of Chūhar Singh is one of the most famous popular poems of the Sikh districts of the Panjāb. It relates a well-known historical fact which occurred in AD 1793, viz., the treacherous burning to death of Chāhar Singh and Dal Singh, his brother, in a small *burj* or tower, into which they had been invited for the night by Sajjan, a Barār Jatt. Sajjan himself was soon after killed by Bir Singh and Dip Singh, the sons of Chūhar Singh, in revenge, with the help of the Patiālā troops under Albel Singh Kāleka and Bakhshi (Commandant) Saide Khān Dogar.

[The most important tribe in the Panjāb are the Jatts, and the most important branch of these are the Siddhūs. In the present day the chief families of these Siddhūs are those called Phūlkiān or descendants of Phūl, a Chaudhri, or Revenue Collector, and also chief local magnate, under the Emperor Shāhjahān. Phūl died in AD 1652, and from him are descended the Mahārājā of Patiālā, the Rājās of Jind and Nābhā, the Sardārs of Bhadaur and many minor families.]

[The Barār or Siddhū-Barārs broke off from the main line of the Siddhūs apparently about AD 1350, and are represented now by the Rājā of Faridkot.]

[Chūhar Singh of Bhadaur was the great-grandson of Rāmā, the second son of Phūl, and the first great chief of the house of Bhadaur. Dal Singh was his youngest brother and was the ancestor of the Kot Dunnā Sikhs. The present chief of Bhadaur is the great-grandson of Chūhar Singh through Dip Singh, the younger of the two sons who avenge his death. Rājā Sāhib Singh of Patiālā, mentioned as having helped in the vengeance exacted for the death of Chūhar Singh, was the great of Rājā Ālā Singh, the third son of Rāmā, from whose eldest son, Dunnā, the Sardārs of Bhadaur are descended. The following geneoalogy will show the relationship of the various actors in the tale.]

The land of the Barars consists of Faridkot, Patiala, Nabha Ludhiana and Ferozepur, etc.,

Source: Griffin's, *Rājās of the Panjab*, p. 257-58.)

Conscience

Man has the divine spark in him, which enables him to make an inner judgement. It is called conscience or the inner voice which tells him what is right and what is wrong. Even atheists have this moral sense. There is a struggle between good and evil within man. If he obeys the inner voice, he feels happy, otherwise he feels worried and guilty.

Though each one has a conscience, its proper exercise depends on one's own progress. One has to take the initiative and muster courage to follow the inner voice. Sometimes man is confused and remains in doubt, for his conscience has got blunted by persistent acts of evil. In that case, he should seek the company of holy men who may help him with their inspiration and firmness.

Sikhism recommends that a disciple ought to obey the Will of God. This will is embedded in the core of conscience. Therefore, to obey the conscience is to follow the Divine Will.

Creation

Before creation, God existed all by Himself, Absolute. There was a void, no life, no substance, no time. No one knows when God created the universe. How did He create it? It is His will which manifested itself in creation. By one command—*Hukam*—he created the entire cosmos. It is made up of five elements—earth, air, water, fire and ether. God and His creative energy are one and the same. Creation has a beginning, but the Creator has none.

What is the limit and range of God's creation? Only God knows His mystery. There are millions of solar systems and galaxies. How is the smooth running of the universe secured? According to Sikhism, it is maintained by the Divine ordinance. Guru Nānak says: 'The cosmic law is based on *Dharma* (righteousness) and is the outcome of His compassion and holds the earth in harmony and equipoise, (*AG*, 5). Everything is subject to the limitations of time and space. All created things change and as such are impermanent.

Why did God create the universe? Maybe for His own play. What about man? Has human life a goal or destination? Yes, said Guru Nānak. It is a grand opportunity for evolution and attaining salvation. It is like a boxing ring, where mortals as wrestlers may lose or win depending on their potential and courage.

Customs and Ceremonies

The Sikhs have a number of ceremonies called *Karams*, the most important of these are relating to birth, baptism, marriage and death and the most important is the installation of the *Guru Granth Sāhib*. No Sikh ceremony can take place without the presence of the *Guru Granth Sāhib*. (See under the individual name of the ceremony.)

D

Dādu (1544-1603)

Dādu was born in Ahmedabad in 1544. Under the influence of *Kali Panthis*, he became a *sādhu*. He had many followers and his main centre is situated in Narayana near Jaipur, called, "Dādu *Duāra*". Dādu died in 1603. His spiritual poems are collected in a book called *Dādu-Pothi*. One of the main missionaries of the Dādu-Panth was Sādhu Nischaldās (1849-1919). He wrote a number of books on the teachings of Dādu.

When Guru Gobind singh was travelling through Rajasthan, he came across a temple where one of Dādu's followers was working as a priest near his memorial. Guru Gobind lowered his arrow as a mark of respect to the *samādh* (spot where Dadu's ashes are buried). The Sikhs objected to it, as it was against the teachings of the Guru to bow to any place commemorating the dead. The Guru had done it to test his followers. Even so, he paid the fine imposed by the Khālsā.

Dāj/Dowry

In one form of marriage in ancient India it is a form of compensation to the parents of the bride for the loss of their daughter. This custom was later abandoned.

Nowadays it is the bridegroom who gets some compensation for maintaining the bride. These days at the time of marriage, the bride's parents give lots of ornaments, clohing, cash, utensils and presents. This is generally regarded as the daughter's share in the family property. In some cases, the bride is thrown out of the husband's house after marriage if she has not brought sufficient dowry. Dowry deaths are frequent in India and the law has been tightened to punish the in-laws in case of a bride's sudden death in her husband's house.

The Sikhs have no special rules about the dowry or its contents.

Dowry is regulated by custom and economic position of the bride's parents. However, the Gurus disregarded the ostentatious display of dowry on the occasion of marriage. The Guru says:

Other dowers by worldly people displayed are all false, worthless self-display. (*GGS*, p. 79)

Dowry generally depends on the negotiations between the families of the bride and the bridegroom. According to Sikhism, the best dowry for the bride is her own love for the bridegroom and respect for his family.

The dowry system has been greatly criticised by all the liberal-minded Hindus, Sikhs, Christians and Muslims. The institution, they declare, undoubtedly ensures that the Hindu, Sikh, or even Christian and Muslim girl will have the best husband that money can buy. According to the critics, the legislation passed in 1961 to restrict the operation of the dowry system has so far done little to stop this evil custom.

Dakhni Omkār

This is the title of a composition of 54 verses (from pages 929 to 938 of the *Guru Granth Sāhib* of Guru Nānak in *Rāg Rāmkalī*. "Dakhni" is the name of a variety of *Rāmkalī Rāg*. There are other *rāgās* also in Dakhni style, like Maru Dakhni, *Bilāval* Dakhni, Wadahans Dakhni, Gauri Dakhni.

'Omkār' is a Sanskrit word which means pervasive, endless, one and the same.

Omkār is also the Lord of Creation. The gist of the composition is as under:

Verses 1 to 16 declare that some persons recite the name of God but their actions are wicked and anti-social. Such persons, though living, are spiritually dead.

Verses 17 to 37 mention that such evil persons are not beyond redemption. If such a one meets the Guru and seeks his guidance and follows his instructions sincerely, his egoism will decrease and thus he may well get a chance of spiritual uplift.

Verses 38 to 54 affirm that a man lured by *maya* or worldliness will seldom take the Guru's path. Some people renounce the world and find escape in jungles; others busy themselves in books, but the way to liberation requires positive effort and selfless service. One who is truly learned will realise the importance of the Holy Name which brings man nearer to God. Proper use of wealth, and honest living and meditation on God are the means of spiritual attainment. (See also *Omkār*)

Dakhni Sikhs

Dakhni Sikhs are the descendants of Sikh pilgrims from the Panjab who settled in Hyderabad and adjoining areas (Andhra Pradesh, Deccan). They first came to Nander as worshippers at the Gurdwārā erected over the *samādh* of the tenth Guru Gobind Singh, and by obtaining employment in the Deccan, eventually formed colonies. They are initiated by taking *pahul,* and share in the *parshad* or communion. As the true followers of Guru Gobind Singh they are careful observers of the five *kakkās.*

Dal Khālsā

The Sikh army was generally known as the Dal Khālsā (army of the pure). It consisted, for the most part, of cavalry who found their own horses, and received a double share of the prize money. Each chief, in proportion to his means, furnished arms and horses to his retainers, who were called Bargirs. The first tribute exacted from a conquered place was invariably horses. After a successful campaign an infantry soldier was transferred into a trooper. The infantry previous to the formation of a regular army by Mahārājā Ranjit Singh was considered an inferior service, and the only portion which enjoyed any consideration was the one composed of the Akalis (immortal), a band of religious enthusiasts and warriors who dressed in blue and wore knife-edged quoits round their turbans for use as missiles. These military volunteers (Akalis) often rendered excellent service, but their temper was rough and uncertain. By 1812 Mahārājā Ranjit Singh had formed a regular army. The majority of his troops were Sikhs, but there were several corps of Hindustani and Gorkha, and the artillery was chiefly composed of Mohammadans. The Sikhs disliked the rigidity of the infantry drill, but Ranjit Singh induced them to submit to the European system of discipline by offers of liberal pay, and by himself taking part in their manoeuvres. Under the leadership of Ranjit Singh, the Sikh battallion (Khālsā battalion) became a formidable body of troops, well-disciplined and steady. Their endurance and courage were remarkable.

After the execution of Bandā Bahādur, the Sikhs refused to submit to the Mughal rulers. They believed in securing sovereignty through the use of the sword. Tārā Singh was one of the warriors of the 'Tat Khālsā'. However, after the grant of Nawābi to Sardār Kapur Singh in 1734, the entire Sikh soldiery was known as the Dal Khālsā. In view of the disturbed political conditions, its numbers increased and it became too large a force and was soon divided into two divisions: Buddā Dal (army of elderly soldiers) and Tarun Dal (army of young soldiers).

Dalip Singh (Mahārājā Bahādur, Sir Dulip Singh 1837-1893)

Born February 1837; Son of Mahārājā Ranjit Singh. He succeeded Mahārājā Sher Singh and was placed on the throne on 18 September 1843. The Sikh wars of 1845-46 and 1848-49 occurred when he was still a minor. At that time a Council of Regency and a British Resident at Lahore were appointed. On the annexation of the Panjab, the Mahārājā, by a Treaty dated 29 March 1849, gave his dominions to the East India Company receiving an annuity in return. Dr Sir John Login was his Superintendent. Dalip Singh lived at Fatehgarh from 1850-54, where he became a Christian in 1853. He went to England in 1854, was made a Knight Commander of the Star of India in 1861 Knight Grand Commander of the Star of India (GCSI) in 1866. He lived at various places like an English gentleman, finally at Elvedon in Suffolk, which cost £283,000 per annum. His extravagance necessitated an inquiry into his debts in 1880. After this he turned against the British Government, wrote letters to the *Times*, etc. In 1866 he was allowed to revisit India, but, on his issuing a political proclamation to the Sikhs, claiming the State of the Panjab, was stopped at Aden in April 1886. He stayed there until June; abjured Christianity and re-embraced Sikhism.

Dalip Singh married a German girl, Miss Bamba Mueller in 1864. From this marriage he had three sons and three daughters. Bamba died in 1890. Dalip Singh later married Miss A.D. Wetherill who survived him. After his arrest at Aden his pension was forfeited. He died, sad and forlorn, on 22 October 1893 in Paris. His *samadh* (ashes) lie in his estate called Elveden in the UK. (Also see Jind Kaur)

Damdamā Sāhib

Literally Damdamā means a mound; a monument raised in commemoration of the Sikh Gurus. It also means a breathing place or halfway spot where the sikh Gurus took some rest on their journeys. A number of *gurdwārās* sanctified by the stay of Gurus are called 'Damdamā Sāhib'. A few important ones are mentioned below:

(1) The Gurdwārā at Talwandi Sabo, about 17 miles from Bhatinda is called Damdamā Sāhib because Guru Gobind Singh stayed here for nine months. He trained missionaries and had a revised edition of the '*Ādi Granth*' prepared by Bhāi Mani Singh. It is also a *Takht*, a place of spiritual authority for the Sikhs.

(2) A historic Gurdwārā at Delhi is also called Damdamā Sāhib which is situated near *Nizāmuddin* railway station in the south of Delhi. Here Guru Gobind Singh met Emperor Bahādur Shāh in 1707 and both discussed matters of common interest.

(3) Damdamā Sāhib Gurdwārā, Anandpur, is associated with the memory of Guru Gobind Singh, for he was formally installed here as the tenth Guru towards the end of 1675.

(4) Damdamā Sāhib Gurdwārā is situated between Goindwal and Khadur Sāhib were Guru Amardās used to rest for some time, while carrying a pitcher of water for the bath of Guru Angad in the years 1543-1552.

(5) Another spot called Damdamā Sāhib is a shrine where Guru also held *darbārs* and listened to the songs and stories connected with Sikh warriors.

(6) Guru Tegh Bahādur, during his travels in eastern India in 1669, stayed at Dhubri (the capital of Kāmrup) and visited the spots where Guru Nānak had first preached to the local people. He held a congregation there and inspired the people with Guru Nānak's message. Later the Sikhs built a Gurdwārā at this spot which is known as Damdamā Sāhib.

Dance

Dance (*nrityа*) is one of the important forms of Indian art. Originally dance is said to have been invented by Lord Shiva who performed the cosmic dance *(Tandav)*. Bharata codified the Indian classical dances in his book called *Natya-Shāstra*, wherein he specified some postures, facial expressions and hand movements. These have been greatly changed in its modern form by the addition of stage-effects, costume and make-up.

Indian dances are performed with the help of ankle-bells, musical accompaniments, particularly drums. Indian classical dance is performed generally in four styles—*Bharatnatyam, Kathak, Kathākali* and *Manipuri*.

Dancing in the temples was performed by girls known as *devdasis*. Later on this system got corrupted because the female dancers became temple prostitutes to satisfy the lust of the priests.

Another type of dance performance was the *Krishna-lila*. This was more like an entertainment and display of theatrical skills rather than devotion or ecstasy. Guru Nānak criticised this kind of dance in *Asā-dī-vār:*

> In the Krishna-dance, the disciples play on instruments, their mentors perform dances by moving of the feet and movement of the head. The people watching the fun, amused, go back home. For money all such mime-makers tune their instruments, striking their feet on the earth. Sing those acting milk-maids and Krishna. Such dancing and capering is only the expression of the mind's passion. *(GGS*, p. 465)

What the Gurus approved of was the *inner-dance*, the ticking of the mind to

the harmony of the Holy Word: "Devotees of God! Dance the dance of divine contemplation." *(GGS,* p. 368)

The holy dance due to inner inspiration is permitted by the Gurus, but theatrical dance with make-up, ornamental dress and artificial decorations to win the approbation of the audience is tabooed. The Gurus approved the spontaneous outflowing peaceful movements produced by such inner bliss:

> Let truth and contentment be your pair of cymbals, let the perpetual vision of God be your ankle-bells, let non-duality be your music and song, with such devotion, dance by beating time with your feet. *(GGS,* p. 250)
>
> O my mind, dance before the Guru,
> If you dance according to the will of the Guru
> You will gain inner joy and fear of death will vanish. *(GGS,* p. 506)

Darbār Sāhib

The common appellation of the great Sikh temple at Amritsar. (See Golden Temple)

Dasam Duār

The region between Brahmand and Par Brahmand, both of which form the second grand division in creation, plane of universal mind, consisting of pure spirit and a subtle form of matter in varying degrees; here the pilgrim-soul, by a dip in *Amrit-saar* (sacred pool within), is washed clean of all impurities regaining its pristine purity, becoming a *hans* or a royal white swan.

The seat of super-consciousness or *samādhi,* is believed to be located in the head. To open this, enlightenment is the ideal of every *yogi.* In the Sikh religious literature, the seeker of the truth is urged to seek to open this door to realise enlightenment.

Dasam Granth (book of the tenth Guru, Guru Gobind Singh)

The compilation of the *Dasam Granth*—literally the Holy Book of the Tenth Master was undertaken by Bhāi Mani Singh at the command of Mata Sundri, the widow of Guru Gobind Singh.

Like the *Adi Granth,* the book of Guru Gobind Singh is metrical throughout, but the versification frequently varies. It is written in the Hindi dialect, and in Gurmukhi script, except the concluding portion, the language of which is Persian, while the alphabet continues in Gurmukhi. The Hindi of Guru Gobind is almost such as is spoken in the Gangetic provinces, and has few peculiarities of the Panjabi dialect.

One chapter of the *Granth* of Guru Gobind is considered to be narrative and historical, namely, the *Bachitr Natak,* the Persian *Hikāyats,* or stories, also partakes of that character, from the circumstances attending their composition and the nature of some allusion made in them. The other portions of this *Granth* are more mythological than the first book, and it also partakes more of a worldly character throughout, although it contains many noble allusions to the unity of the Godhead, and to the greatness and goodness of the Ruler of the Universe.

Five chapters, or portions only, and the commencement of the sixth, are attributed to Guru Gobind himself; the remainder, by far the larger portion, is said to have been composed by four scribes in the service of the Guru; partly, perhaps, agreeably to his dictation. The names of Sham and Ram occur as two of the writers but, in truth, little is known of the authorship of the portions in question.

The *Dasam Granth* formed a quarto volume of 1066 pages, each page consisting of 23 lines, and each line of 38 to 41 letters.

1. The *Japji* or simply *Jap,* it is the supplement or complement of the *Japji* of Nānak—a prayer to be read or repeated in the morning, as it continues to be by pious Sikhs. It comprises 198 distichs (verses), and occupies about seven pages, the termination of a verse and the end of a line not being the same. The Guru gives about 950 names of God in the *Jap.* It was perhaps the first composition written about 1684.
2. "*Akāl* Ustat", or praises of the Almighty—a hymn commonly read in the morning. It occupies 23 pages, and the initiatory verse alone is the composition of Guru Gobind Singh. Its language is a mixture of Sanskrit, Braj Bhasha, Persian and Arabic. It is a collection of many subjects which were composed at different times and then compiled together.
3. The *Bachitr Nātak,* that is, the Wondrous Tale. This was written by the tenth Guru Gobind Singh, and it gives, first the mythological history of his family or race; secondly, an account of his mission or reformation; and, thirdly, a description of his warfare with the Himalayan chiefs and the imperial forces. It is divided into fourteen sections; but the first is devoted to the praises of the Almighty, and the last is of a similar tenor, with an addition to the effect that he would hereafter relate his visions of the past and his experiences of the present world. The *Bachitr Natak* occupies about 24 pages of the *Granth.* It was written about 1692.
4. *Chāndi Charitra,* or the Wonders of Chandi or the Goddess. There are two portions called *Chandi Charitra, Ukt Bilas* and *Chandi Charitra*

Dwitya. It relates the destruction of eight Titans or Dwityas by Chandi the Goddess. It occupies about 20 pages. They are based on Markande Purana, and are in Hindi.

The names of the Dwityas destroyed are as follows:

(i) Madhu Kaitab, (ii) Mah Khasur, (iii) Dhima Lochan, (iv) Chand, (v) Mund, (vi) Rakaj Bij, (vii) Nishumb and (viii) Shumb.

5. *Chāndi Charitra,* the lesser. The same legends as the greater Chandi, narrated in a different metre. It occupies about 14 pages.
6. *Chāndi ki vār.* A supplement to the legends of Chandi. It occupies about six pages. It is based on the Puranas and is in Panjabi.
7. *Gyān Prabodh,* or the Excellence of Wisdom. Praises of the Almighty, with allusions to ancient kings taken mostly from the *Mahabharat.* It occupies about 21 pages and is in Hindi.
8. *Chaupāyān Chaubis Avatārān kiān,* or quatrians relating to the twenty-four manifestations *(avtārs).* These Chaupays occupy about 348 pages and they are considered to be the work of Shām. Its language is Hindi.

The names of the incarnations are as follows:

(i) The fish or Machh; (ii) Tortoise; (iii) The lion or Nar; (iv) Narayan; (v) Mohani; (vi) The boar, Varah, (vii) The man-lion or Nar Singh, (viii) The Dwarf, or Barwan, (ix) Paras Ram; (x) Brahma; (xi) Rudr; (xii) Jalandhar; (xiii) Vishnu; (xiv) No name specified, but understood to be a manifestation of Vishnu, (xv) Arhant Dev (considered to be the founder of the sect of Saraugis of the Jain persuasion, or indeed the great Jain prophet himself; (xvi) Man Raja; (xvii) The sun or *suraj;* (xviii) Dhanantar (the doctor or physician; (xix) The moon or Chandarma, (xx) Ram, (xxi) Krishna, (xxii) Nar (meaning Arjan); (xxiii) Bodh; (xxiv) Kalki; to appear at the end of the Kalyug or when the sins of men are at their height.

9. No name entered, but known as *Midhi Mir.* A supplement to the twenty-four incarnations, *Midhi,* it is said, will appear when the mission of Kalki is fulfilled. It occupies less than a page.
10. No name entered but known as the '*Avtārs* or Brahma'. An account of the seven incarnations of Brahma, followed by some account of eight Rajas of bygone times. It occupies about 18 pages.

The names of the incarnations are as follows:

(1) Vālmik, (2) Kashap, (3) Shukar, (4) Batchess, (5) *Vyāsi,* (6) Khasht Rikhi (*rishis* or six sages), (7) Kaul Das.

The names of the kings are enumerated below:

(i) Manu, (ii) Prithu, (iii) *Sāgar,* (iv) Ben, (v) Mandhat, (vi) Dalip, (vii) Ragh, (viii) Aj.

11. No name entered but known as the *'Avtārs* of Rudr or Lord Siva'. It comprises 56 pages; and two incarnations only are mentioned, namely, Dat and Parasnath.
12. *Shastar Nām Mālā,* or the name string of weapons. The names of the various weapons are recapitulated, the weapons are praised, and Gobind terms them collectively his Guru or guide. The composition nevertheless is not attributed to Guru Gobind. It occupies about 68 pages.
13. *'Sri Mukh Vāk, Sawayā Battis'* or the voice of Guru Gobind himself in thirty-two verses. These verses were composed by Guru Gobind as declared, and they are complementary to the Vedas, the Purans, and the Quran. They occupy about three-and-a-half pages.
14. *Hazār Shabd,* or the thousand verses of the metre called *Shabd.* These are ten verses only in most Granths, occupying about two pages. *Hazār* (thousand) is not understood in its literal sense of a thousand, but as implying invaluable or excellent. They are laudatory of the Creator and creation, and deprecate the adoration of saints and limited divinities. They were written by Guru Gobind.
15. *Istri Charitra,* or Tales of Women. There are 404 stories, illustrative of the character and disposition of women. A step-mother became enamoured of her stepson, the heir to a monarchy, who, however, would not gratify her desires, whereupon she represented to her husband that his first born had made attempts upon her honour. The Raja ordered the son to be put to death, but his Ministers interfered, and procured a respite. They then enlarged in a series of stories upon the nature of women, and at length the Raja became sensible to the guilt of his wife's mind, and of his own rashness. These stories occupy 446 pages or nearly half of the *Granth.* The name of Shām also occurs as the writer of one or more of them.
16. The *'Hikāyats'* or tales. These comprise twelve stories in 866 *sloks* of two lines each. They are written in the Persian language and Gurmukhi character, and they were composed by Guru Gobind himself as an admonitory of Aurangzeb, and were sent to the Emperor through Daya Singh and four other Sikhs. The tales were accompanied by a letter written in a pointed manner, which, however, does not form a portion of the *Granth.*

These tales occupy about 30 pages, and conclude the *Granth* of Guru Gobind.

The second copy of the *Dasam Granth* was compiled by Bhāi Sukhā Singh Granthi of Patna Sāhib Gurdwārā. This contains some additional compositions. A lithographed edition of the *Dasam Granth* was later published at Lahore. The present edition contains 1428 pages. Scholars are still undecided on the issue of the authenticity of certain compositions in the *Dasam Granth.* (For further details see: G.S. Mansukhani and S.S. Kohli, *Guru Gobind Singh, His Personality and Achievements,* Hemkunt, Delhi, 1976).

Dashrath/Jasrath

He was the King of Ayodhyā, of the Solar race, and father of Rām. He lived approximately in the fifteenth century before the Christian era. Dashrath's chief queen, Kaushalyā, bore Rām; Kaikey gave birth to Bharat, and Sumitrā bore Lakshman and Shatrughan. Sita was married to Rām, Urmilā, the other daughter of Janaka was married to Lakshman as per the *Dasratha Jataka.* The *Dasratha Jataka* is the Buddhist story of King Rām. All the sons of Dashrath were trained by Vashishth Rishi for social and royal duties.

Daswand

Daswand means one-tenth indicating the command of the Guru to the Sikhs to contribute one-tenth of their income to organised Sikh charities for religious purpose. Some religions place an obligation on its followers to contribute some amount to charity. In Islam, it is called *Zakat* which is one-fortieth of one's income. Christianity insists on *tithe* (one-tenth). Giving a part of one's income for social welfare or charitable purposes is a practical way of showing one's concern for one's fellow-men and an opportunity to serve the less fortunate members of the community. According to the *Rahat-nāmā,* it is compulsory for the Sikh to donate Daswand for charitable and religious purposes.

Daulat Khān Lodhi

Daulat *Khan* Lodhi, also known as Tatar Khān, was the Governor of the Panjab from 1504 under the control of the Delhi Sultans. He ruled at Lahore for 20 years. Due to Babar's invasion, he was afraid that he might lose his position. In the Panjab people liked Daulat Khan's administration but it was likely that Babar might snatch Panjab from Ibrahim Lodhi, the central ruler in Delhi. Daulat Khan was killed in 1524 before the battle of Panipat. From 1531 to 1539 the Panjab was ruled by Humayun's brother, Kamran.

Daultan

A midwife who said on the birth of Guru Nānak that the voice he (Guru

Nānak) uttered at birth was as the laughing voice of a wiseman joining a social gathering.

Dayā Kaur

(i) Dayā Kaur was the name of the wife of Haridās and mother of Guru Ramdās.

(ii) Dayā Kaur was the name of the mother of Guru Angad.

(iii) Dayā Kaur was the name of the wife of Sardār Sāhib Singh Bhangi, a ruler of Gujrat (Panjab). On her husband's death in 1811, she married Mahārājā Ranjit Singh. She had two sons from this marriage, named Kashmirā Singh and Peshorā Singh. Kashmirā Singh was killed in battle in 1843, and Peshorā Singh lost his life in a battle at Attock in 1844. Dayā Kaur died in 1843.

Dayā Singh, Bhāi

Dayā Rām (a Sobti Khatri) was born in Lahore in 1677. His father, Bhāi Sudhā, and his mother, Māi Dayāli, were the disciples of Guru Tegh Bahādur. Dayā Singh was the first to answer the call of Guru Gobind Singh for sacrificing his life for righteousness. He took *amrit* as the first of the Panj Piyārās, and also participated in giving *amrit* to the Guru. The Guru sent him from Dina to Aurangabad in the Deccan to deliver his *Zafar-nāmā*—a poetic letter to Emperor Aurangzeb in 1705. On 6 October 1708, Dayā Singh, as per the command of Guru Gobind Singh, brought the *Guru Granth Sāhib* which was given the perpetual succession as the future Guru of the Sikhs. Dayā Singh died soon after the demise of Guru Gobind Singh and was cremated on the banks of the Godavari river.

Dayālā, Bhāi

Dayālā son of Māi Dās accompanied Guru Tegh Bahādur from Anandpur to Delhi, alongwith other Sikhs. They were kept in a prison by the orders of Emperor Aurangzeb. Dayālā was given a choice between conversion to Islam and death. He chose the latter and was boiled alive in a huge cauldron at Delhi in November 1675, before the execution of Guru Tegh Bahādur.

Death

Death means the extinction of life and the cessation of the activities of the sense-organs. Death is a natural event and thus one must not be afraid of death. However, the idea of death is a source of fear, nay terror, for any mortal.

According to Hinduism and Sikhism, death being a natural phenomenon should neither be scary nor fearful. One is born and later dies according to God's Will. To accept death with calmness, patience and resignation is the mark of a true seeker of Truth. The best type of death is to die for a just and moral cause. Martyrdom is the voluntary acceptance of death—often accompanied by torture—for the sake of high principles. Those who have not done good deeds and devoted themselves to God feel worried on death-bed for fear of punishment for their misdeeds. The holy and virtuous welcome death on account of the prospect of living in God's presence for all time. Kabir rejoices, feeling that death is a gateway to bliss and eternity.

According to Hinduism and Sikhism, the soul is immortal, and just as one casts off old clothes to wear new ones, the soul leaves the body to begin a new life in the next birth. Even while living, if one forgets the true goal of life, namely, spiritual evolution, he is as good as dead. Guru Nānak says: "If I remember God, I live, if I forget Him, I am dead". *(GGS,* p. 9)

Deep Singh/Dip Singh

Deep Singh was a devoted Khālsā. He joined Bandā Bahādur and participated in some of the battles against the Moghul forces. He was particularly interested in the protection and defence of the Golden Temple, Amritsar. In 1760 he died while fighting for the protection of Amritsar against the forces led by Jahān Khān. A memorial (Gurdwārā) has been erected to preserve his memory in the Golden Temple complex. His descendants later formed a *misal* which is known as *Shaheeda Misal.*

Deg and Tegh

The warlike resistance of Guru Hargobind, of the arming of the Sikhs by that teacher, is mainly attributed by Sir John Malcolm *(Sketch of Sikhs,* 1812, pp. 34-35), and Forster *(Travels,* Vol. 1, pp. 298-299) to his personal feelings of revenge for the death of his father, although religious animosity against Mohammadans is allowed to have had some share in bringing about the change. The wife of Guru Arjan was without children, and she began to despair of ever becoming a mother. She went to Bhāi Budhā (the only surviving companion of Guru Nānak) barefooted and carrying on her head the ordinary food of peasants. Bhāi Budhā told her that she would have a son who would be master both of Deg and Tegh.

Deg literally means a big cooking pot. This is symbolic of the institution of *langar* (free kitchen), started by Gūru Nānak and institutionalised by Guru Amardās as an essential part of a Sikh Gurdwārā. Guru Gobind Singh ordered his

devoted Sikhs to start a *langar* on a personal level also, so that no person may remain hungry. Food shared with others is considered as serving the Guru. *Deg* along with *Tegh* (sword) were inscribed on the Sikh coinage. Both words are also found on the seal of Takht Abchal Nagar, Hazur Sāhib Gurdwārā, Nander (Maharashtra). Thus Guru Hargobind (sixth Guru) is commonly said to have worn two swords, one to denote his spiritual and the other his temporal power; as he may sometimes have chosen to express it, one to avenge his father, and the other to destroy Mohammadanism. (See J. Malcolm, *Sketch*, 1811, p. 35)

Dehrā/Derā

A temporary or permanent resident or camp.

Dehrā Bābā Nānak and Kartārpur

There are two complementary shrines, one at Derā Bābā Nānak and the other at Kartārpur, associated with the founder of the Sikh faith. After finishing his travels, Guru Nānak went to Patoki, now called Derā Bābā Nānak at the river Ravi in Gurdaspur district. Guru Nānak stayed outside the village near a well belonging to Ajit Randhawa, the local chieftain. At that place the shrine of Derā Bābā Nānak was constructed in the seventeenth century. At that time a follower of Guru Nānak, about three kilometres from Derā Bābā Nānak on the other side of Ravi. Guru Nānak spent the last eighteen years of his life with his father, mother and his wife and children. Guru Nānak engaged himself in agriculture and also taught people his philosophy of life. It was there at Kartārpur he found his successor, Guru Angad, and a Gurdwārā was built there in 1911-12.

Guru Nānak died at the age of 70 and at his death Hindus and Muslims wanted to dispose of the body according to their respective religions, as both the religions claimed the Guru as their seer. However, on lifting the sheet covering the body, they found only some flowers. The sheet and the flowers were divided among the Hindus and the Muslims. The Hindus cremated them and built a *samādhi*, and the Muslims entombed them. A *cholā* (cloak) was worn by Guru Nānak during his visit to Mecca and Medina, and many people visit the town every year to see the *Cholā*.

Kartārpur means the city of the Creator (God). Both Kartārpur and Dehrā Bābā Nānak are about three kilometres apart from each other.

There is another town called Kartārpur founded by Guru Arjan in the Jullundar district in 1596. It contains a number of Sikh temples. The original copy of *Ādi Granth* is kept here by the Sodhi family. It is displayed to the public on certain festivals. It is called "*Kirtārpur Vālī Bīr*".

Dehrā Bābā Nānak Mandir/Gurdwārā

In Gurdaspur the Mandir at Dehrā Bābā Nānak is visited by Sikhs and Hindus on the occasion of the Baisakhi, the *Puranmāshi* in Kartik (October-November), the Diwali and from 21 to 23 Phagun (February-March) when the Cholā Sāhib ceremony is observed. The Mandir was built in 1744 *samvat*, and it contains the *samādhi* of Guru Nānak. Its affairs are managed by an *Udāsi* Mahant who is celibate and succession is governed by spiritual descent. A *bhog* (offering) of *Karāh/Parshād* is offered every morning and on days when fasts are observed, milk is offered as a substitute.

The present Gurdwārā was built by Mahārājā Ranjit Singh. An estate is also attached for its maintenance. There is a heirloom preserved near this spot which is called Cholā Sāhib. It is the gown worn by Guru Nānak on his visit to Mecca. Originally the village was known as Kartārpur, and is the place where Guru Nānak passed away.

Deities-tribal

Bājwā, Bābā Bāz (or Bāj) was an ancestor of Bājus. He was a holy man who worshipped on the bank of the Chenāb at Chak Khoja, near Phulkian. *Ishwar* in the shape of Lakhmanji appeared to him out of the river. So did the Jal Pir. Then he became a Sidh (saint). When he died he was buried, and not cremated, and his *samadhi* is still there. Nearby is a *Thakurdwara* (temple) of Raghunathji. When Baz was recognised by the gods, he became a Sidh (saint). All Bajus put on necklaces of *tulsi* (plant) in token that they were followers of Baz.

Chahal: At the temple called Jogi Pir at Kuli Chailān in Tehsil Mogā a fair is held on the fourth *Nauratra* in *Chet*. This temple is called after a Chahil Jāt. It contains no image, and the worship is only offered to Jogi Pir. A *faqir* (holy man) keeps it clean, but the offerings go to a Thakur Brahman in whose family this office is hereditary.

Deo

The Deo clan claims a very ancient origin. Their *Jatherā* (ancestor worship) is carried out with peculiar rites. The shrines are always close to a pool or tank and as the men take a dip and come out of the water, their foreheads are marked by a Brahman with a drop of blood taken from a goat's ear.

Gil: At the temple of Rājā Pir in Rajiānā, *tehsil* Mogā, in Ferozepur two fairs are held, on the fourteenth day of Chet, the other on the first of Baisakh. The Raja was a Jat Gil. The date of its foundation is not known, but it is said to have

existed before the settlement of the village. It contains no image, only a platform of burnt brick. Its administration is carried on by the Gil Jāts. Its administration is carried on by the Gil Jāts. They bring a Gil Jat devotee to officiate at the fair and he takes the offerings. *Churi* or *Karāh-parshād* is offered, but only by Gil Jats. No sacred lamp is lit. At the fair both men and women dance before the sanctuary.

Sindhu: At the place called Kālā Paisā or Kālā Mohar in Kohar-Singhāwālā in Ferozpur tehsil no fair is held. Tradition says that Kala, a Sindhu Jāt of Rājā Jang in Lahore, was a cattle thief who ravaged the entire countryside between Faridkot and Kot Kapurā, until he met five saints to whom he gave milk to drink. They named him Kālā Paisā. A few days after this, he died and cremated at this spot which is held sacred. His descendants founded many villages which are named after them, such as Kohar Singhāwālā, Jhok Thel Singh, etc. The custom of Sindhu Jāts is to lay a brick on this spot whenever any of them visits it.

Derā Sāhib

This is a Gurdwārā built on the spot where Guru Arjan was martyred in 1606. After going through various tortures, his body was thrown into the river Rāvi. Mahārājā Ranjit Singh renovated the building and also decorated it. A huge celebration takes place every year in June at this Gurdwārā when devotees from India and other countries assemble to pay their homage to the Guru.

Dev Gandhāri

This is one of the Indian classical *rāgās,* belonging to *Bhairav Thath.* It creates a very peaceful and tranquil atmosphere. It has five notes *(Sa Aa Ma Pa dha)* in the ascending order and seven notes *(Sa Ni dha Pa Ma Ga Re)* in the descending order. It is a morning *rāgā,* performed between 6 and 9 AM.

Devotee (true devotee)

A true devotee is one who worships One God and none else, and in doing so he gets all the respect in this world and in the next world. *(Jap Ji,* 16)

Dhādah

It is a tribe of Jats, found in Kapurthala, perhaps migrated from Delhi and around.

Dhādhī

Dhādhī is derived from the word *Dhādh* which means a hand-drum. In olden times, singers used to sing *Vārs* (Panjabi ballads) accompanied by beats on a

hand-drum. Such people were called '*Dhādhīs*'. Later those who performed *kirtan* in the Guru's court, whether accompanied by *Dhādh* or not were also called '*Dhādhīs*'. Guru Nānak and Guru Rāmdās called themselves *Dhādhīs* of God (bards) who had been commissioned by God to sing Divine praises and make others do the same. *(GGS,* pp. 21, 150) The *Dhādhī* musicians were encouraged by Guru Hargobind because they sang ballads *(Vārs)* recounting the heroic deeds of old warriors to sinspire Sikhs with courage. Even today *Dhādh-saringi* players are quite popular in the Panjab.

Dhāliwāl

The *Dhāliwāl* or *Dhāriwāl* clan claims to be connected with the Bhatti Rajputs. Some of the people from this clan are non-Sikhs. A daughter of one of their headmen was married to the Emperor Akbar. The Jāts, in recognition of their friendly feeling, were rewarded by Akbar with large grants of land.

Dhān

Dhān means grain, rice, supporter, goods.

Dhanāsri

This is one of the Indian classical *rāgās,* belonging to *Kafi Thath.* It has five notes *(Sa ga Ma Pa Ni)* in the ascending order and seven notes *(Sa ni Dha Pa Ma ga Re)* in the descending order. It is an afternoon *rāgā,* performed between noon and 3 PM.

Dhannā Bhagat (fifteenth century)

A saint poet, who sang of Nirgun Brahma. A Jat by caste, born at Dhuan village in Rajasthan. He was a disciple of Ramanand. People associate him with supernatural powers. According to the *Bhaktamal,* he did not sow seeds in his fields but had a good harvest. Four of his *padas* are included in the *Granth Sāhib.*

Dhannā Singh (seventeenth century)

One of the court-poets of Guru Gobind Singh (tenth Guru). He composed poems in Brajbhasha in praise of the Guru and wrote devotional poetry in the *Shringar* style.

Dharm Rāi/Dharam Rāj

Dharm Rāi is popularly known as Dharm Rāj Jam or Yam. He is the god of the dead, with whom the spirits of the departed dwell. He was the son of Vivaswat (the Sun). He is represented as having two insatiable dogs with four

eyes and wide nostrils, which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. Yama is represented as being of a green colour and wearing red clothes. He rides upon a buffalo, and is armed with a ponderous mace and a noose to secure his victims. It is said that Yama was the first man to die and the first that departed to the celestial world. Yama is not represented in the *Rig Veda* as having anything to do with the punishment of the wicked.

He dwells in the lower world, in his city Yama-pura, and he sits upon his throne judgement *(Vichar-bhu).* He is assisted by his recorder and councillor, Chitragupta, and waited upon by his two chief attendants and custodians, Chanda or Mahā-chanda, and Kālā-purushā. His messengers, *yama-duts,* bring the souls of the dead, and the door of his judgement-hall is kept by his porter, Vaidhyata. Yama has many names and many wives. There is a *Dharmasāstra* which bears the name of Yama.

Dharma

The word *Dharma* is commonly used in Indian religions. It has different meanings according to the context in which it is used by Western theologians and practices of a faith. It also includes form of worship, code of conduct or commandments. Basically, religion in the Indian context means spiritual experiences, philosophy of life, man's duties to himself and to the community, and the practice of moral values.

In Hinduism and Sikhism, *Dharma* has the following meanings, depending on the context:

(i) *Duty:* There is emphasis on duties and obligations, rather than rights.
(ii) *Justice:* Man's conscience is the judge of good or evil actions.
(iii) *Truth:* Its quest and perception.
(iv) *Moral order* of the universe.
(v) *Ideal* of life or spiritual goal.
(vi) *Humanism:* This includes charity, noble deeds, social service, caring of and helping others.

The need of *Dharma* arises from the realisation of the imperfect and sad condition of humanity. Who shall save man from the troubles and miseries of this world or the fear of death? He needs an intuitive perception of higher values, a sense of liberation from worldly circumstances.

Hence, the quest for the way to liberation or to be one with God. Guru Nānak in the *Japji* (verse 16) has mentioned some aspects of *Dharma.* It means poise and order in human life and cosmic system. *Dharma* is the child of compassion and in

harmony with contentment, and maintains a perfect balance in the cosmic order. Man's spiritual progress is best secured through contentment. So *Dharma* means a behaviour of contentment and compassion. According to Indian religious thought, *Dharma* has four pillars to support it, namely, Truth *(Sat),* Contentment *(Santokh),* Compassion *(Daya),* and Purity *(Such).* The Gurus regarded *Dharma* as a means of one's identification with Absolute Truth or the Supreme Being. Guru Nānak did not regard rituals or religious practices like pilgrimage, penance as *Dharma,* for he said: "As the desires of the body bind, so do the religious practices". *(GGS,* p. 635)

Guru Nānak made a distinction between *Dharma* and *Adharma* (Its opposite). *Dharma* is something which takes one nearer to God by following His Will *(Hukam),* while *Adharma is* that which comes from ego and selfishness. Ego takes different forms: greed, anger, lust, attachment, pride, love of power, exploitation and even the religiosity of garbs, rituals, display of knowledge or authority. The Holy Orders with their rituals and paraphernalia, fantasies, magic and unusual dress are other forms of *Adharma.* His concept of *Dharma* lays emphasis on man's pursuit of truth in a social environment, bearing love to all and exemplifying humility to others. The Guru compared an ideal human being to a lotus growing in pond, unpolluted by the surrounding muddy water and undisturbed by waves.

Guru Nānak's value-pattern may be called Sikh *Dharma,* with its emphasis on *Nam* (holy Name), *Dan* (Charity), *Ishnan* (physical, mental and moral purity), *Kirt-Karna* (living on honest labour), *Wand-chakna* (sharing food with others). In addition, Sikh *Dharma* advocates association with holy men, which acts like the process of engraftment, improving the quality of the individual. Guru Nānak clarifies "how one can live truthfully" thus:

> Truth is realised when the True One is in heart; and when the filth of falsehood is removed, and the body and mind washed clean ...
>
> Truth is known when one masters the art of living and having ploughed the field of the body, mind sows the seed of the Holy Name in the mind. *(GGS,* p. 469)

All ingredients of *Dharma* lie patent in man. The remembrance of the Holy Name and good deeds lead to spiritual fulfilment.

Dharamshālā

In ancient India, rest-houses and inns established for the temporary stay of travellers and pilgrims were known as *Dharamshālā.* Guru Nānak gave it a new connotation by first establishing *sangat* (congregation) in his own home at

Kartarpur. *Dharamshālā* means a place for the practice of righteousness. Later, Sikhs held prayer meetings in individual homes as mentioned by Bhāi Gurdās *(Vār* 1-27). The Gurus established *Dharamshālās* where people could gather and perform *kirtan* and meditation. Such a place for prayer was open to anyone for spiritual comfort and contemplation. Guru Nānak mentions the word *'Dharamshālā'* in a hymn. *(GGS,* p. 73) The other Gurus also established many *Dharamshālās* all over the country. Later, Guru Hargobind started building prayer-halls at many places sacred to the memory of previous Gurus which were called Gurdwārās meaning the Guru's Home or Portal. They later became known as historical Gurdwārās, functioning as centres of missionary work and also offering educational and medical facilities for the people in the neighbourhood. *'Dharamshālā'* is, therefore, the fore-runner of the Sikh Gurdwārā.

Dharam Singh, Bhāi

Dharam Singh, previously known as *Dharam Dās* was the son of Sant Rām and Mātā *Jassī.* He was born in Saharanpur (Uttar Pradesh) in 1667. He shifted to Anandpur in 1778 to serve Guru Gobind Singh and learn the martial arts. He was present at the *Baisākhi* festival of 1699 and was the second person to answer Guru Gobind Singh's call for self-sacrifice. He thus became one of the *Panj Piyārās* by taking *amrit* from the Guru's hands. He was a fine warrior and died fighting in the battle of Chamkor on 22 December 1704.

Dharam-Yudh

Literally it means waging a war of righteousness or for securing freedom and justice. Guru Hargobind raised an army to fight against Mughal oppression and injustice. Guru Gobind Singh amplified the Sikh concept of *Dharam-yudh* as under:

1. War to be waged should be without aggression or feeling of enmity and revenge.
2. Before war is begun all peaceful means of dialogue, arbitration and negotiation should have been tried but without any success.
3. The soldiers should be volunteers devoted to the cause.
4. The defeated enemy should be treated with consideration and compassion. No women or children be captured or maltreated.
5. That minimum force be used for subduing the enemy and as a last resort.
6. No territory is to be annexed, no looting or wilful bloodshed is permitted. The army for *Dharam-yudh* must observe these conditions, for they have to set an example as saint-soldiers.'

Dastar-Bandi

This is the ceremony of tying the turban. Generally when an elderly male person who is the head of the family dies, the community or neighbours formally tie a turban to the eldest son in the family in token of his having taken over the new responsibility of the family of the dead person.

During the period of Muslim rule in India, there was a custom of turban-tying for a new appointee to hold the office of a religious legal officer (like a censor of morals).

Also, the ceremony held for a Sikh boy in his teens, with his wearing of the turban for the first time to indicate his commitment to the Sikh faith. (See also Turban)

Dhiān Singh, Rājā

Dhiān Singh was the son of Rājā Kishore Singh and grandson of Rājā Zorawar Singh of Jammu. He was born in 1779 in a village near Jammu. At the age of 40 he joined the army of Ranjit Singh as an ordinary cavalry man. Later on he was placed in charge of Deorhi department. Even so he had a great influence on Ranjit Singh and his court. He was, however, extremely intriguing and insincere. His aim was to use his influence to advance his family. He was anti-British and did not like the good relations between the Mahārājā and the British Government. He was trusted by Ranjit Singh who gave him the title of "Rājā" in 1826 and was his right-hand man. So long as Mahārājā Ranjit Singh was alive he showed outward loyalty to him and kept his own designs to himself. After his death, he became an enemy of the Mahārājā's successors. He had a hand in the murders of Nau Nihāl Singh and Rāni Chand Kaur. In 1843 he was killed by Sardār Ajit Singh who disliked his duplicity and cunning.

Dhillon

The Dhillons profess to be descended from the lunar Rajputs settled in Hissar. They do not intermarry with the Goraya, as the two clans are said to be distantly related. Their hereditary enemies are the Bal, with whom they will neither eat nor drink. Dhillon, the founder of the clan, was the grandson of Raja Karan, whose charity was such that he is said to have bestowed thirty seers of gold as alms before partaking of his daily food. The clan has a high reputation of good faith.

Dhuān

Literally it means smoke, but here it refers to a Sikh missionary centre. It is

said that Bābā Gurditta under the instructions of his father—Guru Hargobind appointed four leading preachers to look after the Sikh *sangats* in Uttar Pradesh and eastern India. They wore the *Udasi* dress and their names were Almast, Phul, Gonda, Balu Hasna. They established missionary centres which were called *Dhuān*. The *Udasis* remained celibate and looked after the Gurdwārās during the persecution of the Sikhs in the eighteenth century.

Dhubri/Damdamā Sāhib

It is on the banks of the Brahmaputra, Assam, where Guru Nānak went in 1505, and at that time it was the capital of Kāmrup. Guru Tegh Bahādur went there with Rājā Rām Singh of Jaipur who was leading an expedition at the behest of Emperor Aurangzeb to subdue the people of Kāmrup. The Guru brought about an amicable settlement between the opposing sides and bloodshed was averted. At Dhubri, he told Rājā Rām Singh that Guru Nānak had hallowed the place by his visit. He raised a mound, at that place, in memory of Guru Nānak, and a Gurdwārā was constructed at the top. The Gurdwārā is named Damdamā Sāhib.

Dhunī

Dhunī means the style or tune of singing. The base is the classical *rāgā*, but the tune of *vār* must follow the *Dhunī* indicated. There are nine *vārs* in the *Guru Granth Sāhib*, mentioning the tunes which they have to follow. The nine *Dhunīs* are as under:

(i) Manjh *kī Vār Mahlā Pahlā:* Malak Murid *Tathā* Chandrahar Sohiyā *di Dhunī*, (p. 127)

(ii) *Gaurī kī Vār Mahlā Panjvā:* Rāi Kamal *di Mouj Kī Vār dī Dhunī*, (p. 318)

(iii) *Asā dī Vār Mahlā Pahlā*, Tunday Asrajay *kī Dhunī*, (p. 462)

(iv) *Gujrī kī Vār, Mahlā Tījā*, Sikandar Birahim *Kī Vār kī Dhunī*, (p. 508)

(v) Wadahans *kī Vār, Mahlā Chauthā*, Lālla Bahlima *Kī Dhunī*, (p. 585)

(vi) *Rāmkalī kī Vār, Mahlā Tījā*, Jodhay Veeray Poorbani *Kī Dhunī*, (p. 947)

(vii) Sarang *kī Vār, Mahlā Pahlā*, Ranay Kailāsh *Tathā Mālday Kī Dhunī*, (p. 123)

(viii) *Malār kī Vār, Mahlā Pahlā*, Ranay Kailāsh *Tathā Mālday Kī Dhunī*, (. 1278)

(ix) Kanray *kī Vār, Mahlā Chouthā*, Mussay *Kī Vār Kī Dhunī*, (p. 1312).

(For details see G.S. Mansukhani, *Indian Classical Music and Sikh Kirtan*, pp. 134-136, and Avtar Gurcharan Singh, *Gurbani Sangeet in Panjabi*, Vol. 2, pp. 958-983)

Dhussā

A daughter of Guru Har Rāi married a Gend Khatri of Pasrur, named Amar Singh, whose descendants are called *Dhussās* or intruders, but no sect of this name appears in Indian census.

Didāri Sikh (Attendant Sikhs)

The *Didāri* Sikhs are those who have renounced everything and remain with their Master (Guru) and fight on his behalf. (Chaupā Singh's *Rahatnāmā)*

Dinā, Lohgarh Sāhib

The village is situated on the border of Ferozepur district where Guru Gobind Singh composed the famous *Zafarnāmā,* a letter to Aurangzeb in Persian verse, in reply to one from the Emperor.

The shrine built in that village is called Gurdwārā Zafarnāmā or Gurdwārā Lohgarh Sāhib. It is a two-storeyed building at a higher elevation. The *Granth Sāhib* is placed on the ground floor, and a cot and some weapons on the first. The ceiling and the walls carry vine designs, paintings of holy men and scenes from mythology.

In *Zafarnāmā,* the Guru said that he could no longer believe in the words of Aurangzeb as he had broken all his past promises. He invited Aurangzeb to meet him in Kāngar (a place close to Dinā) for face-to-face talks, Guru Gobind Singh exhorted the emperor to follow the godly path.

Dipalpur

Dipalpur is a small city in the district of Montgomery in Pakistan. A Gurdwārā has been built in the memory of Guru Nānak's visit, and near it is the tomb of Nuri a Muslim leper whom the Guru had restored to health. Bābar attacked this town later in 1524, killed the residents and looted their property.

Divorce

Marriage among Sikhs is a sacrament and as such there can be no divorce from the religious point of view. However, divorce is possible under the law. Since Sikhs are classified as Hindus under the Indian law, divorce is permissible under the Hindu Marriage and Divorce Act of 1955. In other countries, it may be available under the local divorce law. Sikhs can get divorce in India on certain grounds like change of religion, cruelty, insanity, venereal disease, leprosy, adultery, impotence and desertion. The courts have the right to decide on the question of maintenance and the custody of children. After divorce either of the couple can contract a marriage.

Diwāli/Deepāvali or the festival of lights (lamps)

It is held in October/November. The festival with its rich tradition is celebrated by the Hindus all over India. To some the festival signifies the victory of justice, *dharma*, and *ahimsa* over injustice, *adharma*, and violence. The festival also commemorates the birth of Lakshmi, wife of Vishnu, goddess of wealth and fortune. Some believe that illumination of lamps on this day is to celebrate Lord Rāmā's victory over Rāvana. Naraksura, when overpowered by Lord Krishna appealed to the people to rejoice over his death and celebrate it. In Tamil Nadu and Kerala Naraksura story prevails and people celebrate Diwali in order to get rid of despair and hardships. Houses are decorated, white-washed and illuminated. Gambling is permitted in certain communities. Fireworks are displayed. The traders close their accounts for the year, and get new ledgers and books, which are consecrated and then worshipped. It is the New Year day of the Hindus.

On Diwāli day, Bhāi Buddā, the first Granthi, completed his perusal of the *Granth* and it consequently became a Sikh holiday. The day is celebrated with a great fair held at the Golden Temple (Amritsar) which is largely attended by Sikhs and Hindus. The celebrations of Diwāli extends over three days at the Golden Temple. Starting a day earlier than the general Diwali, the celebrations reach a peak on the night of Diwali, when the temple is elegantly illuminated and the most gorgeous fireworks with enhanced effect, because of the reflection in the tank, thrill the mammoth gathering.

The history of the celebration goes back to Guru Nānak when he visited the site of the temple in AD 1532. Later, Guru Rāmdās (fourth Guru) acquired the place way of a grant from the Mughal Emperor, Akbar, and founded a village known as *Guru-kā-chak* (the place of Guru). Gradually the village expanded and came to be known as *Guru-ki-Nagri* (the town of Guru). The pool from where Guru Nānak used to take water during his stay was converted into a tank by Guru Rāmdās between 1581-1606. He named the tank Amritsar, the tank of nectar from which the city has taken its name.

Guru Arjan Dev also built a temple in the centre of the tank. Its foundation stone was laid by a renowned Muslim saint Miān Mīr on the first day of *Māgh, samvat* 1645 (January 1589). The construction of the temple was completed in 1601 and the *Granth Sāhib* was installed there on the first day of Bhadon, *Samvat* 1661 (August 1604). Bābā Buddā was appointed the first *Granthi* (reader) of the holy scripture.

It is stated that in the middle of the seventeenth century, Jahangir arrested 52 Rājās of the Panjab and imprisoned them in the Gwalior fort, on a charge of

revolt. Guru Hargobind (the sixth Guru) was also in prison for the same charge in the same fort. The Emperor felt uncomfortable and wanted to release the Guru. The Guru desired that the Rājās be also released with him. The Emperor agreed to release only as many of them as could catch hold of the cloak of the Guru while the latter stepped out of the fort. It is said that Guru Hargobind got stitched a loose cloak having 52 strips to it and each Rājā held one strip, and all of them got out of the prison in this way alongwith the Guru. The Guru reached Amritsar on the eve of Diwāli. The people illuminated the Temple and the city to celebrate his return.

On Diwāli the religious congregations are held at Manji Sāhib, Akāl Takht and Bābā Atal, which continue for three days. People take a round of all these places and pay their obeisance at the Gurdwārās. Early in the morning pilgrims take a bath first outside the tank, then have a holy dip in the sacred tank and go to the Golden Temple and make obeisance to the *Granth Sāhib* there. Circumbulation of the tank is considered sacred. Illumination of the Golden Temple and fireworks display and show of heirlooms are the unique features of the Diwāli celebrations.

Diwānā

The third oldest sect of the Sikhs, *Diwānā Sādhs* or 'mad saints', is a name they owe chiefly to their addiction to excessive consumption of hemp. The sect was founded by Bālā and Hariā, and its members are mainly from Jāts and Chamārs and are mostly non-celibate. They keep long hair and wear a necklace of shells, with a peacock's feather in the *pagri* (turban). Most of them live in Himachal Pradesh. They resemble the Sikhs in their habits but revere *Ādi Granth* only. Sikh history relates that one of the sects which attempted forcible access to Guru Gobind Singh was cut down by a guard, whereupon Ghuddā, their spiritual leader, sent 50 men of the sect to assassinate him. But of these 48 turned back, and only two proceeded to the Guru, without weapons, and playing on a *sarangi;* and instead of killing him they sang to him. He gave them a square rupee each as a memento.

Draupadi/Dropati

Draupadi, also called Panchālī, was the daughter of King Drupada of Panchāla. Her father, according to custom, held a test to enable her to choose her husband *(svyamvara).* The candidate had to bend a very strong and great bow. Arjan won the contest, but the prize, according to his mother's vow was to be shared by all the five Pandava brothers; so Draupadi became the wife of Arjan

and his four brothers. During the exile of the five brothers, it is said that Draupadi was abducted by Jayadratha, King of Sindhu, during the absence of the Pandavas. When the Pandavas returned home and heard of the abduction, they pursued Jayadratha, and pressed him so close that he put down Draupadi, and endeavoured to escape alone. Jayadaratha was caught, humiliated and was made to acknowledge publicly that he was a slave. Jayadratha was released at Draupadi's intercession. Draupadi was made a pawn by her husband in a wager in which he lost her to Duryodhan. Just to degrade her, Duryodhan ordered his men to strip her nude. According to legend, she prayed to Lord Krishna who blessed her with endless clothing, so Lord Krishna protected her honour. There is a reference to this incident in the Sikh scriptures, as an example of God's compassion on the helpless. "*Panchāli* remembered the Lord in King Dushasan's court". *(GGS,* p. 1008)

Dress

No particular dress is prescribed but rules of decency and decorum should be kept in view. Guru Nānak mentions that dress which causes pain to the body or creates evil thoughts in the mind should be avoided. This means that vulgar or ostentatious clothes are forbidden. According to the Sikh *Rahat Maryādā* it is necessary for a baptised Sikh to wear a turban and underpants *(Kachh)* and carry a *Kirpān.* Women should cover their heads with a *dupatta* or scarf in front of strangers or when attending a Gurdwārā. The Gurus wore the traditional dress of ordinary family-men.

Dukha

Dukha means suffering. Literally it means a grunting axle-hole in a wheel. Under Buddhist thought, it is said that all the activities of man lead to *Dukha* (suffering). Pleasure is just a passing moment or interval in the drama of suffering. The cause of suffering is either ignorance or ego resulting in action and as a result, body and mind both suffer from pain.

This is a totally pessimistic thought. Sikhism recognises the problem of suffering which is due to man's previous or present actions. God takes no blame to himself for causing pain. The Guru says: "Pain and pleasure are the two garments for man. All that a man in pain can do is to be patient and pray to God for removal of pain. Of course care of the sick is a normal duty of every human being, but the ultimate remedy is in the hands of God. "The Guru recommended the recitation of the Holy Name for that would give peace of mind to the sufferer. "Sorrows, diseases and tensions vanish by listening to the True Name". *(GGS,* p. 827)

Duni Chand

On his travels Guru Nānak reached Lahore, and met a millionaire Khatri called Duni Chand. He was performing the ceremony of *Shrādh* for his father. (*Shrādhs* are oblation of cakes and libation of water made to the spirits of deceased ancestors.) The Guru advised Duni Chand to give some of his wealth in God's name and feed the poor. On receipt of the Guru's advice, he became his follower.

Durgā

It means the inaccessible or the goddess or Maha-Devi (the great goddess), wife of god Shiva and daughter of Himavat (the Himalayan mountains). She is mentioned in the *Mahabharata* under a variety of names. Under her milder form she is Uma (light) and a particular type of beauty. In her fierce form she is Durga (the inaccessible). The *Chandi-mahātmya,* which celebrates the victories of the goddess over the Asuras (demons), speaks of her under the following names: (1) *Durgā,* when she received the messengers of the Asuras; (2) *Das-bhujā* (ten armed), when she destroyed part of their army; (3) *Sinha-vahini* (riding on a lion) when she fought with Asura general Rakta-Vija; (4) *Mahisha-mardini* (destroyer of Mahis—a demon); (5) *Jagad-dhātri* (forester of the world); (6) *Kāli,* when she killed Rakta-Vija; (7) *Mukta-keshi,* with dishevelled hair when she again defeated the demons; (8) *Tārā* (star) when she killed Sumbha (demon); (9) *Chhinna-mastak,* the headless form in which she killed Nisumbha; (10) *Jagadgauri* (world's fair one) as lauded by the gods for her triumphs. Durga is also a name of a devoted Sikh of Guru Amardās and also a name of a devotee of Guru Arjan Dev.

Durvāsas/Durbāsha

A celebrated sage, the son of Atri and Anasuya, and an incarnation of a portion of Shiva. He was noted for his irascible temper, and many fell under his curse. It was he who cursed Shakuntala for keeping him waiting at the door, and so caused the separation between her and King Dushyanta. But it was he who blessed Kunti, so that she became a mother by the Sun. In the *Vishnu Puran* he is represented as cursing Indra for treating with disrespect a garland which the sage presented to him. The curse was that his sovereignty over the three worlds should be subverted, and under it Indra and the gods grew weak and were overpowered by the Asuras (demons). In their extremity they resorted to Vishnu, who directed them to churn the ocean of milk for the production of the *Amrita* (water of life), and other precious things. In the *Mahabharata* it is stated that on one occasion

Krishna entertained him hospitably, but omitted to wipe the fragments of food from the foot of the sage. At this the latter grew angry and foretold how Krishna should be killed. The *Vishnu Purana* states that Krishna fell according to the imprecation of *Durvāsa*.

Dussehrā, Naorātri, Durgā Pujā or Rām Lilā (September-October)

This is the longest and most important of all Hindu festivals. It lasts ten days. It is celebrated all over India, and is connected with the autumn equinox. In Bengal it commemorates the victory of *Durgā/Kāli*, wife of Shiva, over a buffalo-headed demon. The image of *Durgā* is worshipped daily until the end of the festival, when it is cast into a river. In North India and Panjab the Rām *Lilā* or events of Rāmā's life are enacted on the same day as the *Durgā Pujā* in Bengal. They commemorate the victory of Rāmā over Rāvana, King of Ceylon (Sri Lanka).

A pageant is gone through consisting of an outdoor theatrical representation of the storming of Rāvana's castle. In the midst of the fortress is the giant Rāvana with many heads and arms, each grasping a weapon, and bristling with fireworks. Besides him sits Sita, the wife of Rāma, whom the giant Rāvana has abducted. Rāma demands the restitution of his wife, which is refused, the besiegers then advance to the attack. Conspicuous among the assailants is Hanumān with his army of men dressed up as monkeys. Sitā is rescued after a mock battle and Rāvana's effigy is blown up, thus bringing Dussehra to a close. It is a festival appreciated by people of every creed.

The festival basically commemorates the victory of virtue over vice.

Dvaita (Duality)

It is a doctrine of distinct, separate existence of Brahm and *Māyā*. In the Sikh religion Dvaita implies the attitude of the materialist; attachment to the world, indifference to God and to devotion, as opposed to Advaita.

Dwārka

The city of Lord Krishna; after he had conquered many difficulties in his position, he solicited a space of twelve furlongs from the ocean, and there he built the city of Dwārka; defended by high ramparts, and splendid as the capital of Indra, Amarāvati. After Krishna abandoned his mortal body, Arjuna conducted his family and all the people from Dwārkā, with tenderness and care. The ocean then rose and submerged the whole of Dwārkā except the dwelling of Krishna. The *Vishnu Purān* says the sea has never been able to wash that temple away, as Krishna still abides there. The shrine stands at the extreme end of the peninsula of Gujarat. It is still a great place of pilgrimage.

E

Ego

It causes pain. The lovers of mammon *(Māyā)* ever suffer great pains due to their ego. Ego leaves if one obeys God's will. *(Japji,* 1, 2)

Ekādashi

This is the eleventh day between the new moon and the full moon. The Vaishnavas regard this day as holy and fast on this day. This day is dedicated to the worship of Lord Vishnu. The Varkari sects in Maharashtra regard this fast as compulsory. They do not drink water on Ekādashi of Jeth and Kartik months. The Sikhs do not regard this fast as holy or beneficial. There is a reference to this in the *Guru Granth Sāhib.* (p. 718)

Additionally Ekādashi becomes beneficial by control over the mind and desire rather than on hunger (p. 299).

Ek-Omkār/Ik-Omkār/Ekankār

It is from the Sanskrit word *Omkār.* The mystic name of God. It is used at the beginning of prayers and holy recitations, and also at the beginning of writing respectful salutations.

The unmanifest, God in power, the holy word, the primal manifestation of Godhead by which and in which all live, move and have their being and by which all find a way back to Absolute God.

God is the Supreme Reality. His other name is *'Sat Nām'.* The Sikhs meditate on God as *Ek-Omkār,* and not in any other way like worship of idols "Rām *Nām Jāp Ek-Omkār*" .(*GGS,* p. 185) *Ek Omkār* is the Transcendent Lord of entire creation, who existed before the creation and who alone will survive the

creation. *(GGS,* pp. 296 and 930, and Bhāi Gurdās *Vār,* 40/1.) (See also God and *Omkār)*

Ektāl/Yaka

This is a rhythm pattern of 12 *matrās* split into six parts of two *mātrās* each. The first *mātrā* is *sam* (starting beat) and the beats *(talis)* are on the fifth, ninth and eleventh *mātrās.* The *Khali* is on the third and seventh *mātrās.*

Euthanasia

Euthanasia means putting to death someone in a gentle and painless way to relieve suffering. Modern states have passed laws to regulate this kind of mercy-killing. The Sikh view is that suffering or pain is a result of man's action *(karma).* Man can have the patience and courage to face suffering without lament. He should pray to God to enable him to put up with pain in a spirit of resignation.

Guru Arjan started a leperasarium at Tarn-Taran to care for those afflicted with leprosy. Guru Har Rai established a clinic and provided herbal remedies. Suffering is a part of human condition and has a place in God's scheme. The Guru says, "Suffering is a medicine", because it may turn you towards God.

The Gurus rejected suicide and mercy-killing for it is an interference in God's Will. Many Sikhs suffered severe torture with patience and resignation instead of committing suicide. Birth and death are under God's Will and command, and man need not oppose the Divine Will. He should try to get a cure or treatment but he ought not destroy life.

Eye

Eyes are to see God in every living being and at all places. The world is the image of God. The entire humanity is a big family of God. God has given eyes not to cast evil looks. *(Anand* Sāhib, 36)

F

Fair of Bābā Sodal at Jullundar

The fair of Bābā Sodal is associated with Sodal, a small boy who came to be respected as a baby-God. The fair is held annually in mid-September to commemorate his death anniversary at his *samādh* (tomb). Hindus, Sikhs, Christians and even some Muslims attend the fair who wish to be blessed with children. Conspicuous among the devotees are the newly-wed women and those who have been blessed with sons.

Bābā Sodal was born in a family of the Chadha clan of Khatri caste in Jullundur city. One day he followed his mother to a local pond, where she had gone to wash clothes. As the pond was deep, she asked him to go back or else he might get drowned. On hearing this from his mother he disappeared. It is said that in 1861 a gentleman called Malāwā Mall Khatri heard a celestial voice saying that Sodal was in fact God in a human form and whosoever would seek the blessings of Sodal, his or her wish would be fulfilled. Since then the fair is held every year at the site of the pond where Sodal gave his life. The main place of worship is the *samadh* (tomb) of Bābā Sodal. There is a Gurdwārā within the premises and a temple dedicated to Shiva.

The fair is observed with special devotion by the descendants of the 17 families of Chadhas which claim lineage from Bābā Sodal and purchased the land for constructing the shrine and other ancillary structures there.

Fair of Chhapar

It is usually known as *Chhapar kā melā.* The village Chhapar is about 18 miles from Ludhiana. The fair is said to be some 150 years old. The fair is held on *anant chaudash,* the fourteenth day of the bright half of the Bikrami month of Bhadon (August-September). The fair lasts for three days.

According to a widely prevalent legend, there lived a Sikh Jat farmer of Sekhon *gotra* in the village Chhapar about 200 years ago. The present site of the *Guggā* shrine and the area around it were covered with a cotton crop. The farmer's wife with her newly born baby used to go to the fields for picking cotton crop. While engaged in the field work, the mother would place the baby in a basket under the *ber* tree *(Zizyphus jujuba)* and a cobra daily provided the child the required shade with its expanded hood. The mother had witnessed this incident for many days, and she was convinced that her son was an incarnation of some God. One day a passer-by saw the cobra with its hood on the baby, and killed the cobra thinking that it might harm the baby. As soon as the cobra was killed, the baby also died. One day the mother was visited by her infant son in a dream and disclosed to her that he was the incarnation of Gugga Pir and the cobra was his bodyguard. He asked his mother to deliver that piece of land to the Brahmins in charity and erect a tomb. The Brahmin attendant of the tomb was also visited by the infant Gugga in his dream and told him to raise a temple over the tomb promising that he (Gugga), would bless the place with the power of granting wishes of the devotees and curing snake-bitten persons. The present temple was constructed in 1923 by the Brahmin priest. Hindus, Sikhs, Christians and Muslims go to the fair.

Fair of Nānaksār (Nānaksār means tank of Nānak)

The fair is held to celebrate the death anniversary of Bābā Nand Singh, popularly known as the saint of Kaleran, a small village near Jagraon, in the Ludhiana district. The fair is held at Nānaksār, the place where the saint made his headquarters and died. The place is about two and half miles from Jagraon. The saint was born in a Rāmgarhiā family in 1872, and died at Nānaksār on 29 August 1943. The saint was a great devotee of Guru Nānak and it is said that Guru Nānak appeared to him thrice, in 1916, 1917 and 1918. He led a life of great austerity and used to pray in an underground cell, which is now known as *Bhajanghar.* The site contains a new Gurdwārā of five storeys.

The fair is held every year from 9 to 13 Bhadon (August-September). Hindus, Sikhs and even some Muslim devotees attend the fair. A series of Akhand Pāths are held and people go to the fair to pay their homage to the late Bābā Nand Singh.

Fairs and Festivals

The number of purely Sikh festivals and fairs is small, but owing to the tendency of Sikhism to conform in matters of this kind to ordinary Hindu usage,

it has been considered advisable to give a short account of some important religious festivals.

In addition to these it is customary to celebrate the birthdays and the anniversaries of the Guru's death. The chief shrines of the Sikhs are at Amritsar, Patna, Nander, Taran Taran, Muktsar, Kartarpur and Panjā Shāh. Patna is held sacred as it was the birth place of Guru Gobind. Taran Taran is famous for its tank, the water of which is said to cure leprosy. Panjā Shāh near Rawalpindi, is celebrated as the place where Guru Nānak performed some extraordinary miracles.

Festivals

The Sikh festivals are generally called *Gurpurbs* connected with the birth and death anniversaries of the Gurus or special historical events like Baisākhi, Hollā Mohallā, etc. Festivals are observed in all Gurdwārās with worship, special prayers, hymn-singing, recitation of poems, and also *langar.* The main festivals are as under:

1. *Guru Nānak's Birthday:* Though the actual birthday is 15 April 1469, it is traditionally celebrated on *Puranmāsi* day in Katak (October/November). The date will vary according to the lunar calendar.
2. *Guru Gobind Singh's Birthday:* The actual birthdate is 22 December 1666. It is celebrated according to the Bikrami calendar (December/ January). The main celebration is in Patna (Gurdwārā Janamsthan) where he was born.
3. *Baisākhi:* Apart from being a harvest festival in the Panjab, it was on this day that Guru Gobind Singh established the Khālsā Brotherhood, actually on 30 March 1699. However, the date is fixed and it is celebrated on 13 April every year. On this day, the *Amrit* ceremony (Khande-di-Pahul) is held in many Gurdwārās and converts to Sikhism are baptised. (See also *Baisākhi)*
4. *Diwāli:* This festival falling in October/November is celebrated by the Sikhs because it was on this day in 1621 that Guru Hargobind reached Amritsar after release from Gwalior prison. The Golden Temple is specially decorated for this event. Illuminations, fireworks and display of treasures, relics and weapons are also held there.
5. *Hollā Mohallā:* In place of Holi, Guru Gobind Singh started the celebration of *Hollā Mohallā* when mock-battles, military exercises, contests in swordsmanship, archery, wrestling, Gatka (fencing). It is held at Fatehgarh Sāhib (Panjab).

6. There are certain *Gurpurabhs* celebrated to commemorate certain important events, for example, Guru Arjan's martyrdom. A special celebration is held at Gurdwārā Derā Sāhib in Lahore (Pakistan). It generally falls in June.
 Guru Tegh Bahādur's martyrdom—a special celebration is held at Gurdwārā Sisganj, Gurdwārā Rikābganj, Delhi. It generally falls in November.
 Foundation of the city of Amritsar by Guru Rāmdās—a special function is held at the Golden Temple Amritsar.
7. *Guru Granth Sāhib*—two celebrations are held: one, of the first installation of the Sikh Scripture in the Golden Temple, (held in 1604 in August). The second is the installation of *Guru Granth Sāhib* as the permanent Guru by Guru Gobind Singh (at Nander in October 1708). It is called Guru Granth *Guryaī* Gurparb.

The items of the celebrations may include the following, depending on resources:

(i) Procession with brass bands and horses, singers, led by the "Panj Piaras".
(ii) *Akhand Pāth* is begun two days before the day of celebration with Bhog on the day of celebration.
(iii) Whole-day programme beginning with *Asā-di-vār, kirtan, kathā,* lectures, *langar, kirtan Darbār/Kavi Darbār.*
(iv) Public functions in public halls with seminars/lectures/discussions.
(v) Competitions in *Kirtan*/Panjabi elocution/*Gurbāni* recitation, games and sports, fireworks, exhibition of Sikh literature.

Faizalpura Misal

One of twelve Misals of the Sikhs was called Faizalpura, and also known as Singhpura misal. It was founded by Nawāb Kapur Singh, who belonged to the village of Faizalpur, which was renamed Singhpura in 1734. The Sikh Sardārs of Ambala district belonged to this *misal.* See also Misaldari system. (See also under Misals)

Fakir

Fakir is a holy man who has renounced the world and wealth. This word is used for wandering medicants who live on charity.

Family-Planning

In order to overcome over-population and the need of conserving national

resources, many countries have adopted a national policy of family-planning. There are no specific instructions on this subject in Sikhism, because this problem did not exist at the time of the Gurus, or when the *Rahat-Maryādā* was formulated. The Guru's injunctions were specific against *Sati* (widow-burning) and infanticide (the destruction of newborn babies).

Sikhism follows the commonsense approach to family planning. It is for the couple to decide if and when they need the limitation of the family. Perhaps, after the birth of two or three children, they may decide to practise birth-control. This may also become necessary when one of the partners to the marriage become sick, or there is a need of spacing the children to give those already living a fairly good education or standard of living.

Family-planning may be decided upon, after competent medical advice, and the consideration of all relevant aspects. The choice of the best method is best left to the couple. There is no prohibition in Sikhism against the use of contraceptives. Contraception for the purpose of avoiding the results of adultery, sex perversion and prostitution is taboo in Sikhism. (See also Adultery)

Farakh-Siyar

Farakh-Siyar was a grandson of Emperor Aurangzeb. First he served as Governor of Bengal. Later, after murdering Jehandar Shah in 1713, he become the emperor of India. Later he married the daughter of Rājā Ajit Singh of Jodhpur in 1715. After the execution of Banda Bahadur, Farakh-Siyar ordered the genocide of the Sikhs. In 1719 he was murdered by one of his enemies.

Faridkot

This is the name of a town in the Panjab. In the eleventh century it was called Makal Nagar and was ruled by Raja Mokuldev. When Shaikh Farid the Muslim saint visisted this town, the king named it after him—Faridkot. This city is situated 22 miles south of Ferozepur. Its ruler, Kapoora, became Guru Gobind Singh's devotee and after baptism was called Kapoor Singh. This city and surrounding areas were ruled by Hamir Singh (1732-1767) and his descendants. In 1808, Maharaja Ranjit Singh took over this territory for a few months but it was returned to Rājā Gulāb Singh who accepted British protection. It continued to be ruled by his descendants till its merger in the newly formed PEPSU State in 1948.

Farid-ud-Din Shakar Ganj (1173-17 October 1265)

An Indian saint, whose real name was Farid Al-Din Masud. He was a disciple

of Khwājā Kutb al-Din Bakhtiyār Kaki and settled in Pakpattan in Multan. He died at the ripe age of 95 years. It is said that by continued fasting his body had become so pure that whatever he used to put into his mouth to allay the cravings of hunger, even earth and stones, used to turn into sugar; hence he derived his title of Shakar Ganj (sugar-store).

At the tomb of the saint there is an annual fair on the fifth day of Muharram, and Muslims in thousands come there to pass through a narrow gateway known as the Bihishti Darwaza or Gate of Paradise, which leads to the musoleum and is opened only once a year. His teachings were collected by his famous devotee Badr-al-Aulaya.

His four hymns and 130 *shlokas* are included in the *Ādi Granth.*

Farishta

1. Farishta means an angel. According to Semitic religions, the angels are God's messengers having human form, but with superior attributes. The number of Ferishtas is very large, but four of them are important, namely, Jabraiel, who brought God's message to Prophet Muhammad; Michael, the angel who brings rain; Israel, who will on Doomsday blow a bugle and call the dead; Izraeel, the angel of death. There is a reference to the last one by Guru Arjan on page 315 of the *Guru Granth Sāhib.*

2. Name of a Persian writer of the seventeenth century who wrote a book of history.

Fatehgarh Sāhib

Fatehgarh Sāhib (a small town in the Panjab) is sacred to the memory of the two younger sons of Guru Gobind Singh, namely Zorāwar Singh and Fateh Singh—who were bricked alive by the order of Nawāb Wazir *Khān* on their refusal to embrace Islam, on 27 December 1704. The bodies of Zorāwar Singh and Fateh Singh were later cremated by Todar Mal, a Sikh devotee. A huge Gurdwārā was built here in 1945-47. In the basement is the place where the Guru's sons were martyred and it is known as "Bhaurā Sāhib".

Another Gurdwārā, a mile away, called "Jyoti-Sarup" contains the ashes of Mātā Gujri, the mother of Guru Gobind Singh, who died here in grief.

Another Gurdwārā called "Burj Mātā Guru" stands on the spot where she and her grandsons were confined. The anniversary of their martyrdom is held on 27 December every year, when the Sikhs from different places flock here for the celebrations.

Fateh Kaur

Fateh Kaur, also called "Fato" was an active Sikh girl who used to serve *langar* to the Khālsā Dal and also looked after many orphans. She married Bābā Ala Singh, Rājā of Patiala and became his queen. She worked for the social and religious uplift of the people. She died in 1773.

Fateh-Nāmā

This is a poetic composition of Guru Gobind Singh. Literally, Fateh-Nāmā means a letter of victory. This letter was written soon after the evacuation of the fort of Anandpur by the Guru, on 21 December 1704. Some call it the "Letter of admonition" though literally it means "Proclamation of conquest" addressed to Emperor Aurangzeb. *Fateh-Nāmā* was discovered later than *Zafar-Nāmā* also a letter addressed to Aurangzeb, this is an epistle of 24 stanzas. Its chronology and contents indicate that it is an authentic poem of the tenth Guru.

Guru Gobind Singh refers herein to the martyrdom of his two elder sons Ajit Singh and Jujhar Singh; he does not refer to the bricking alive of his two younger sons, which he came to know later when he reached Jatpura. This also shows that *Fateh Nāmā* was most probably written at Machiwara, where the Guru stayed for a day or so. It is said that this letter was sent by the Guru through Bhāi *Dayā* Singh to Emperor Aurangzeb in the Deccan. The second longer letter called *Zafar-Nāmā* was written at Dina, in reply to Aurangzeb's response to *Fateh Nāmā.*

(For details, see D.S. Duggal: *Fateh-Nāmā and Zafar Nāmā,* Jullunder, 1980)

(See also Guru Gobind—his sons)

Fateh Singh, Bābā

Fateh Singh, the youngest son of Guru Gobind Singh, was born to Mātā Jito at Anandpur in 1698. He got separated from his father's family during the evacuation of the Anandpur fort in December 1704. Along with his grandmother and his elder brother, he was arrested and confined in prison. Under the order of Wazir Khan, the Nawab of Sarhind, he was bricked alive in a wall along with his brother. A Gurdwārā was built at the spot where he died, by Bandā Bahādur in 1710 and called "Fatehgarh Sāhib".

Fateh Singh, Sant (27 October 1911-30 October 1972)

A very prominent Sikh religious leader. He was adopted and brought up by a religious Sikh family. He spent most of his early years in meditation, preaching, doing social and educational work. His main areas of activity were Ganganagar

in Rajasthan. He built an orphanage, many middle and high schools, and two colleges and a music institute in Ganganagar and Bhatinda (Panjab). He took part in the Quit India Movement and was jailed during the PEPSU agitation in 1949. Tārā Singh launched the Pānjabi Subā Morchā and named Sant Fateh Singh as its head. In 1962 he did not agree with Master Tara Singh and formed his own rival Akāli Dal. His Panjābī Subā demand was on purely linguistic basis.

He was behind the success of Akāli Dal in the Panjab Legislative Assembly elections of 1970, and installation of Gurnam Singh as Chief Minister of Panjab. Gulzari Lāl Nandā, the then Home Minister, established a Parliamentary Commission which led to the formation of the existing States of Panjab and Haryana. He left active politics in March 1972 and died on 30 October 1972 at Amritsar.

First Anglo-Sikh War (1845-46)

After the death of Mahārājā Ranjit Singh, his successors proved to be weak and vaccilating and as such played into the hands of crafty politicians, particularly the Dogra brothers—Dhiān Singh and Gulāb Singh. Meanwhile the British were seeking an opportunity to destroy the Sikh empire and then annex it. For this purpose, the British power entered into a secret conspiracy with Lal Singh—the Wazir of Lahore Darbar and his brother Tej Singh, the commander-in-chief of the Sikh army.

In the middle of December 1845, the Sikh army was provoked to take action. Lāl Singh promised Captain Nicholson that he would not attack the British forces at Ferozepur and delay action till British troops were reorganised and ready for action at Mudki. The first battle at Mudki on 18 December 1845 had hardly begun when Lal Singh left the battle-field, ensuring victory to the British forces. The second battle at Ferozeshah/Pheru began on 21 December 1845. Again Lāl Singh fled the field and Tej Singh marched the Sikh troops in another direction, resulting in a British victory. The third battle was fought at Sabraon on 10 February 1846. Again Lal Singh and Tej Singh–the leaders of the Sikh army—not only left the field but also destroyed the bridge of boats which resulted in the defeat of their army. At this juncture, Sham Singh Attariwalla, disgusted with the treachery of the Dogra leaders, shouted to the remnants of the Sikh army to fight, but unfortunately he was hit by a bullet and died instantly.

After their victory, the British imposed the "Treaty of Lahore" on the Lahore Darbar on 9 March 1846 (for details see "Treaty of Lahore"). Sir Henry Lawrence took over as British Resident at Lahore.

Under another treaty, the British sold Kashmir to Gulab Singh. Lal Singh was subsequently removed from his post. Later, another treaty called the "Treaty of Bhairowal" was made on 16 December 1846, under which British troops were stationed in Lahore and Mahārājā Daleep Singh—now 8 years old—was placed under the control of the British Resident and a nominated Regency Council. This treaty made the British 'the real masters of the Panjab'.

Five K's (Panj-Kakkas/or Kakkās)

Guru Gobind Singh modified the Sikh baptism ceremony when he created the "Khālsā" in 1699. This ceremony was called *Amrit* or the baptism of nectar stirred by the double-edged sword *(Khande-de-Pahul).* Five Sikhs offered themselves for the first *Amrit* ceremony. The recipients were asked to take certain vows and abide by the code of discipline *(Rahat)* and keep the Five Ks. They are called the five Ks because their names begin with the letter 'K'. The five Ks are as under:

(i) *Kes* or unshorn hair. Guru Nānak had started the practice of maintaining hair on the body. It was a symbol of living in harmony with the will of god. Hair is an integral part of the human body which ensures proper health and hygiene for it has to be kept clean and uncut. The shaving of hair is one of the major misdeeds *(Kurahits)* and can be atoned by penance and rebaptism.

(ii) *Kangā* or the comb is necessary to keep their hair neat and tidy. The hair on the head should be tied into a knot and covered with a neat turban. The turban is necessary for the protection of hair and promotes social identity and cohesion.

(iii) *Karā* or the steel wrist band or bangle symbolised restraint from evil action. Its click or knock reminds the Sikh of his vows and that he should not do anything which may bring him disgrace or shame. As he looks at the *Kara,* he thinks twice before doing anything evil with his hands.

(iv) *Kachh* or underpants or drawers just be worn at all times. They symbolise control over passion or sex. It also ensures briskness of action and freedom of movement.

(v) *Kirpān* or the steel sword. It is an emblem of courage and is meant both for protection of the weak and the poor and also for self-defence if necessary. It promotes a martial spirit and willingess to sacrifice oneself for the defence of truth, justice and moral values.

The five Ks alongwith the turban are the Khālsā uniform for promoting the solidarity and identity of the community. They make the Khālsā look like Guru Gobind himself and thus encourage him to maintain the ideals and the spirit of the Guru. For women, however, the turban is optional. They may wear a *chunni* or a scarf to cover the head.

The five Ks are not meant to foster superiority complex or exclusiveness. They keep the Sikhs united in the pursuit of ideals and vows made to the Guru. The value of the five Ks in character formation is obvious. The Khālsā can be identified among a large group and any unworthy behaviour on his part would make him feel humiliated before the Guru. People would point a finger at him as a bad apple or unworthy or irresponsible Sikh. The five Ks demonstrate the Khālsā obedience to the commands of Guru Gobind Singh. It indicates the courage of his conviction to pay the price for being a staunch follower of the Guru. The underpant or nickers is a warning against sexual license. The sword gives him self confidence to meet any emergency. The Sikhs have sacrificed their lives for refusing to discard any of the five Ks. (See also Baptism)

Food

The Sikhs generally have no taboos about food. In the Panjab, *roti (chapati), dal* (lentils) and *lassi* (buttermilk) are popular with the peasants, while others prefer *Maki-di-roti* (corn loaf) and *sāg* (a kind of leafy vegetable) and *piaz* (onion). The Sikhs are forbidden to eat *halāl* meat, because the animal is ritually bled to death. Many devout Sikhs will not eat meat, fish or eggs. They discard the idea of pollution of food common among the Hindus. Of course, only vegetarian food is served in the *langar* (free kitchen) as a matter of Sikh tradition.

Funhe

Funhe, also called *Punhe,* is a poetic composition in *Chhand* form in which the first line consists of 11 *mātrās* and the second line of 10 *mātrās.* In Hindi poetics, *Funhe* is called 'Aral' and this form has been used by many bhagats. In the *Guru Granth Sāhib,* Guru Arjan has included 24 *chhands* under this heading on page 1361.

G

Gah

Gah means grasscutter by the *Gyānis*. Another interpretation is that in earlier times men of position appeared before the conquerors with grass in their mouths, implying that they were the conqueror's cows whose lives should be saved.

Gajpat or Gajinder

It is a legend of Vishnu freeing the elephant in trouble. While wandering in the hills, this lord of elephants felt thirsty and entered a lake in the Trikuta hill. While drinking water, a crocodile caught hold of its feet. Finding himself on the brink of death, Gajendra bestowed his thought on Hari on account of the *vasana* of the previous birth. Pleased with his prayer, Hari flew on Garuda with his *chakra* and released the animal from the crocodile. The elephant was in his previous birth a Pandyan king by name Indrayumna devoted to Hari but cursed by Agastya to be born as elephant. Hari blessed Gajendra who got *moksha* (salvation) by *satsang* (remembering the name of god).

Gambling

Gambling means wagers made on an uncertain event or result. Gambling by dice or in racing or in any other way is discouraged in Sikhism. Guru Nānak says: Thieves, seducers and gamblers will be crushed like oil-seeds. (*GGS*, p. 1288)

Rahatnāmā of Bhāi Dayā Singh prohibits gambling in any form, as also the *Rahat-Maryādā* prescribed by the Shromani Gurdwārā Parbhandhak Committee, Amritsar, bans all sorts of gambling.

Gan

Troops of deities. Deities who generally appear, or are spoken of, in classes.

There are nine such deities and the number of their traditional devotees is given below:

1.	Anal (Wind)	49 devotees
2.	Aditya (Sun)	12 devotees
3.	Abhasvar	64 devotees
4.	Sadhya	12 devotees
5.	Tushit	36 devotees
6.	Maharajal	220 devotees
7.	Rudra	11 devotees
8.	Vāsu	8 devotees
9.	Vishwa-dev	10 devotees

There is a reference to it as *Gan Gandharb* (devotees of gods) in Guru Arjan's hymn. *(GGS,* p. 535)

Ganda Singh

One of the greatest scholar of the Panjab born at Hariana (Hoshiarpur), Panjab. He received his university education in Panjab and Aligarh Universities. He retired as a Director of Archives, Patiala and published more than 30 books, mostly in English and some in Panjabi, Hindi, Urdu, and Persian.

Gandharb/Gandharv

The legendary musicians living in the heaven are called Gandharb. Their function is to sing in the court of God. Some believe that Gandharb are the progeny of Brahma, while others believe they are the descendants of some 'rishis'. Some of their names are Hāhā, Huhu, Hares, Goyam. There is a volume called *Gandharv Ved* which contains some new style or techniques of music. There is a reference to Gandharb in the *Guru Granth Sāhib. "Hāhā Huhu Gandharb apsara".* (p. 1272)

Ganesh

The son of Lord Shiva and Pārvati, the God of good luck and remover of difficulties and obstacles. He is addressed at the commencement of all undertakings, and at the opening of all compositions. He is thus the patron of learning. He is called Ganesh, as presiding over the troop of deities attendant on Shiva. He is also designated Vinayaka, the god of difficulties. He is represented by a figure, half-man and half-elephant, in a sitting posture, with a large belly. His head is that of an elephant, and on it he wears a crown, while his ears are adorned with jewels and his forehead with sacred ashes; of his four arms he

elevates two, holding in the left band a rope and in the right, a piece of his own (elephant's) tooth which he once broke himself in a rage, and in the left hand a pancake; he is said to be fond of them. His image stands in every Hindu house, and he is worshipped with offerings and all the prescribed ceremonies, especially when they are about to begin something important.

This eminent position was assigned him as a compensation for the strange head he wears, which was put upon his shoulders when he lost his own, in infancy, by a look of the celestial Sani—the Hindu Saturn. The Goddess seeing her child headless, was overwhelmed with grief, and would have destroyed Sani, but Brahma prevented her, telling Sani to bring the head of the first animal he should find lying with its head northwards. He found an elephant in this position, cut off its head, and fixed it on Ganesha, who then assumed the shape he at present wears. *Durgā* was but little soothed when she saw her son with an elephant's head; but, to pacify her, Brahma said that, amongst the worship of all the gods, that of Ganesh should forever have the preference. Shop-keepers and others paint the name or image of this God over the doors of their shops or houses, expecting from his favour protection and success. He is worshipped at the beginning of all religious ceremonies and especially at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Ganesh is mentioned in the *Guru Granth Sāhib.*

Ganga/Ganges

The sacred river Ganges is said to be mentioned only twice in the *Rigveda.* Ganges was the daughter of Himavat, king of the mountains, and was given to him by the Gods.

According to Hindu mythology, King Sāgara of Ayodhyā had sixty thousand sons from one of his wives. Whilst performing the horse sacrifice, the horse was stolen and left wandering near Kapila Muni. The King asked his sons to go and search for the horse. They found the horse wandering near Kapila Muni in Patala, and blamed the Muni for stealing the horse. On being charged with the theft, he by one glance reduced them all to ashes. On account of their long absence, Sāgara sent his grandson, Ansumat, to seek for them. He found their ashes, and the horse feeding near them. Unable to find water to pour on the ashes, he was directed by Kapila Muni (who was a minor incarnation of Vishnu), not to pour common water upon them, but to take the horse and complete his grandfather's sacrifice; and he assured that his (Ansumat's) grandson would obtain for their ashes the heavenly Ganges. Sāgara reigned 30,000 years; Ansumat 32,000; his son Dalipa 30,000; his grandson, Bhagirath, intent as his ancestors had been on

bringing down the Ganges, persevered in a long course of austerities. After 1000 years Brahma signified his pleasure by commanding him to ask a boon. He begged that the sons of Sāgara might obtain water for their funeral rites; that their ashes being wetted by the celestial Ganges, might ascend to heaven. Brahma granted his request on condition that he prevailed on Shiva to break the fall of waters; else the earth would be washed away. Ganga was angry at being brought down from heaven, and Shiva, to save the earth from the shock of her fall, caught the river on his brow, and checked its course with his matted locks. From this action he is called Gangadhara (upholder of the Ganges). Thus the river Ganges followed the king to Patāla, washed the ashes, and liberated his ancestors, the sons of Sāgara.

The river has its source in the central Himalayas, and falls into the Bay of Bengal and covers about 1557 miles. It starts with two head streams, greater one from Garhwal district and the lesser one named Bhagirathi from the ice cave near Gangotri in Tehri Garhwal. Both these tributaries emerge from the mountains and find confluence at Hardwar.

At Allahabad the Ganges meets the river Jamuna. Gangotri, Hardwar, Allahabad, Varanasi and Patna are the sacred places on the bank of the river Ganges. The water of the Ganges is said to wash away the sins, bestow eternal happiness and liberate one from the cycle of transmigration. The *Gangajal* is filled in bottles and taken by pilgrims to their homes to purify things. Sikhs do not believe in the holiness of any river. The dust of a saint's feet is considered more holy and purifying than a ritual bath in a holy river. Guru Arjan Dev states this in the *Guru Granth Sāhib: "Jan ke charan tirath kot Gangā".* There are many references to the river Ganges in the *Guru Granth Sāhib.*

Gangev-Pitāmā/Bhisham Pitāmā

Gangev-Pitāmā was the son of Gangā and Rājā Shantanu the grandfather of Kaurav and Pāndav brothers. When there was a war between Kauravas and Pāndavas, Gangev-Pitāmā tried to arrange a compromise but failed.

He led the army of the Kauravas. He was unfairly wounded by Shikandi, and was pierced with innumerable arrows from the hands of Arjan. He was mortally wounded, but he had obtained the power of fixing the period of his death, so he survived fifty-eight days, and delivered several long didactic discourses. Bhisham Pitāmā exhibited throughout his life a self-denial, devotion, and fidelity which remained unsullied to the last.

There is a reference to him in *Sri Guru Granth Sāhib* in the *Swayās* of Guru Amardās. The reference pertains to the Holy Name, the same which was remembered by Gangev-*Pitāmā* which proved so blissful:

Soī Nām simar Gangev Pitāmā,
Charan Chit Amrit Vasyā. (p. 1343)

Gankā

This is the name of a prostitute or woman of low character. There are two Gankās mentioned in the Sikh scriptures. One Gankā lived in the time of King Janak. She was lame but lustful. One night she did not find a customer and began to think that if she waited so long for God, he would certainly help her. There is a reference to this story in the *Guru Granth Sāhib.* (p. 632)

The other well-known Gankā is the heroine of a mythological story. She was a beautiful prostitute. Once a holy person came to her door and felt pity on her plight, gave her a parrot and asked her to teach "Rām, Rām" to the parrot. She did so regularly and was constantly reminded of "Rām, Rām" (which means God) by her parrot. Over the years, she meditated on "Rām-Rām" and was thus liberated from the cycle of death and rebirth. *"Gankā Udhri Har Kahe Tot" (GGS,* p. 1192)

Kabir has also referred to Gankā. (p. 652)

Gangsār

Gangsār is the name of a well-known Gurdwārā in Kartarpur (Jullunder district). The town of Kartarpur was founded by Guru Arjan in 1506, where he got a big tank dug for supplying water to the settlers. This tank was called Gangsār in honour of Mātā Gangā, the wife of Guru Arjan.

This tank is situated adjacent to a Gurdwārā at Jaito in district Nābhā. This was the venue of an agitation for the reform of Gurdwārās in 1923-24 when many Sikhs lost their lives. (See Jailo Morcha)

Gangushāhi

A Sikh sect, founded by Gangu or Gangādās, a Basi Khatri of Garhshankar. The Sikh history relates that he presented "four pice weight of *gur*–all his worldly wealth—to his Guru Amardās, and was sent to preach in a hill country. He founded a shrine at Daun near Kharar, and his great-grandson, Jowāhar Singh, founded one of even greater fame at Khatkar Kalan in Jullundur. Mahi Bhagat of Mahisar was another celebrated leader of this sect. The Gangushahis possess Guru Amardās' bed and having refused initiation from Guru Gobind Singh were excommunicated by him. (Maclagan, p. 97)

Ganj Bakshi

A Sikh sect, few in numbers, of which nothing is known except that Ganj Baksh was a *faqir* of Gurdāspur who recieved a blessing from Guru Amardās. (Murray's *History of the Panjab,* Vol. 1, p. 121)

Garur/Garuda

A mythical bird or vulture, half-man, half-bird, on which Vishnu rides. He is the king of birds, and a great enemy of serpents, having inherited his hatred from his mother, who had quarrelled with her co-wife and superior, Kadru, the mother of serpents. Garuda is said to have stolen the *amrit* from the gods in order to purchase with it the freedom of his mother from Kadru. Indra discovered the theft and fought a fierce battle with Garuda. The *amrit* was recovered, but Indra was worsted in the fight, and his thunderbolt was smashed.

Garuda Purān deals chiefly with the birth of Garuda from Vinata, and in this *Purān* there are 19,000 stanzas. Garur/*Garur Purān* are mentioned in the *Guru Granth Sāhib*.

Gatha

(i) Literally it means "praise" or story.
Guru Arjan Dev wrote 24 *shaloks* under the caption of 'Gatha'. It is in a difficult language and few people can understand it. "Gatha goor aparan, samjhanan Birla janat". *(GGS*, p. 1360)

(ii) It is the name of ancient Prakrit dialect in which Sanskrit, Pali and other words are found in abundance. One of the holy texts of Buddhism entitled "Lakit Vistar" is in the Gatha dialect. The main theme of these verses is the need of devotion. The association with virtuous people helps in the strengthening of devotional aspirations and freedom from suffering.

(iii) The name of a poetic form: "Chhand" also called *Aryā Chhand* which has 60 *mātrās*.

Gatkā

This is the name of a sport played with a sturdy stick called Gatkā, which is four feet in length. It is covered with a leather skin. It is held in the right hand and in the left is taken a "Fari" (a small shield). People learn the art of offence and defence through Gatka practice. This game is popular with the Sikhs in general and Nihangs in particular.

Gauri

This is an Indian classical *rāgā*, belonging to *Bhairav Thath*. It creates a peaceful and tranquil atmosphere and is performed in the afternoon from 3 to 6 PM.

It has six notes *Sa re Ga Ma Pa Ni* in the ascending order and seven notes *Sa Ni Pa dha Pa Ma Ga re* in the descending order. It creates a peaceful and

devotional atmosphere. It has the greatest number of compositions in *Guru Granth Sāhib*. The most popular composition in this *rāgā* is *Sukhmani* Sāhib. There are 12 variations of this *rāgā* in the Sikh scripture:

1. Gauri Gaureri: hymns of Guru Nānak, Ravidās.
2. Gauri Dakhni: hymns of Guru Nānak.
3. Gauri Cheti: hymns of Guru Nānak, Kabir, Nāmdev.
4. Gauri Dipki: hymns of Guru Nānak.
5. Gauri Purabi Dipki: hymns of Guru Nānak.
6. Gauri Purabi: hymns of Guru Rāmdās, Kabir, Ravidās.
7. Gauri Sulakhnī: hymns of Guru Rāmdās.
8. Gauri Malwa: hymns of Guru Arjan Dev.
9. Gauri Mala: hymns of Guru Arjan Dev.
10. Gauri Bairagan: hymns of Kabir, Ravidās.
11. Gauri Manjh: hymns of Guru Rāmdās.
12. Gauri Sorath: hymns of Kabir.

Gautama

The founder of the *Nyāya* school of philosophy. He married Ahalya the daughter of Brahma and lived as a very austere ascetic. Ahalya was seduced by Indra, and had to suffer for adultery. Another story is that Indra secured the help of the moon, who assumed the form of a cock and crowed at midnight. This roused Gautama to the morning's devotion, when Indra went in and took his place. On his return to the cottage Gautama realised through his mystic powers as to what had happened in the cottage in his absence. Indra was cursed to have thousands of holes in his body and water would come out of those holes. Ahalyā was cursed and turned into a stone to be restored to her natural state by Lord Rāma when he would touch that stone with his foot in the jungle. The moon was cursed to have scars on its face and to continue changing its shape continuously. The cock was cursed to continue crowing at irregular intervals throughout the day.

Gayā

It is a town in Bihar about 55 miles south of Patna. As a place of Hindu pilgrimage, the town of Gayā is of great importance. Budh Gayā is about six miles south of Gayā; and a few hundred yards west of the Phalgu or Nilajan river there are ruins of great sanctity. Buddha sat here under a pipal tree for five years and received enlightenment. Immediately to the east of the tree there is a massive brick temple, nearly 50 feet square at base, and 160 feet in height. In the present-

day, the chief pilgrims to the sacred tree at Bodh Gayā are devout Mahrattas and Buddhist pilgrims.

The main shrine is Vishnupad (foot of Vishnu) built in 1787 by Ahalya Bai, the Mahratta princess. There are also about 45 other sacred places around Gayā. Apart from the place of Buddha's enlightenment, the other places of great interest are Ram Sila and Brahma Juni. According to Indian tradition, it is very necessary to offer 'Pindas' (oblations) in the name of ancestors. It is said that Lord Vishnu had declared that those who die here or whose 'Pindas' are offered here will go to heaven. That is why many Hindus offer 'Pindas' at Gayā for the benefit of their ancestors. The *Guru Granth Sāhib* rejects all such claims. Nāmdev in one of his hymns declares that such 'Pitri' (offerings) confer no benefit on the ancestor. *(GGS,* p. 873)

Gayand

1. Gayand means a big elephant.
2. Gayand Bhatt was a great bard and a devotee of Guru Rāmdās and composed 13 *Swayās* (verses) in praise of the Guru which are included in the *Guru Granth Sāhib.* He specially mentioned the Divine Light, which the Guru radiated to his followers. These verses are very devotional. (See page 1403 of the *Guru Granth Sāhib).*

Gāyatri

A most sacred verse of the *Rigveda,* which it is the duty of every Hindu to repeat mentally in his morning and evening devotions. It is addressed to the sun as *Sāvitri,* the generator, and so it is called also *Sāvitri.* Personified as a goddess, *Sāvitri* is the wife of Brahma, mother of the four Vedas. There is a reference to it in the *Guru Granth Sāhib* (p. 970).

Ghadar Movement

Ghadar literally means revolt or revolutionary struggle which was organised by the Hindus and Sikhs settled in the western coast of Canada and the United States of America. In the middle of 1913, Sohan Singh Bhakna, Kartar Singh Sarabha and others formed the Hindustan Workers Society of the Pacific Coast to sort out the difficulties faced by Indian settlers. Their immigration problems were mainly due to racial discrimination, for India then was under British colonial rule. Lala Hardayal with the help of Jwala Singh, a wealthy Sikh farmer, organised meetings of Indian workers in San Francisco. They published a weekly newspaper called *Ghadar* from 1 November 1913, which was circulated among

most of the settlers in the region. When the immigrants were not allowed to land in Vancouver from the ship called "Komagata Maru" in 1914, the Ghadar Party came to their notice, for it propagated the idea of freedom among the Panjab soldiers and expressed much hostility against the British power in India during the First World War. By December 1914 about 1000 Ghadarites returned to India. Most of them were Sikhs who spread disaffection among Indian troops. They set up secret factories to manufacture bombs. They fixed a general uprising of Indian troops is February 1915, but unfortunately, a spy disclosed the plot to the government. The suspects were arrested and tried summarily in Lahore. Seven persons were hanged as a result of the first Lahore Conspiracy Case, while 17 were sentenced to life imprisonment in the end of 1915.

In the second conspiracy case filed in Lahore five were sentenced to death and 45 were imprisoned for life in 1916. One of them was the famous saintly Sikh Bhāi Randhir Singh Narangwal, who was released after 16 years from jail. Subsequently supplementary conspiracy cases also ended in hangings and life imprisonment. Many of those who faced the gallows were Sikhs. Such bold and fearless attemps of uneducated patriots form a valuable chapter in the history of the Indian struggle for freedom from British rule.

Ghalughārā

Yahiya Khān became the Governor of Panjab in 1745. Jaspat Rāi (Faujdār) was asked to attack the Sikh *Jathās* near Eminabad. In this fight Jaspat Rāi was killed. His brother—Diwan Lakhpat Rāi, finance minister, swore vengeance on the Sikhs. He decided to destroy them once and for all. The Amritsar tank was filled with rubbish. All Sikhs of Lahore were arrested and soldiers were ordered to kill them. Lakhpat Rāi attacked the Sikh groups in the marshes of Kahnuwan forest and killed most of them in 1746. In Basoli hills many Sikhs lost their lives. Those who escaped drowned in the flooded Beas. In this campaign, called "Chhota Ghalughara", about 7000 Sikhs were killed and 3000 captured. The Moghal army too suffered heavy casualities. Those Sikhs who were taken prisoners were slain in Lahore and their heads were arranged in a pyramidical form. A spot in Kahnuwān where thousands were killed was later turned into a Gurdwārā, in memory of the martyrs.

The second genocide occurred on 5 February 1762 when Ahmed Shah Durani destroyed over 20,000 Sikhs in a village called Koop Heera and this is called "*Wadā Ghallughārā*" (the big genocide).

Ghanaiya/Kanahiya, Bhāi

Ghanaiyā was born in 1648 in a small village of Sialkot district called

Sodhra. His father was Nathu Ram and his mother Sundri. He came to Anandpur and became a devotee of Guru Tegh Bahādur. He was very fond of *sewā* (voluntary service) and used to help in the *langar*. Later, during war-time, he would carry drinking water for soldiers to the field of battle. Once during the Battle of Anandpur, he was seen giving water to wounded soldiers both in the Sikh camp and the enemy camp. To a complaint made by the Sikhs to Guru Gobind Singh, objecting to Ghanaiya's supply of water to Moghul soldiers, Ghanaiya replied that he saw no difference between Sikh and Muslim soldiers, as both were to him the image of God. Guru Gobind Singh was much pleased with his reply and in appreciation of his work gave him also an ointment box and bandages to enable him to treat the soldiers' wounds and bandage them. So Bhāi Ghanaiya became the pioneer of the Sikh Red Cross. His group of workers came to be known as "Sewapanthis", and their headquarters is located at Anandpur Sāhib. He died in Sodhra village on 20 September 1718. His death anniversary is celebrated by *Sewāpanthis* at Anandpur.

Ghar

i. Literally home, residence, body, family, dynasty, housewife, position, status.

ii. In the *Guru Granth Sāhib,* the caption of each set of compositions under any *rāgā* contains the name of the author (Mahla) and the Ghar. The word 'Ghar' has been interpreted by scholars in different ways. According to Bhāi Kahn Singh, it has two meanings. First, it indicates the *tala* (rhythm-pattern) and secondly the *sargamparastar,* the singing of a poem according to a certain style or tradition. *(Mahānkosh,* p. 441)

According to others, 'Ghar' in the medieval tradition, was the *svara* (note) from which a *rāgā* commenced, but this interpretation is not convincing. Another writer suggests that 'Ghatr' means the *tala* or rhythm-pattern for drumming. We have in the Sikh scripture 'Ghars' from No. 1 to 17 in *Rāg Āsā.* Some singers say that 'Ghar' means the number of beats in a *(mātrās).* This interpretation is also not correct and fails in verification.

According to another author, 'Ghar' refers to the main note (sonant) and there are 17 'Ghars' for 17 notes as under:

i. Two pure notes: *Sa, Pa.*

ii. Three Komal (flat) notes of *Re, Ga, Dha, Ni.*

iii. Three notes of Ma. The 17 notes are:

1. Sa	2. Pa	
3. Re *Shudh*	4. Re *Komal*	5. Re *Ati-Komal*
6. Ga *Shudh*	7. Ga *Komal*	8. Ga *Ati-Komal*

9. Dha *Shudh*	10. Dha *Komal*	11. Dha *Ati-Komal*
12. Ni *Shudh*	13. Ni *Komal*	14. Ni *Ati-Komal*
15. Ma *Shudh*	16. Ma *Teevar*	17. Ma *Ati-Teevar*

None of the above interpretations of 'Ghar' is convincing. Further research is needed to find its appropriate connotation. When 'Ghar' is not mentioned, the hymn can be sung in any way. No 'Ghar' is indicated for singing of "Vars", except in two cases (*Ek svan ke ghar gavna,* p. 91, and *Yanariay ke ghar gavna,* p. 802). (For details see Dr. G.S. Mansukhani, *Indian Classical Music and Sikh Kirtan* p. 121, Oxford and IBH Publishing Co., New Delhi, 1982).

Ghoriān

Ghoriān, literally means 'of the mare', that is, songs sung by the sisters and relatives of the bridegroom, who riding a mare proceeds to the house of the bride for his wedding-ceremony. Many times vulgar and nasty folk songs were sung on this occasion. Guru Rāmdās wrote two hymns *(Chhands)* of four verses each in *Rāg Wadhans* (*GGS.* p. 575), under this heading.

In the first hymn, he compares the human body to a mare, just as the mare is decorated with a fine harness and saddle, in the same way, the human body needs the harness of Divine Name, so that it can travel safely in this difficult world. Mind can be controlled with the reins of spiritual knowledge and the whip of love. God has arranged the marriage of the individual soul with the Supreme Soul. The procession consists of holy men and wise companions who will help the union of man with God.

In the second hymn (p. 576) Guru Ramdās elaborates the theme. The golden bodied-steed needs to be decorated with a golden harness studied with the gems of the Holy Name. God blesses one with joy and bliss as he keeps Him sincerely in his heart. The Guru has controlled the elephant-like mind with reins and whip and as such the mind has become stable and *imbued* with God's presence. The bride is overflowing with love for her Lord and will find lasting happiness in his company. The body is a vehicle for union with the Supreme Being, but it is through the wisdom of the Guru that man will get in tune with the Infinite Blessed is the human birth which leads to this Divine consummation.

Ghuman or Ghamman

A tribe of Jāts, originally from Sialkot. It claims descent from Malkir, second in descent from the lunar Rājput, Rājā Dalip of Delhi. Fifth in descent from him, Jodha had three sons, Harpāl, Ranpāl and Sanpāl. The descendants of the former two are the Hajauli Rājputs. While Sanpāl had 22 sons, from whom are

descended as many clans, including Ghumman, the youngest. Ghumman came from Mukiālā or Malhiana in the time of Firoz Shah, took service in Jammu, and founded the present tribe. At sowing-time they worship an idol made of grass and set within a square drawn in the corner of house, and cut the goat's ear and the *jand* (twig), like the *Shāhi* Jāts. They also propitiate their ancestors by pouring water over a goat's head so that he shakes it off. In Jind their Sidh (Saint) is called Dādu or Kālā, and his *samadh* is at Nagar in Patiala. Blessings are offered to him on the eleventh *badi* every month; offerings are also made at weddings.

Giāni

One possessed of knowledge, especially one well-versed in the traditional interpretation of the Sikh *Granth*.

Giddhā (Panjabi women dance and sing. It is called Giddhā)

Just as the *bhāngra* is done entirely by men, so the *giddhā* is done exclusively by the women of the Panjab at festival time and during the sowing and harvesting of the wheat crop. With a long tradition behind it, this dance is noteworthy for its graceful movements, and the lively simple melody that accompanies it. Forming into a circle, the women go round and round, waving their arms and supple wrists, raising the arms and turning and moving forward and backward. Dressed in bright *shalwār kamīj* (wide trousers and tunic) with contrasting scarves, they make a pretty picture in this old pastoral dance of the region.

Gil

The Gil is one of the largest and more important of the Jāt tribes. Gil, their ancestor, was a Jāt of Raghubansi Rājput descent, who settled in Ferozepore and claimed to be descended from Pirthi Pāl, Rājā of Mithilā or Behār, and a Wāriā Rājput by a Bhutar Jatni wife. The following tradition explains the origin of Gil, the tribal name, which means wet or moisture. The Rājā had no children by his Rājputani wives, but the Jatni bore him a son. The former, through jealousy, exposed the infant in a marshy spot, where he was found by the Rājā's Munshi and called 'Gil', from the damp nature of the place in which he was found.

Gītā/Bhagvad-Gītā

Literally it means the song of the Divine One. A celebrated episode of the *Mahabharata*, in the form of metrical dialogue, in which the divine Krishna is the chief speaker, and expounds to Arjan his philosophical doctrines. The main design of the *Gītā* is to inculcate the doctrine of *Bhakti* (faith). Arjan is told by

Krishna to do his duty as a soldier without heeding the slaughter of friends and relations. (See reference to *Gītā* in the *Guru Granth Sāhib*, p. 874)

Gītā-Govinda/Gītā-Gobind

Literally it means songs of Krishna. It is also the title of a pastoral mythological poem in Sanskrit in praise of Krishna by Jaydev. The poem is supposed to have been written about the twelfth century. (See also Jaydev)

Gobind/Govind

Lord of the universe, Lord Krishna, the eighth *avtar* of Vishnu, the creator and sustainer of the three realms: physical, astral and instrumental.

The word Gobind is made of two parts—*Go* and *Bind*. *Go* means spiritual utterance, *Bind* means one who knows. Hence one whose utterance is spiritual, that is, God.

Also *Go* means earth, and *Bind* means protector or sustainer, hence God or *'Wāhegurū'*.

Gobind-Garh

There are a number of forts called "Gobindgarh" in honour of Guru Gobind Singh. Some were spots sanctified by his visit.

1. Name of a fort on the outskirts of Amritsar built by Mahārājā Ranjit Singh in 1805-09.
2. A fort in Himachal Pradesh in a village called Kamlash-Garh where Guru Gobind Singh stayed for a few days.
3. A market town in the Panjab which Guru Hargobind visited. It is famous for iron implements and steel equipment. It is also a railway station.
4. A Gurdwārā near Mogā sanctified by the visit of Guru Nānak and Guru Hargobind.
5. A fort in Bhatinda built by Mahārājā Karam Singh of Patiala.

Gobind-Ghāt

Literally, it means the river bank, connected with the activities of Guru Gobind Singh. The tenth Guru was born at Patna situated on the bank of the river Ganges. As a child, the tenth Guru played his pranks and games near the river-bank on this spot; also the spot at Paonta on the Jamuna river where Guru Gobind Singh held his court.

It is the name of the bank of the Pushkar Lake (near Ajmer), which Guru Gobind Singh visited in 1705.

It is a shrine on the bank of the river Godawari at Nander (Maharashtra State), where Guru Gobind Singh threw a jewelled bracelet into the river. A fine Gurdwārā has been built at this spot.

Gobind Singh, Guru

His Life: Guru Gobind Singh was born in Patna on 18 December 1661; his mother Mātā Gujri was then living in Patna, while his father, Guru Tegh Bahādur had gone on a missionary tour to East Bengal. He spent his early years as an infant in Patna. His parents returned to Anandpur in 1670. It was here in 1675 when the Kashmiri Pandits came to Guru Tegh Bahādur to request him to intercede with the Mughal emperor to stop forcible conversion to Islam. Gobind advised his father to save them with the sacrifice of his life. After his father's martyrdom, he became the Guru in 1675. In 1685, he shifted to Paonta, a beautiful retreat on the banks of the river Jamunā, where he organised his army and offered patronage to poets to compose poems of heroes and warriors. He himself wrote several compositions including the famous *Chandi-di-var* in Panjabi to inspire his soldiers for the coming struggle with tyrannical princes. Here he laid down the principles of *Dharam-yudh,* war for justice and righteousness, and organised mock battles for training his followers in the strategy of war. His devotees brought him horses and swords and many precious gifts. The prince of Assam presented him with many weapons and a performing elephant. The Guru got a large drum made and called it *Ranjit Nagara*—the drum of victory.

The neighbouring hill rājās became jealous of the Guru's weapons and equipment and challenged the Guru to battle. Pir Buddhā Shāh came with 700 followers to the Guru's aid. The battle of Bhangani (1688) resulted in the victory of the Guru's forces. Later the Guru came to the aid to the rājās, who were attacked by the forces of the Mughal rulers sent to collect the annual tribute. In the ensuing battle at Nadaun (1690), the Guru's army won a resounding victory over Moghul forces.

Guru Gobind Singh was conscious of his mission and decided to find 'committed followers' who would stand by him through thick and thin. So he called for a special gathering at Anandpur on the Baisākhi day of 1699. Five devoted Sikhs offered total loyalty including their readiness to die for the Guru and he baptised them with a new initiation ceremony called "Amrit" or "Khand-di-Pahul". These five in return prepared the "Amrit" for the Guru and thus the Guru also became one of the "Khālsā Panth", the Brotherhood of the Pure. (For details see the *Amrit* ceremony) The Guru laid down a code of discipline which included prohibition of four major sins called "Kurahit".

The last phase of his life (1699-1708) was partly spent in waging holy wars against the tyrannical chiefs and specially the Mughal emperor. The Mughal army surrounded the Guru's fort at Anandpur. Fearing starvation, some forty Sikhs left the Guru, and soon thereafter the Guru agreed to leave the fort on a guarantee of safe-conduct by the Mughal commander. During the wintry night, the Guru marched to Chamkaur where he was again surrounded by the Mughal troops. The following night, the Guru left Chamkaur with a few Sikhs and disguised as a holy man—*Uch-Kā-Pir*—passed safely through enemy territory. Later he was followed by Mughal troops when he was staying near Muktsar. The forty Sikhs who had earlier deserted, returned to rejoin the Guru but died on the way fighting the Mughal forces. The Guru saw from a mound their gallant fight against thousands of the enemy and reached the spot where Bhāi Mahan Singh was lying fatally wounded, but alive to see the Guru tearing the letter of disclaimer which Sikhs had earlier signed against him.

In the meantime, the Guru wrote a poetic letter entitled *Zafarnāmā* to Emperor Aurangzeb. The latter was moved by the Guru's epistle, and was overcome by remorse, but died before the Guru could meet him. Nawāb Wazir Khān of Sarhind sent his trusted assassins to murder the Guru at Nander. They pretended to be his devotees and one night entered his tent stealthily and fatally stabbed him. Emperor Bahādur Shāh who was camping in the Deccan, sent his surgeon to dress the Guru's wounds but unfortunately the Guru's condition worsened. The Guru, knowing his end was approaching, called a special congregation on 7 October 1708. He announced the end of personal Guruship and passed on the perpetual succession to the *Guru Granth Sāhib*. The place where Guru Gobind Singh was cremated is called "Takht Sri Hazur Sāhib" at Nander in the State of Maharashtra.

The main achievements of Guru Gobind Singh were:

1. The creation of the Khālsā brotherhood through the ceremony of *Amrit* and vows in the Code of Discipline.
2. Literary works which were later compiled as the *Dasam Granth* by Bhāi Mani Singh.
3. The waging of righteous war—*Dharam Yudh*—for vindication of the principle that right is might and that poor and good people be protected and that tyrants be destroyed.
4. The vesting of secular sovereignty in the "Khālsā" and their power to pass Resolutions (Gurmatta) binding on all Sikhs.
5. Sacrifice of himself and his four sons for the protection and preservation of the Sikh community.

6. Passing on the succession of Guruship to the *Guru Granth Sāhib*—the Sikh scripture.

His Warnings: Guru Gobind Singh was a great scholar of Panjabi, Sanskrit, Braj *Bhāsā* and Persian. At Paonta Sāhib, he had a group of 52 poets whom he patronised. Whenever he had time, he would compose poems. After his death, Mātā Sundri asked Bhāi Mani Singh, his devoted follower, to compile a volume of his writings. Mani Singh collected all the compositions and published it under the title *Dasam Granth* in 1734. The currently available printed edition contains 1428 pages and a total of 17,155 verses. These may be divided into two categories: devotional poems, heroic poems. The devotional compositions are 'Jap Sāhib', 'Akāl Ustat', 'Benti Chaupāi', 'Shabad Hazāre', 'Tatees Swaiyā'. The heroic compositions are 'Bachitra Nātak', 'Chāndi-di-vār', 'Shastar Nām Mālā', 'Zafarnama'. Additionally, there are some other compositions which some scholars regard as unauthentic like 'Chaubis Avtār', and 'Hikāyat'.

The importance of the *Dasam Granth* lies *first*, in its being a source of material on the life and mission of the tenth Guru, and also as a source of Indian history, folklore and culture; *secondly*, a treasury of lyrical and narrative poetry; *thirdly*, a typical collection of literature in Hindi, Panjabi, and Persian of that period. His compositions entitled "Jap Sāhib", form part of the daily liturgy of the Sikhs. A complete reading of the Dasam Granth is held on certain Sikh festivals at Takht Sri Hazur Sāhib, Nanded (Maharashtra). (Also see *Dasam Granth)*

God (Pārbrahm)

Sikhism is a theistic faith and firmly asserts that God is the one and sole Supreme Reality.

God as described by Guru Nānak in the "Mul Mantar" *(Japji):*

> God is One, His name is True. He is ever-existing, Fearless, Inimical to none, Un-born, Deathless, Self-existent, Self-illuminated and Ever-true. He is the Creator of all that is seen or unseen. He will live for ever. God is the only giver whatever one possesses and enjoys.

Other definitions of God in the *Guru Granth Sāhib* and *Dasam Granth,* are as follows:

> Even Gods and Goddesses do not known their limits. God has no worries. God has no parents. His creations are countless. God manifests himself in everything including beggar, donor, masters, servants etc. God is the cause of all joys. God is the cause of everything and controls us all in the this universe. Brahma, Vishnu, Shiva, Krishna and Rām etc. were

created by God and they suffered death in accordance with His Command. God is the only and true giver of everything. He nourishes us all. He resides in all, and protects all of us. God is the Supreme Lord of all and he speaks in all the living beings.

World exists at God's command. One gets rewards and punishments according to his deeds. When He willed it, God created the universe, the planets, the Suns and Stars, and millions of creatures. He bestowed special favours on man, granting him the faculty to reason about the purpose of life, and the freedom of action to seek self-realisation. The goal of man is to escape from the cycle of births and deaths and for the soul to mingle with the Creator.

God realisation is possible through *Sahaj Mārg/Bhakti* emphasising prayers, meditation and good deeds. (See also Hinduism/Sikhism)

Godāvari River

Godāvari river still bears the same name as it was known in the *Purānās.* The river runs across the Deccan and its estimated area of drainage basin is 112,200 square miles. Its source is on the side of a hill behind the village of Trimbak, in Nasik district, about 80 miles north of Bombay. It is one of the most sacred rivers of India for the Hindus and Sikhs alike, as Lord Rāma spent his 14 years of exile on its bank, and Guru Gobind Singh (tenth Guru) spent the last days of his life at Nander, ancient city is on its banks.

Goindwāl

This is a small village established by Guru Amardās, under the order of Guru Angad. He acquired the land from Gond Khatri and persuaded his friends and relatives to shift to this new place. Here Guru Amardās, Guru Rāmdās and Guru Arjan spent a number of years. Historically, the name of "Goindwāl" finds a mention in *Tazik Jehangiri* the memoirs of Jehangir, where this village is called a centre of Sikhism. The most important shrine here is 'Baoli Sāhib' established by Guru Amardās. The Gurdwārā has a well with 84 steps in it leading to the water level. People read *Japji* on each step of the well to achieve liberation from transmigration. Guru Arjan shifted the centre of Sikhism to Amritsar after building the Harmandar Sāhib. There is a reference to Goindwāl in the *Guru Granth Sāhib* (p. 1400).

Recently the Panjab Government has set up a big industrial complex at Goindwāl in order to boost the economy of the Panjab. It is situated on the bank of river Beas, and is centrally located on the trunk routes.

Golden Temple/Hari Mandar

'Hari' means God and 'Mandar' means temple. It means temple of God.

It is situated in Amritsar and holds the foremost position among the Sikh shrines. It is the most important place of pilgrimage to the Singhs and Sikhs. Guru Amardās (third Guru) wanted his successor Guru Rāmdās (fourth Guru) to build a central place for the followers of the faith. At the present site Guru Rāmdās started the excavation work in 1577, but did not live to see it completed. His son and successor, Guru Arjan (fifth Guru) got the tank, pool of nectar, completed in 1589. In the same year Miān Mīr, a Muslim saint, laid the foundation-stone of the temple at the invitation of Guru Arjan. The temple was completed in 1601 and the *Granth Sāhib* was installed in 1604. People started living around the holy place, and it became known as Amritsar.

Many of the doors and domes of the temple were covered with gold-plated copper sheets during the times of Mahārājā Ranjit Singh and, therefore, it is known as the Golden Temple. It is also known as Harmandar/Harimandir Sāhib (the holy temple of God) or Darbār Sāhib (the divine court). Very costly marble was used for the construction of the temple and the paving of steps, the path around the tank and the causeway. The inner walls of the temple are adorned with precious stones, frescoes and other artistic work.

The temple stands in the centre of a square tank, each side being about 150 metres, with about 18 metres wide path, the *prakarma* (going around) on all four sides. A causeway about 60 metres long is covered to reach the temple. It has a row of gilded lamps and a perforated marble railing on both sides. The temple is about 12 metres square and rests upon a 20 metres square platform. The building is double storeyed and on top the dome is covered with a layer of gold. The domes is surrounded by golden turrets. The *Granth* is placed on the ground floor underneath a brilliant bejewelled canopy. *Kirtan* (chanting of the *Granth Sāhib)* and other religious programmes continue uninterrupted from the early hours of the morning till late at night.

The marble slabs used for the embellishment of the temple have artistic engravings on them, for example, outlines of plants in flower pots, with precious and semi-precious stones of various colours studded in them. The inside walls above the marble surface and the ceiling present brilliant multi-coloured patterns, the golden yellow being the most prominent.

The temple has four doors, one in each direction. As one enters the shrine from the door facing the causeway, *Sri Guru Granth Sāhib* is in front and some area around is cordoned by a low railing. The door opposite leads to

Hari-ki-Pauri where the pilgrims take a palmful of the sacred water (*amrit)* from the tank. The first floor has a balcony overlooking the ground floor on all sides so that one can sit there, watch the proceedings below and listen to the *kirtan.* Guru Arjan used to sit there for meditation. *Akhand-Pāth* (non-stop reading of the *Granth Sāhib)* goes on there.

On the top floor, there is a room beneath the dome, with the walls and the inside decorated with floral designs, with glass inset.

The big golden dome is of a comparatively lower height in relation to its breadth. The metallic covering has flower petals metalled into it. Around it are four smaller ones at a slightly lower height. A bit lower to it, about 58 miniature domes decorated the parapet.

Before stepping on the causeway, one crosses a fine arch called the *Darshini Darwāzah.* The door-frame of the arch is about three metres in height and 2.5 metres in breadth. The door panels are decorated with ivory work.

At the outer end of the pathway around the tank are *Bungās* (rooms/houses) built by particular villages for their inhabitants to stay in during visits to the shrine. Some of the *Bungās* had to be demolished subsequently in order to widen the *prakarmā.* Next to that is Guru-kā-Langar (community kitchen) where visitors have their meals free of charge every day.

There is a museum of the Sikh history connected to the temple. It has large portraits and paintings depicting scenes from the Sikh history, manuscript and weapons.

The Golden Temple had a chequered history in line with that of the Sikh community. It has always been a rallying point for the Sikhs. It was captured by the Mughals, desecrated and razed to the ground. In 1762, Ahmad Shah Abdali again razed the temple to the ground, but three years later the Sikhs captured Amritsar and rebuilt the shrine. Another famous shrine in the Golden Temple is Akāl Takht. Bābā Atal shrine is also there about 300 metres from the Golden Temple.

Architecture and Decorations

The Golden Temple has four entrances from the city, one on each side. As one enters the complex, one has to proceed on the rectangular walk-way around the tank till one reaches the causeway gate called "Darshan Deori". The doors are covered with silver-sheets and the back is decorated with ivory work. As one walks over the bridge to the main temple, one notices the marble pillars holding gilt lanterns at the top.

The temple is forty-and-a-half feet square, erected on a platform of 65 feet square. It has four doors leading to the central hall which contains the volume of the *Guru Granth Sāhib* and enough space for musicians and the congregation. The walls have marble slabs inlaid with flower-patterns and contain stones of different shades and colours. There are steps leading to the first floor where also the *Guru Granth Sāhib* is kept for recitation of *Akhand Path.* The walls of this first floor and the columns and the cupolas are covered with gilded copper. The second floor called the "Sheesh Mahal", originally a pavilion where the Guru used to sit, is covered with mirror and glass pieces. This place is also used for *Akhand Path.* On the top of the second floor is the terrace with a fine golden dome in the centre and with dozens of smaller domes on all sides.

The frescoes on the temple walls are original and exemplify a new branch of painting. The murals were done on wet plaster. The materials were carefully prepared from stones, earth, flowers, charcoal and oil. The pigments were carefully mixed and processed to produce particular colours. The technique of fresco-painting is called "Mohra-Kashi". This is the art of applying wet colour on wet plaster of Paris which is then treated with hot vapours to make the colour shine. The colour then looks like bright china.

Sikh craftsmen like Kehar Singh and Bishan Singh showed a preference for floral designs. There are motifs of birds, snakes, elephants and angels on the walls. The shades of colours are quite remarkable and these decorations were done during the last two decades of the nineteenth century. Gian Singh did some original designs on the inner plaster of the main dome. About three hundred different patterns appear like fabric embroidery or Persian carpet hangings. (For details see Gurdwārā *Gazette,* Amritsar, October 1977, pp. 135)

Finally, the architecture of the Golden Temple indicates a blending of Hindu and Muslim traditions. According to Percy Brown, "its typical features are the multiplicity of 'Chattris', kiosks which ornament the parapets, angles and prominence and projection, the invariable use of the fluted dome generally covered with copper gilded with gold or brass—the frequent introduction of oriel embowed windows with shallow elliptical cornices supported on brackets and the enrichment of all arches by means of numerous foliations". This gives it a distinct quality of its own in temple architecture.

Golden Temple/Harimandar Sāhib (Amritsar) and its programme during day and night: The time for opening the Darshani Deori (main gate) of the Golden Temple varies from 2 AM in mid-summer to 3 AM in mid-winter. The gate remains closed for about four to five hours at night and is opened about three hours before sunrise.

Before the opening of the main gate visitors gather and sing *Sukhmani* Sāhib or Psalms of Bliss (hymns from the *Guru Granth Sāhib).* The gate opens and the devotees enter the temple and make offerings of sweets, money and flowers and sit down to listen to the hymns being sung in the temple. This is the first shift of *rāgis* (musicians) who begin to sing hymns just as the gate opens. The singing goes on for an hour.

After that the second shift of singers arrive and recite *Asā Di Vār* (morning prayer). At 5 AM the hymns stop and the Holy Granth is brought on a golden palanquin-procession from the Akāl Takht, where it was taken the previous night. At the gate of the temple the head priest places the *Granth* upon his head and brings it to the already prepared seat. The priest unwraps clothes in which the *Guru Granth Sāhib* is placed. During this ceremony hymns are sung in praise of the first five Gurus. After that the priest opens the *Granth Sāhib* at random and reads from the top of the left hand page and tells the meaning of the verses to the congregation.

At 6.30 AM the recitation of *Asā Di Vār* is completed and all present stand up for the first formal prayer *(ardās)* of the day. The *ardās* is not a part of the *Holy Granth,* but the first stanza is from the writings of Guru Gobind Singh (tenth Guru). After the prayer every person sits down and the priest again reads out the same lines as when the *Holy Granth* was first opened at random.

A devotee, chosen by the temple, reads out the names of those persons who have made contributions to the temple for the daily distribution of *parshad* (consecrated food) in the temple. *Parashad* is distributed to the congregation in the morning and in the afternoon.

Now the third shift of *rāgis* (musicians) arrives and starts *kirtan* (singing of hymns) from the *Guru Granth Sāhib.* In this way the shifts of one-and-a-half hour each continues until noon when the second prayer is said by the priest. After that the *parshad* is distributed and a general cleaning of the temple takes place.

Subsequent shifts of musicians continue singing hymns until 5.30 PM when *Sodar Rehras* and *arti* (evening prayers) are recited in chorus.

The singing of hymns from the *Guru Granth Sāhib* continues until 9.30 PM when the verses are read from the bottom of the left hand of the page opened at random at 5 AM in the morning. The priest on duty recites *Kirtan Sohelā* (the obligatory prayer) before retiring for the night. He closes and ceremonially wraps up the Holy Granth in many beautiful small clothes called Romālās. After that all those present rise in their seats for the final prayer. After the prayer the golden palanquin arrives from the Akāl Takht. The head priest places the Holy Granth (book) on the palanquin, and carries on his head the palanquin to the Akāl Takht,

with trumpeters and conch-blowers in the lead. After this ceremony the Holy Book *(Granth Sāhib)* stays in the Akāl Takht until the next morning and the main gate (Darshani Deori) is closed. Now the carpets and sheets in the Golden Temple are removed and new ones are spread. By this time it is nearly 3 AM when the morning kirtan begins by the first shift of musicians.

It is a regular routine at the Golden Temple, but on festivals like Diwali, Baisakhi, on the first of every Bikrami month, on the birth anniversaries of the ten Gurus, illuminations and a fireworks display are also arranged apart from the normal routine.

Golak

The box or container in which charity-money is kept is called *Golak*. It was customary in olden times for Sikhs to keep such boxes at home and take them when full to the Guru or the Gurdwārā as a donation for charitable purposes. Nowadays the box kept for offerings in the Gurdwārā is called *Golak*. *Rehatnama* of Chaupa Singh mentions that a Sikh should regard a poor man's mouth as a *Golak* for charity.

Gomti

This is a river in Uttar Pradesh in India. It rises from a lake near Shahjehanpur and flows into the Ganges river near Benaras. The Hindus regard a bath in the Gomti as beneficial and meritorious. People offer coins for charity at the time of bathing in the river.

Kabir was told to perform Hajj, but he retorted that the Gomti river was equally a place of pilgrimage for him as good as going to Mecca, for the Lord is present everywhere— 'Hajj Hamari Gomti Kīr'. *(GSS, p. 478)* Nāmdev also refers to Gomti and the practice of charity and alms-giving at this spot. *"Gomti Sahas Gaū dān Kije" (GGS,* p. 973). He concludes that bathing and alms-giving cannot be as beneficial or spiritually uplifting as the remembrance of the Holy Name.

Gond/Gaund

This is an Indian classical *rāgā,* belonging to *Bilāval Thath.* It has all *shudh* (pure) seven notes both in the ascending and descending order. It is performed late in the morning, between 9 AM and noon.

Gopāl, Govind

These terms are often applied to Lord Krishna, the most celebrated of the Hindu deities. He is said to be the eighth incarnation of Vishnu. He appears

prominently in the *Mahābhārata,* and it is in the character of the "Divine One" that he delivered the celebrated song, *Bhāgvad Gitā,* a part of the great epic.

In the *Ādi Granth* the word 'Gobind', 'Gopāl', 'Damodar', 'Mohan', 'Madhusudan' are used to mean the Lord or the Supreme authority.

Gopi

Soon after birth Lord Krishna was taken to the village of Gokal to avoid attack from Kans. Here the young girls of the village became very fond of Krishna and they were daughters of cowherdmen. Out of them he liked Rādhā, Chandrawal, and Satyabhāmā. For Satyabhāmā, he brought from heaven a tree named Pārijāta. There is a reference to this tree in the *Guru Granth Sāhib* (p. 470). There is another reference to Gopi (p. 1083). Gopi is also a genetic term for a lady.

Gopi Chand

He was a King of Bengal. His mother Menāwati was Rājā Bharthari's sister. One day as Gopi Chand was bathing, his mother, seated in an upper chamber, admired his beauty, but at the same time felt that he was not as handsome as his father, her late husband. Death had taken him and it would also take Gopi Chand. Gopi Chand as he bathed felt moisture falling on him, and was told in reply to his enquiries that these were his mother's tears. He tried to console her and said that death was the way of the world, and one must not endeavour to resist nature's primordial law.

His mother Menāwati came under the influence of the Nath Yogis and wanted Gopi Chand to renounce the world and become a Yogi. He was initiated as a Yogi by Jalandar Nath. He had discourses with Guru Nānak and is one of the ten Rājā incarnation of God as mentioned in the *Guru Granth Sāhib* (p. 952).

Gopi Rāi

A tribe of Jats, claiming solar Rājput origin and descent from its eponym through Millu who migrated from Amritsar to Sailkot.

Gorakh

(i) Among the Yogi heirarchy, four *yogis* are considered important, namely, Jalandar Nath, Machhinder Nath, Kanappa and Gorakh Nath. Kanappa was the follower of Jalandar Nath, and Gorakh Nath was the follower of Machhinder Nāth. Though more renowned than his master, Gorakh Nāth was able to convert some kings to his own way of life. The city of Gorakhpur in Uttar Pradesh is named after Gorakh Nāth. He is also said to be the leader of

Kanphatā Yogis and was a great exponent of Hath Yoga. He is renowed for his occult and mystic powers.

Gorakh Nāth was a gifted poet and his compositions have been collected and named *Gorakh-Bāni.* Some *yogis* repeat his name in place of the 'Holy Name' of God. There is a reference to this kind of repetition in the *Guru Granth Sāhib:* (i) "Jogi Gorakh Gorakh Kariya" (p. 163), (ii) Another name for Lord Shiva, (iii) Also God for Lord of the Universe.

Goraya

The Goraya claim descent from Chandrabansi Rājput of the same name whose grandson, Mal, emigrated into Gujranwala from Hissar. They are probably of the same stock as the Dhillon with whom they do not intermarry. Only a few of them are Sikhs and most of them have converted to Islam.

Govardhana Dhāri

Upholder of Govardhana. A title of Krishna. Govardhana is a mountain in Vrindavana, which Krishna induced the cowherds and cowherdesses to worship, instead of Indra. This enraged the God of rain (Indra) who sent a deluge of rain to wash away the mountain and all the people of the country, but Krishna held up the mountain on his little finger for seven days to shelter the people of Vrindavan. Indra retired baffled, and afterwards he paid homage to Krishna.

Grace (Kirpā)

The Gurus modified the doctrine of *karma*—action is followed by result—with the principle of Grace. Without God's Grace, however noble and benevolent a devotee may be, he cannot get salvation or liberation from transmigration. Worship, meditation, humility, altruism and virtue are aids for winning God's Grace.

God's Grace is overwhelming, His bounty unlimited. The worst of sinners may be saved by His Grace. The spark of God's compassion may burn away tons of evil deeds, for Grace is His prerogative. Man's efforts cannot bring grace as a necessary corollary. It is the inner transformation brought about through awakening of the power of the Holy Name which helps in the nearness of the devotee to the Lord. Then He takes over and man feels one with Him.

God's Grace does not depend on wisdom, penance or deeds. As the ultimate ruler of the universe, He is supreme in His omnipotence and compassion. The Guru says:

Merciful, Lord merciful. My Lord is truly merciful!
He is benevolent to all. *(GGS,* p. 724)

Grāma

(i) *Grāma* means a village or settlement or colony.

(ii) This word also means a basic scale of notes. In Indian classical music, the fixation of 22 *shrutis* (micro-tones) in a scale among seven notes *(Saptak)* is called *grāma.* In olden times there were three *grāmas—Shujdā grāmā, Madhyam grāma,* and *Ghandharv grāma* equivalent to C, F, G scales respectively, in Western music.

The normal *grāma* of 22 *shrutis* is called *Shujdā grāma;* in Madhyam *grāma,* the *shruti* is reduced to the scale in *Ma Pa Dha Ni Sa Re Ga.* Gandharava *grāma* is absolute and was perhaps in the form *Pa Dha Ni Sa Re Ga Ma.*

Grewāl

Grewāl or Gharewāl assert that they are the descendants of a Rājput worthy named Rājā Kith, whose son, Bairsi, settled in Ludhiana and married a Jatni. From this marriage a son Ghare was born, who gave his name to the tribe. The Garewals hold a high position among other Jat tribes and are sometimes called Sahu *log* or superior people. They worship an ancestor named Bābā Allā, and practice *Jathera* rites by taking a little blood from goat's ear and smearing it on the tip of the little finger of the right hand. Water is then placed on the goat's mouth, and when he gurgles, the omen is regarded as propitious.

Gujri, Mātā

Gujri was born at Kartarpur in 1621. She was the daughter of Lal Chand and Bishan Kaur. She was married to Guru Tegh Bahādur in 1633. She spent 12 years at Bābā Bakālā serving devotedly her husband who was preoccupied with Divine contemplation. Alongwith her husband she moved to Patna in 1661. While Guru Tegh Bahādur travelled to East Bengal, she gave birth to a son called Gobind at Patna. Later the family moved to Anandpur. Her husband became a martyr in 1675 and she continued to stay with Guru Gobind Singh. When the two younger sons of Guru Gobind Singh, Zorāwar Singh and Fatch Singh were imprisoned in Sarhind, she was with them. She died of grief soon after the martyrdom of her grandsons in the last week of December 1704. Her memorial at Fatchgarh Sāhib is called Gurdwārā 'Jyoti Sarup'.

Gujri, Rāgā

This is an Indian classical *rāgā,* belonging to *Todi Thath.* It creates a solemn atmosphere and is performed late in the morning, between 9 AM and noon. It has six notes *Sa re ga ma dha Ni* in the ascending order and the same number *Sa Ni dha ma ga re* in the descending order.

Gulab Kaur, Māi

Gulāb Kaur was born in Bakshiwala village in Sangrur district. She married Bhagwan Singh and went with him to Hong Kong, Philippines and Japan. She was inspired by the Ghadar movement. This mass revolt was intended to secure freedom of India from British rule. She delivered lectures in Gurdwārās, asking the people to fight for their own independence. At this time, the Ghadarites (mostly Indians settled in foreign countries), were returning to India in order to participate in the freedom struggle. This refers to the years 1914 to 1916.

Gulāb Kaur wanted to return to India but her husband did not like that she should participate in the freedom struggle. Therefore she left her husband in Manila and returned to Calcutta on 19 October 1944. The police suspected her but travelling as a housewife she came to the Panjab and helped the Ghadarites (freedom fighters) to secure houses on rent. She called herself the wife of one Jiwan Singh and as such was able to collect information for the revolutionaries. The Ghadar movement failed to get the support of the Indian soldiers and as such it failed in 1915. The British Government took action against many Sikhs suspected of seditious activities. Her brother Amar Singh was arrested and sentenced to two years imprisonment. Gulāb Kaur was arrested under the Defence of India Rules and kept in custody for five years. She was tortured in jail but she gave no information to the police about the freedom fighters. She was released in 1921 and she spent two years with her brother Amar Singh at Kotla Nodh Singh village. She died in 1941.

Gulāb Singh

1. Gulāb Singh, a devoted follower of Guru Gobind Singh who died fighting in the battle of Anandpur in 1704.
2. Gulāb Singh, a Nirmala *sadhu* was born in 1846. He studied Sanskrit in Benaras and was also known as Pandit Gulāb Singh. He wrote a number of literary works.
3. Gulāb Singh a Sikh saint and scholar who gave training to Sant Sadhu Singh and Pandit Tara Singh.

Gulāb Singh, Rājā

He was born in 1792 and became Rājā of Jammu during the time of Ranjit Singh. He was a Dogra Rajput, brother of Rājā Dhiān Singh, and Rājā Suchet Singh. He began life as a horseman and became a favourite of Ranjit Singh. He became a commander in Ranjit Singh's army and distinguished himself by making Agur Khān, chief of Rajaori, a prisoner. For this service principality of

Jammu was conferred on his family. He soon extended his authority over his Rajput neighbours, and eventually into Ladakh. After the death of Ranjit Singh he played an important part in the negotiations which followed the battle of Sobraon. A separate treaty was concluded with him at Amritsar on 16 March 1846, which put him in possession of Kashmir, Jammu, Kishtwar, Zanskar, Ladakh and Baltistan on payment of 75 lakh rupees, and in exchange for the Cis-Ravi portion of Chumb. By a subsequent arrangement in 1847, Chumba came again entirely under the British Government. Mahārājā Gulāb Singh continued to rule over Jammu until his death in 1858. His dynasty rule ended when Kashmir acceded to India in 1947.

Gulāb Dāsis

An *Udāsi fakir,* Pritam Dās, started this new sect, his principal disciple being a Jāt Sikh named Gulāb Dās. He compiled a sacred book called the *Updes Bilās,* and taught that man is of the same substance as the deity, with whom he will eventually be absorbed. The sect may be termed the modern form of Sikh dissent as they do not believe in pilgrimages, the veneration of saints, and all religious ceremonies. They believe in pleasure, gratification of senses, wine and women. They have no uniformity in dress and good deeds. Some wear white clothes; others the wear, the *Udasi* dress or preserve the Nirmalas, dress. The sect had very few members.

Gunn

It means attribute, virtue, characteristic, also used in connection with three types of temperament—rājās, tamas, sattava, excellence in some art or achievement, gain, profit, spiritualism.

Gunwantī

Literally, "Gunwantī" means a virtuous lady. Guru Arjan has included one of his hymns under this heading under Rāg Suhi in the *Guru Granth Sāhib* on p. 763. The Guru regards every mortal person as a spouse of God and in this hymn mentions the virtues like humility and egolessness which are essential for a spiritual union with the Lord.

Guru Parsād

In the *Guru Granth Sāhib* it is intended as epithets of God—the Great and Bountiful. Guru Nānak had no human Guru, as we know from his biography and, therefore, his Guru was God. It was during the spiritual supremacy of his successors that the favour of the Guru was invoked, and deemed indispensable

for deliverance. Moreover, though *gur parsād* does sometimes mean the Guru's favour, this appears to be more often expressed by *gur parsādi.*

Gurbaksh Singh

(1) Gurbaksh Singh—the martyr—was born in the village, Leel, in Amritsar district. He was baptised by Bhāi Mani Singh. He lived for many years in Anandpur. When the Marathas expelled Nazib-ud-Daula the agent of Ahmed Shah Abdali in Delhi, Abdali came back to the Panjab and destroyed the Sikh and Hindu shrines en-route. He also descrated the Golden Temple at Amritsar. Bābā Gurbaksh Singh, on getting this news, marched with a group of Sikhs to Amritsar and repaired the Temple and restored the Sikh worship. The Governor of Lahore sent an army under the command of Khan Jahan and. Buland Khan to destroy the Sikhs in Amritsar. The Sikhs faced the Mughal forces near "Akāl Bungā". In this battle Bābā Gurbaksh Singh lost his life in 1760.

(2) Gurbaksh Singh, the nephew of Bhāi Matidās was a personal attendant of Guru Gobind Singh.

Gur-Darshan/Sikh Philosophy

The beliefs and practices of Sikhism are known as *Gur-darshan.* By following the path laid down by the ten Gurus including the discipline of the Khālsā, man may become perfect and get liberation from the cycle of birth and death. Real renunciation is living unattached in the midst of household chores. The Guru says: the *Gur darshan* leads to liberation and spiritual achievement. *(GGS,* p. 361)

Gurdās, Bhāi

Bhāi Gurdās flourished at the end of the sixteenth and the beginning of the seventeenth centuries. He was first cousin of the mother of Guru Arjan, the fifth Guru, and remained closely associated with the Gurus until his death in AD 1629. He was Guru Arjan's amanuensis, and wrote out from his dictation the *Ādi Granth,* or the sacred book of the Sikhs, which then contained the hymns of the first five Gurus and of the saints who preceded them.

The works of Bhāi Gurdās consist of forty lengthy poems called *Wārs/Vārs* (religious cantos) and a collection of 556 briefer works called *Kabitts,* which contain the Sikh tenets and a panegyric of the Gurus. The *Kabitts* are verses in Braj and are seldom read. It is presumed that Bhāi Gurdās wrote his own work not much more than sixty years after the demise of Guru Nānak .

Gurdit Singh, Bābā

Gurdit Singh was born in village Sarhali (Amritsar district) in 1859. His father Hukam Singh belonged to a middle-class Sikh family. In 1870, when Panjab suffered from a drought, Hukam Singh went to Malaysia to collect funds for the starving farmers. After some years, Hukam Singh migrated with his family to Malaysia. There Gurdit Singh started a dairy farm. In January 1914, he went to Hong Kong where he met some Sikhs who wanted to migrate to Canada for better livelihood. Gurdit Singh decided to go with them and help them to settle in their new country. He hired a Japanese ship named *Komagata Maru* to carry Indian passengers from Hong Kong to Vancouver. He satisfied all the conditions required for immigration to Canada.

Komagata Maru sailed from Hong Kong with 165 passengers on 5 April 1914. Most of the passengers were Sikhs. Gurdit Singh helped passengers in every way. After stops at Shanghai and Yokohama, for taking more Sikh passengers, the ship reached near Vancouver harbour on 23 May 1914. The immigration officials came on board and informed Bābā Gurdit Singh that the passengers would not be allowed to land. He pleaded with them without any success. He arranged for the supply of food and medicines from the Vancouver Gurdwārā. The Canadian authorities threatened to blow up the ship. Gurdit Singh counselled the 376 persons on board to remain calm and peaceful.

Ultimately the ship was forced to sail back to India after remaining at anchor in Canadian waters for two months. It reached Calcutta on 26 September 1914, but the passengers were taken by the police straight to the railway station to board the waiting trains bound for the Panjab.

The British Government wanted to take action against Bābā Gurdit Singh, but he went underground. After seven years, he courted arrest at Nankana Sāhib in November 1921. He was arrested and released after a week. He took part in the Indian freedom struggle in the Panjab. This patriot continued to serve the community until his death on 24 July 1954.

Gurdittā, Bābā

Bābā *Gurditta* was born in 1613 in the village of Daroli Bhāi in Mālwā. He was the son of Guru Hargobind's first wife named Damodri. He received training in martial arts from his father. He was married to Nihāl Kaur in 1624 who bore him two sons—Har Rāi and Dhirmal. Dhirmal turned out to be rebellious and anti-Sikh.

Therefore, Guru Hargobind passed on the succession to Har Rai, as he survived his father, Gurdittā.

Bābā Gurdittā developed the new township called Kiratpur situated on the bank of the river Sutlej. In 1629 Bābā Sri Chand nominated Bābā Gurdittā as the head of the Udasi sect and died soon after. Bābā Gurdittā proved to be a great soldier in the battle of Hargobindpur. He also took part in missionary work and helped prachers like Almast, Phul, Gobinda and Balu Hasna. During one of his hunting expeditions Bābā Gurdittā shot, by mistake, a young man. At the request of the victim's parents, he revived the young man. Guru Hargobind was much displeased by Gurdittā's working a miracle. He told him to pay the price for undoing the Divine Will. Gurdittā obeyed his father's command and died in *samādhi* at the age of 25 in 1638. Later Gurdwārās were built in his memory in Kiratpur, Kartarpur and Hargobindpur.

Gurdwārā

A Sikh temple or shrine is called a Gurdwārā, that is, the House of God, the House of Guru. Its most essential element is the presence of the *Guru Granth Sāhib.*

According to Sikhism, prayers to God can be offered at any time and anywhere; a Gurdwārā is built particularly for congregational worship. Most of their important shrines are connected with the ten Gurus and are great centres of pilgrimage.

The Gurdwārā is open to all castes and no *purdāh* is observed. In the house of the Lord, all are equal, irrespective of their status in the world outside. On a visit to the Gurdwārā, the head is to be kept covered as a mark of respect to the *Granth Sāhib,* and shoes are not allowed inside the temple. Liquor, other intoxicants and smoking are not allowed.

All Gurdwārās employ priests *(granthis),* so that someone can devote all his time to the upkeep of the temple. In earlier days many decisions affecting the social and political life of the community used to be taken in the Gurdwārās through a consensus of the *sangat.* These decisions, called *Gurumattas,* were of a binding character, and a member of the community would think twice before violating them. Many important decisions were taken at Akāl Takht in Amritsar. There are four other historical shrines, given the status of *Takhts* (thrones) where the decisions taken by the *sangat* had great importance. These are Harmandar Sāhib (Patna), Keshgarh Sāhib (Anandpur), Damdamā Sāhib (Talwandi Sabo), and Hazur Sāhib (Nanded, Maharashtra).

The first Gurdwārā was set up by Guru Nānak at Kartārpur in 1521. Then it was known as Dharam-sāl. The Gurdwārā serves as a centre for training in spiritual knowledge and wisdom. It offers food and shelter to anyone who needs

it. It provides care for the poor, the sick and the aged. Its functions increased as congregations were held in different towns. Besides prayer, hymn-singing and sharing food, it promoted literacy, physical culture and training in martial arts (for the defence of the poor and the downtrodden). There is no particular design or plan for building a Gurdwārā. It may be in any style of architecture. However, some Gurdwārās in the Panjab have been built on a common plan of a domed structure with a main hall for the congregation, rooms for the caretakers and the visitors and adequate place for a kitchen, toilet, and dining hall.

The Gurdwārā serves as a community-centre especially for the Sikhs settled in foreign countries. Apart from weekly congregation on Saturday/Sunday, it may provide some of the following services:

(1) Teaching of Panjābi language.
(2) *Kirtan* classes.
(3) Seminars and discussion-groups on Sikhism.
(4) Publication and distribution of books on Sikhism.
(5) Part-time Library service.
(6) Grant of stipends and aid to the needy.
(7) Congregation for ladies and employment for needy women.
(8) Immigration information and assistance in getting social security benefits.
(9) Maintaining contact with local police and prison services.
(10) Youth activities and indoor games, hobbies and sports.
(11) Senior Citizens' club or day-centre for old persons.
(12) Information on Sikhism for foreigners.
(13) Dispensary or clinic.

Some of the important Gurdwārās in India have established schools, colleges and hospitals for the benefit of the public. A Gurdwārā can be noticed from a distance on account of the Sikh flag—Nishān Sahib—hanging from a high pole. Gurdwārās have been established in many cities all over the world. The United Kingdom has more than 160 Gurdwārās in major towns. (For details of Gurdwārās, please see the list of Gurdwārās published by the SGPC Amritsar, Fauja Singh's book, *Sikh Shrines in Delhi,* 1970; Patwant Singh, *Gurdwarās,* 1992.)

Gurdwārā Bari Sangat (Calcutta)

Guru Nānak visited the place in 1504, met the ruler, Rājā Bahādur Singh and advised him about solving his problems. The memorial Bari Sangat was raised by Rājā Hazoori Singh, great-grandson of Rājā Bahādur Singh. Later Gurdwārā Bari

Sangat was built at the memorial to commemorate the stay of Guru Nānak and Guru Tegh Bahādur.

Gurdwārā Reform Movement

The Gurdwārā Reform Movement also called the 'Akāli Movement' was started in 1920 in the Panjāb by Sikhs to reform the working and management of Sikh shrines. It was a mass movement for the freedom and reform of historical Gurdwārās, which had fallen into the hands of hereditary priests and *mahants.* The Sikhs by their patience, suffering and non-violent struggle were able to win the control of small Gurdwārās. But for the control and reform of Gurdwārās in Nankānā Sāhib and in Taran Taran, which were controlled by cruel priestly custodians, they had to face beating, shooting and martyrdom.

Earlier, the caretaker priests used to fritter away the *Golak* (cash offerings) and land-income of the shrines for personal and immoral purposes. After the massacre at Nankānā Sāhib in 1921 and the firing in Taran Tāran, the British Government was compelled to hand over the historical Gurdwārās in Panjāb to the newly formed and democratically elected Shromani Gurdwārā Parbandhak Committee in 1925. (See also Nankānā Sāhib)

Gurdwārās in Pakistan

With the partition of India in 1947, some of the important *gurdwārās* remained in the newly created country of Pakistan. These gurdwārās are now managed by the Wakf Board of Pakistan. Sikh pilgrims and visitors are allowed to visit them, after getting a permit or visa from the authorities. Indian pilgrims go in groups to these shrines on special Sikh festivals, after obtaining formal clearance from the Pakistan Government. There are now attendants *(sewādārs)* appointed to look after important gurdwārās. It is not possible to give a full list of the Gurdwārās; only the historical and important Gurdwārās are mentioned below:

1. Gurdwārā *Janamasthān, Nankānā* Sāhib*:* This is the place where Guru Nānak, the founder of Sikh religion, was born in 1469. Mahārājā Ranjit Singh built the shrine and donated a big farm-land for providing food for the Free Kitchen.
2. Gurdwārā *Bāl-Līla, Nankānā* Sāhib*:* This is the place where Guru Nānak played with his companions as a child. There is an iron chain here with which Nānak, the boy, was tied by his mother.
3. Gurdwārā *Panjā* Sāhib, *Hassan Abdal:* The place bears the hand-print of Guru Nānak. It is connected with the story of Wali *Kandhāri,* who

refused to give water to *Mardānā,* though he was very thirsty. The Gurdwārā was later extended including a large dining hall and a number of rooms for stay of pilgrims and visitors.

4. Gurdwārā *Bairi* Sāhib, *Sialkot:* The place commemorates the visit of Guru Nānak to Sialkot, and his exposure of the hypocrisy of a local *fakir* called Hamzā Ghaus. The Gurdwārā has a magnificent gold-plated dome.
5. Gurdwārā *Dipalpur:* This is sacred to the memory of Guru Nānak, who visited and cured a leper named Nuri at this spot.
6. Gurdwārā *Chaki* Sāhib, *Eminabad (Sayadpur):* This is the place where Guru Nānak breathed his last. Kartarpur is now a deserted place on account of the flooding of Ravi river. The nearest railway station is '*Darbār* Sāhib *Kartārpur'*. The *Rāvi* flows by, but the shrine has never been flooded.
8. Gurdwārā *Nānaksar, Harappā:* This is the spot where Guru Nānak advised the local tyrant ruler to be kind to his subjects. A gurdwārā and tank were built to commemorate this event.
9. Gurdwārā *Janamasthan Guru* Rāmdās, *Lahore:* The fourth Guru was born here in 1534. An impressive building has been constructed, with a big court-yard. The central hall is paved with tiles, and there are some shops in the front portion, forming a kind of market *(bazar).*
10. Gurdwārā *Derā* Sāhib, *Lahore:* At this spot, Guru Arjan was tortured to death. Mahārājā Ranjit Singh built a big gurdwārā on this spot. Besides the above, there are a few more gurdwārās in Multan, Rawalpindi and Sheikhupura.

(For details see Hardip Singh Chowdhary and Anu Singh Chowdhary, *Sikh Pilgrimage to Pakistan,* published by Gurbani Cassette Centre, UK, Iffley Road, London, W. 6.)

Gurdwārā Act, 1925 (Abstract of)

This Act as Panjab Act No. VIII of 1925 (as supplemented by the Sikh Gurdwārā Supplementary Act, 1925), was passed by the Local Legislature of the Panjab, and received the assent of the Acting Governor General on the 28 July 1925.

It was "An Act to provide for the better administration of certain Sikh gurdwārās and for enquiries into matters connected therewith".

It extended to the Panjab and came into force on 1 November 1925; it repealed the Sikh Gurdwārās and Shrines Act of 1922.

The Act was divided into three Parts.

Part I

Chapter 1	dealt with the extent and commencement, and gave certain definitions.
Chapter 2	dealt with the subject of petitions to Local Government relating to *gurdwārās*.

Part II

Chapter 3	dealt with the appointment of, and proceedings before, a tribunal.
Chapter 4	dealt with the application of provisions of Part 3 to *gurdwārās* found to be Sikh *Gurdwārās* by courts other than a tribunal under the provisions of the Act.

Part III

Chapter 5	dealt with the control of Sikh *gurdwārās*.
Chapter 6	dealt with all matters relating to the composition, members and powers of the 'Board'.
Chapter 7	dealt with all matters relating to the Judicial Commission.
Chapter 8	dealt with all matters relating to the Committees of Gurdwārās.
Chapter 9	dealt with Finances.
Chapter 10	dealt with the powers and duties of the Board.
Chpater 11	dealt with the powers and duties of Committees.
Chapter 12	dealt with miscellaneous matters.

The Act was very comprehensive and it numbered 100 pages.

Part I

The definition of "Sikh" is of interest, in that "Sikh" means a person who professes the Sikh religion. If any question arises as to whether any person is or is not a Sikh, he shall be deemed respectively to be, or not to be a Sikh accordingly as he makes or refuses to make in such manner as the local government may describe the following declaration:

"I solemnly affirm that I am a Sikh, that I believe in the *Guru Granth Sāhib*, that I believe in the ten Gurus and that I have no other religion".

Part II

Tribunals: The local government reserved to itself the constitution of one or more tribunals for the purpose of deciding claims for *gurdwārās* made in accordance with the provisions of the Act. Each tribunal was to consist of a

President, who was to be a Judge of the High Court, and two other members who were to be District, or Subordinate Judges the first class, or barristers of not less than ten years standing.

Part III

Control of the Gurdwārās: The portion of the Act legislated for the constitution of a Board of Control, and for every Notified Sikh gurdwārā a Committee of Management.

The Board was to consist of the following:

(a) 120 elected members.

(b) The head ministers of the *Durbār* Sāhib, Amritsar, and the four Sikh Takhts of:

The Sri Akal Takht, Amritsar;

The Sri Takht Kesgarh Sāhib, Anandpur;

The Sri Takht Patna Sāhib, Patna;

The Sri Takht Hazur Sāhib, Hyderabad;

(c) 12 members are nominated by the Indian states;

(d) 14 members in India, co-opted by the members of the Board.

The members of the Board were to hold office for three years from the date of its constitution, and an annual general meeting was to be held every year; the Board was also to have an office in Amritsar for the transaction of business.

As regard the duties of the Board:

It was to ensure that every committee dealt with the property and income of the Gurdwārā or Gurdwārās managed by it, whilst the general superintendence over all committees appointed under the provisions of the Act were vested in the Board.

It was within its jurisdiction to hold and administer trust funds for purposes of a religious, charitable or educational nature, irrespective of whether such funds were derived from allotments duly made by a Committee out of the surplus funds or income of the Gurdwārā under its management, or from donations or contributions or endowments made direct to the Board for such purposes.

The Board was also accorded sanction to consider and discuss any matter with which it had power under the Act to deal, and any matter directly connected with the Sikh religion, but was not to consider, or discuss, or pass any resolution or order upon, any other matter.

The Judicial Commission: This portion of the Act also legislated for the constitution, appointment of members, jurisdiction and procedure of a Judicial Commission (as referred to in Part I as Tribunals).

The proceedings of the Commission were to be conducted in accordance with the provisions of the Code of Civil Procedure, 1908, and all its orders were to be final.

Its powers were to be the same as those vested in a court by the same Code of Civil Procedure, and it was to have jurisdiction unlimited as regards value throughout the Panjab.

Any decree or order of the Commission was to be executed by the District Court of the district in which the Gurdwārā, in conection with which the order or decree was passed, was situated.

Gurdwārā *Committees:* This portion of the Act legislated for all matters in connection with Gurdwārā Committees, their constitution, election of members, meetings tri-annually, decisions of questions brought before them, powers of control, etc.

In general a Committee was "to have full powers of control over the office holders and dependants of, and of all properties and income of whatever description belonging to, the Gurdwārā, or Gurdwārās under its management, and of enforcing the proper observance of all ceremonies and religious observances in connection with such Gurdwārā, or Gurdwārās, and of taking all such measures as may be necessary to ensure the proper management of the Gurdwārā, or Gurdwārās, and the efficient administration of the property, income and endowments thereof".

Gurmat

1. *Gurmat* means the Guru's teaching or instructions or tenets. *Gurmat* is not merely a philosophy but also a way of life. C.H. Payne: "Guru Nānak realised what others failed to realise that a religion, if it is to be a living force, must be a practical religion, one that teaches mankind not how evil is to be avoided, but how it is to be met and overcome".
2. *Fundamentals:* (i) Man is divine in origin. He must realise his potentialities. Ego is the wall between man and God.
 (ii) Man is body, mind and soul. His progress implies the balanced development of all the parts. Body is the temple of God and has, therefore, to be cared for. The mind is to be illumined with wisdom. The soul has to be nourished with the Holy Name.
3. Human life has a goal and a purpose. It is not an accident or a void. It is a grand opportunity after thousands of lower existences, for self-development and merger with Divinity. Gurū Nānak to Bhāi Lālo: "Will you be making wooden pegs all your life?"

4. Law of Action and Reaction—*Karma*—is rational and scientific. The principle of *Karma* operates in physical, psychic and mental life. There are two kinds of actions: Good and bad. Good actions: *Bhakti karma, Adhatam karma,* and *Hukum Razai karma.* Bad actions: *Karam-kandi karma, Haumai Viāpak karma* and *Traiguna karma.* Bad actions putrefy the body and the mind.
5. Five principles of Dynamic Living are:
 (i) *Kirt-Kirnā*--doing honest labour, productivity not parasitism.
 (ii) *Wand-chakna*—sharing food and wealth with others; charity as a duty and obligation; social service.
 (iii) *Nām-japnā*—Hitching your wagon to a star. As you think, so you become. By remembering the Qualities of Divinity, you slowly imbibe these qualities. Meditation is practising the Presence of God and living up to His qualities.
 (iv) To follow the Truth—Truth in word, thought and deed. No lying, no hypocrisy and right action.
 (v) Holy Company or association with spiritual beings. Man is known by the company he keeps. In good company, we learn so much.
6. Social commitment—duties towards family, society and nation and humanity. *Grast-Udāsi* or detached householder, spiritual-cum-worldly person. Self-discipline necessary for self-realisation. Control over the five vices; lust, anger, worldly attachment, greed and pride. These are necessary, but must be held in check.
7. Concept of the Ideal Man: The True Sikh, a combination of *Bhakti* and *Shakti.* Guru Nānak's idea supplemented by Guru Gobind Singh:
 Guru Nānak: "In this world, rare are such persons, whom the Lord first tests and then keeps in Treasury.
 They rise above caste and colour and do away with worldly love and greed.
 They who are imbued with the Lord's Name are the pure places of pilgrimage, and they are rid of the filth and ailment of the ego. Nānak washes the feet of those, who by the Guru's Grace, love the True Lord". (p. 1345)
 Guru Gobind Singh: "The ideal of the saint-soldier, necessary for survival in the modern age". *Degh* and *Tegh:* "May the cauldron and the sword prevail in the world".
 "Blessed is his life in the world who repeats God's Name with his lips, and thinks of war in his mind".
8. Grace of God is necessary for reaching the Ultimate Goal, Sikhism is a faith of grace. Man may sow the seed and water the plant, but it may be washed

away by flood or die by drought. Prayer is a means of supplication and seeking Divine Grace.

Gurmatā

Literally Gurmatā means the Guru's decision. It is an institution established by Guru Gobind Singh to ensure that all decisions and problems facing the community are taken by means of a resolution passed by the Grand Convention or the Guru Panth. It is defined as a "symbol and form of the supreme authority of the collective will of the people duly formulated".

The Gurmatā originated with the bestowal of sovereignty on the Khālsā Panth by the tenth Guru. It became the popular mode of taking decisions in the crisis facing the Sikhs in the eighteenth century. One of the important *Gurmatās* passed in 1747 was the choice of Sardar Jassa Singh Ahluwāliā, as the commander of the Dal Khālsā against the forces of Ahmed Shah Abdali. The Sikhs called a special meeting of community leaders at Akāl Takht, Amritsar for taking a decision regarding matters of war and peace in the presence of the *Guru Granth Sāhib*. Both religious fervour and patriotism guided the decision-making process. Decisions or *Gurmatās* pertained to matters of foreign policy, the nature of military operations, the selection of commanders, the disputes between the Sikh chieftains and *Misaldārs*, matters of propagation of Sikh faith and the management of the Sikh shrines.

The conditions for the validity of a *Gurmatā* are:

(1) It must be taken at any of the five *Takhts* in the presence of the *Guru Granth Sāhib*.
(2) The participants must forget all their mutual differences and prejudices.
(3) "Panj Pyārās" including the Jathedār (leader) must be selected by the participants on the basis of merit and religious talents.
(4) *Gurmatā* must be unanimous, majority decisions are unacceptable.
(5) The subject of the Gurmatā should not pertain to the interest of a group or section of Sikhs. It should be concerned with the interest and the welfare of the Sikh community or the country as a whole.
(6) Every Sikh is bound to honour and implement a *Gurmatā*, though he may not personally agree with the decision. It is not within the power of any organisation to undo or abrogate the *Gurmatā*.

Regional Takhts take decisions on matters within their territorial jurisdiction. According to *Rahat Maryādā* approved by the SGPC, Amritsar, *"Gurmatās* are taken to clarify and support the fundamental principles of the Sikh faith, the *Ādi Granth*, the purity of ritual and public organisation, questions of political, social

and educational nature may be decided by a 'Matā'" (resolution). Appeals against local decision can be made to the Akāl Takht, Amritsar. *Gurmatās* are different from *Hukumnāmās*, which are proclamations issued by the Gurus, and later by the Jathedars of Akāl Takhts.

The *Gurmatās* are not *Hukamnāmās*, but are treated like that. The *Gurmatās* cannot pronounce on matters of fundamentals, or on doctrines or on postulates. It is representative of the whole Sikh community and is not to function on a decision of an ad-hoc, hand-picked assembly of special invitees by a party or faction.

Mahārājā Ranjit Singh stopped political *Gurmatās* and it was restarted in 1920 when the Shiromani Gurdwārā Prabandhak Committee and Shiromani Akāli Dal were formed.

References

(i) Sikh Rahat *Maryādā*, S.G.P.C. Amritsar.
(ii) Singh *Sabhā* Patrika, Amritsar, (December, 1981, January, 1982, March, 1982, June, 1982 issues).
(iii) Aspect of Sikhism by G.S. Mansukhani, pp. 181-184.

Gurmukh

(i) Literally "Gurmukh" means the mouth or face of a Guru. Generally it means a person who leads a life according to the Guru's words or instructions. Even before Sikhism, this word was current and meant a virtuous person as opposed to a vicious or egoistic person. In *Sidh-gosht* Guru Nānak has written a number of verses on the qualities and characteristics of a Gurmukh (p. 938).

The very goal of life should be to be a Gurmukh, a holy and virtuous person. Such a person leads normal householder's life and works for the welfare of humanity and devotes himself to the remembrance of God or the Holy Name. (*Guru Granth Sāhib*, p. 1024)

(ii) A devotee of God.
(iii) Also stands for God.

Gurmukh Singh Lāmbā

He was born in 1772 and was a childhood companion of Mahārājā Ranjit Singh. He remained a favourite of Mahārājā Ranjit Singh until his friendship was eclipsed by the rising fortunes of Rājā Dhiān Singh Dogrā. He lost most of the Jagirs he had accumulated, but was able to achieve their restoration partially

before his death. The title Lambā or tall was not given to Gurmukh Singh on account of his height, for he was of middle stature, but from his taking command of the contingent of Mohan Singh Lambā, who was an exceedingly tall man.

Gurmukhi—written character

The Panjābi language is usually said to be written in the Gurumukhi alphabet. According to Sir George Abraham Grierson:

> The name Gurmukhi is often applied, most incorrectly, to the language itself. There is no more a Gurmukhi language than there is a Devanagari one. As a matter of fact, several languages have been written in Gurmukhi. The *Ādi Granth* which is written throughout in that character, is mostly in some dialect or other of western Hindi, and even contains some Marathi hymns.
>
> The true alphabet of the Panjāb is known as the Lahnda. It is connected with the *Mahājani* character of Northern India, and resembles it in having a very imperfect system of representing the vowel sounds. Vowels signs are frequently omitted. It is said that in the time of Guru Angad (second Guru—AD 1538-1552), Lahnda was the only alphabet employed in the Panjab for writing the vernacular. Guru Angad realised that the Sikh hymns written in Lahnda were liable to be misread, and he accordingly improved it by borrowing signs from the Devanagari alphabet (then only used for Sanskrit manuscripts, etc.) and by polishing up the forms of the letters, so as to make them fit for recording the scriptures of the Sikh religion. Gurmukhi (the alphabet proceeding from the mouth of the Guru). Ever since, this alphabet has been employed for writing the Sikh scriptures, and its use has widely spread. (*Linguistic Survey of India*, Calcutta, 1916, p. 624.)

Gurparbs/Gurpurabs

In order to commemorate the Gurus, Gurpurabs (fairs in the memory of Gurus) are held. The most famous Gurparbs are: the birthdays of Guru Nānak and Guru Gobind Singh and the martyrdom of Guru Arjan Dev and Guru Teg Bahādur. On these Gurparbs, Akhand Paths (non-step recital) of *Granth Sāhib, kirtan* and religious discourses are held in gurdwārās, and processions are taken out. Free meals are served to every one who comes to eat in the gurdwārās.

Attempts to reform Hinduism date back to Buddha and continued by other social and religious reformers. Jaidev (AD 1100), composer of the *Gitā Govindā*, taught that Yoga was worthless in comparison with God's worship in thought, word and deed. *Rāmānand*, at the close of the fourteenth century, freed his followers from caste restrictions. Kabir (b. 1398) denounced idolatory and ritualism.

Nearly a century later, in 1469, Guru Nānak was born and his faith was sternly monotheistic. He led a married life and had two sons, Sri Chand and Lakhmi. But as his spiritual successor, he designated his disciple Lehna who came to be known as Angad.

Guru Angad caused the inception of the *Granth Sāhib*, the holy book of the Sikhs, in which he embodied what he had learnt from Guru Nānak, and added devotional reflections of his own. To mark the sacred character of the work, he invented the Gurmukhi script by modifications of the *Shārada* alphabet.

Angad inturn excluded his sons and designated Amardās as his successor. He separated the *Udāsi* order, founded by Nānak's son Sri Chand, from the laity. He also repudiated the *Sati* and caste system. Guru Amardās bestowed the Guruship on his disciple and son-in-law Jethā, known as Rāmdās.

Guru Rāmdās was responsible for the foundation of the Golden Temple at Amritsar in 1579. Guru Rāmdās selected his third son, Arjan Dev, to succeed him as the Guru and the Guruship became hereditary. Guru Arjan Dev's son, Guru Hargobind, became the sixth Guru. He founded the first Sikh stronghold and was able to resist Shah Jahan and claimed three victories over the imperial troops. After his death his grandson, Guru Har Rai, succeeded him and on the latter's death his younger son, Harkrishan, assumed the Guruship. After Guru Harkrishan's death in 1664 the Guruship went to Hargobind's second son, Guru Tegh Bahādur, but he was executed by Aurangzeb in 1675 for having refused to accept Islam.

The tenth and the last Guru was Guru Tegh Bahādur's son, Gobind Rāi, who took the affix 'Singh' in lieu of Rāi, and called his Sikhs, Khālsā (the pure). Guru Gobind Singh wages an active defence against Aurangzeb, the Mughal emperor. He had four sons, two died in fighting against the Mughals and the two younger ones were bricked alive by the administrator of Sirhind. He declared the line of Gurus as extinct and vested the Guruship in the *Granth Sāhib* as God's representative on earth.

After Guru Gobind Singh's death, his disciple Bandā Bahādur formed an almost regular army, gained notable successes against the Mughals, sacked Sirhind and compelled the allegiance of the Hindu hill Rājās. However, the Mughals finally succeeded in capturing him and he was executed in 1716.

Guru

Literally, the word 'Guru' means an enlightener: (*Gu* means darkness, *Ru* means light), one who provides light in darkness. The Guru tradition has been quite strong in India. The Guru is not merely a religious teacher, but also a guide

to his disciple throughout his life. During the Bhakti movement, Guru Nānak used the word 'Satguru' (Primal Guru) for God, his own Guru. The normal Guru is what is called the *Dikshā Guru,* who guides the student towards the spiritual goal. The Guru may serve two purposes: he may provide religious and moral teaching, and also supervise his progress throughout his life.

The true Guru is meant for the entire humanity, and not for a group or community. He shows the righteous way to one and all, without any discrimination of caste, creed, colour of sex. Without carrying out the instructions of the Guru, no one can attain salvation. The Guru guides the seeker and lays down for him a code of conduct. The true Guru shows the real home of the Lord to the disciple in the core of his heart. The Guru is like a fountain of nectar who satisfies the thirst of the seeker of Truth with the Lord's Holy Name. In contrast to the true Guru, there are many fake or ignorant Gurus, who exploit their disciples and boost their ego.

The words or teachings of the Guru are called Gurmat. The hymns of the Gurus provide guidance and inspiration to the seeker of Truth. The Guru takes the disciple through the paces of *sunan* (hearing the Holy Word), *manan* (acceptance of or faith in the Holy Word), and *nidhāsan* (meditation). He proceeds from the plane of piety to the planes of true knowledge, spiritual effort, divine grace, till he enters the Realm of Truth, where he establishes a permanent link with God.

In Sikh religion, the word 'Guru' has different meanings according to the context in which it is used. First, Guru stands for God as, for example, God was the Guru of Nānak. Secondly, Guru stands for the Ten Gurus who, as messengers of God, imparted spiritual wisdom to their followers. Thirdly, Guru means the word or the teaching of the Guru or his hymn—*Bāni*—the Revelation or the Holy Spirit. Fourthly, Guru stands for the congregation or the body of Sikhs in prayer-*Gur-Sangat,* or the Khālsā Panth, the baptised fraternity of the Khālsā.

The qualities of the true Guru are mentioned in the Sikh scriptures. He is selfless, virtuous and humble. He is free from vice; his company is inspiring and spiritually uplifting; he is a source of joy and bliss to his disciples.

Guru Gobind Singh—His Sons

Guru Gobind Singh had four sons. The details are as follows:

1. *Ajit Singh*

He was the eldest son of the Guru. He was born at Paonta Sāhib in January 1687. He was very brave and fought many battles from the age of thirteen to eighteen. He rescued a Brahmin girl from the clutches of a Pathan of Bassi Bari

by making a surprise attack on his fort. He died fighting in the battle of Chamkaur on 7 December 1705 at the age of eighteen.

2. *Jujhar Singh*

He was the second son of the Guru. He was born in AD 1690 and died fighting in the battle of Chamkaur on 7 December 1705 at the age of 16.

3. *Zorāwar Singh*

He was the third son of the Guru born on 18 November 1696. He was tortured and bricked alive by the Nawab of Sirhind at the age of nine on 12 December 1705.

4. *Fateh Singh*

He was the fourth son of the Guru, born on 26 February 1699. He was bricked alive alongwith Zorāwar Singh on 12 December 1705 at the age of six.

Gurū-kā-Bāgh Morchā (1922)

Gurū-kā-Bāgh, which literally means the Guru's garden, is the name of a gurdwārā about 20 kilometres away from Amritsar, sacred to the memory of Guru Arjan and Guru Tegh Bahādur. In 1921, this gurdwārā was in charge of Mahant Sunder Dās, a priest of bad character. In view of the complaints against him, he agreed to surrender the management to the ad-hoc Shromani Committee in January 1921. However, he went back on his word and complained to the police that some trees were cut from the gurdwārā land for the Free Kitchen. The police arrested a few Sikhs on 8 August 1922 for stealing timber. They were fined and imprisoned.

Again on 22 August, the police arrested lots of Sikhs for trespass and theft. The Shromani Committee supported this struggle and its office-bearers were arrested. The Sikhs courted arrest to assert their right to cut wood from the gurdwārā land for the Guru's Free Kitchen. The police changed its tactics; the volunteers were beaten up with clubs mercilessly. On 12 September 1922, Rev. C.G. Andrews saw the beating of the Sikh protestors and the brutal actions of the police and informed the Lieutenant Governor of Panjab. The beatings were stopped by the government, but the arrests continued. The government realised that it could not crush the Sikhs. So a via-media was found. Sir Ganga Ram, a reputed leader, purchased the land from Mahant Sunder Das and allowed the Sikhs to cut trees for providing fuel for the Free Kitchen. The struggle lasted a few months and hundreds of Sikhs were imprisoned, beaten and fined. The members of the Shromani Committee were released on 15 March 1923, and later all the Sikh prisoners were freed.

Guru Panth/Guru Panth Kā Dās

The community of the Guru. *Das* means the devotee or slave of the Guru. The President or Chief of the Akāli Party usually refers to himself as *Guru Panth kā Dās.*

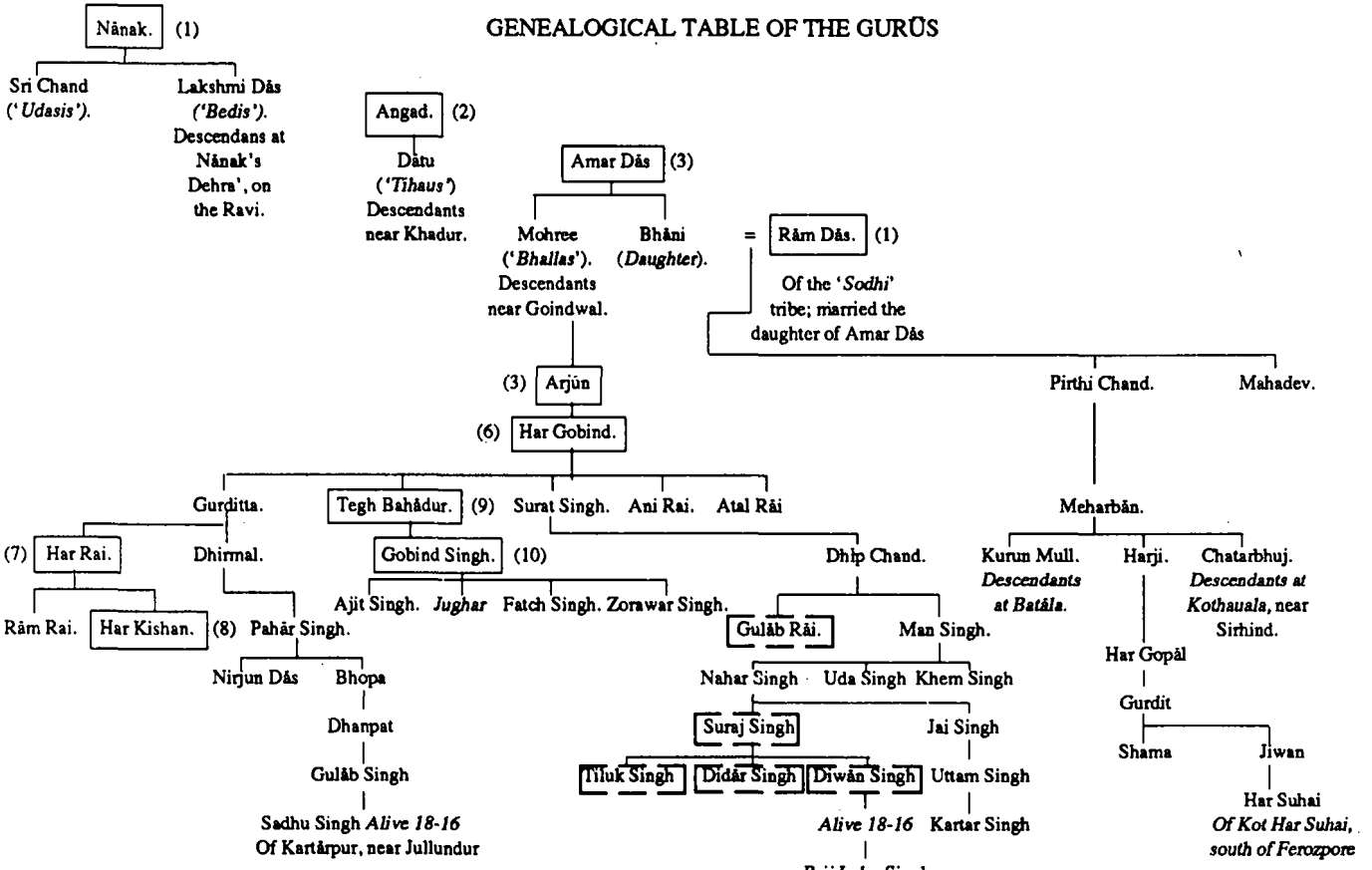
Gurus

Name	*Birth*	*Installation as Guru*	*Death*
1. Guru Nānak	15.4.1469	—	22.9.1539
2. Guru Angad	31.3.1504	14.6.1539	29.3.1552
3. Guru Amardās	5.5.1479	29.3.1552	1.9.1574
4. Guru Rāmdās	24.9.1534	1.9.1574	1.9.1581
5. Guru Arjan	15.4.1563	1.9.1581	30.5.1606
6. Guru Hargobind	14.6.1595	25.5.1606	3.3.1644
7. Guru Har Rāi	26.2.1630	8.3.1644	6.10.1661
8. Guru Har Krishan	7.7.1656	7.10.1661	30.3.1664
9. Guru Tegh Bahādur	1.4.1621	20.3.1665	11.11.1675
10. Guru Gobind Singh	22.12.1666	11.11.1675	7.10.1708

Gurus, brief biographies

1. Guru Nānak (1469-1539) the founder of Sikhism was born in Talwandi, near Lahore in Pakistan. He was a moody, meditative child who preferred the company of itinerant holy men to that of his schoolmates. He was born into a Hindu family and a Muslim named Rāi Bular perceived the God-inspired soul in Nānak. His own genius and the spiritual illumination that came from his long spells of meditation shaped the creed which he was to proclaim to the world and which became the foundation of the Sikh religion. He travelled widely in India, the Himalayas, Afganistan, Sri Lanka, Iraq and Arabia. He chose a devoted disciple to take his place as spiritual successor.
2. Guru Angad Dev (1504-1552) successor to Guru Nānak, whose first name was Lehna, came in contact with Guru Nānak and became his disciple. He helped to strengthen the newly built Sikh institutions and created the Gurmukhi script.
3. Guru Amardās (1479-1574) at the age of sixty-two served Guru Angad for eleven years. Chosen as the third Guru he voiced against the caste system and untouchability.

GENEALOGICAL TABLE OF THE GURŪS



Note— The names of the Gurūs are included in rectangles of continuous lines; and the pretenders to apostolical succession to the present time are shown in rectangles of dotted lines.

4. Guru Rāmdās (1534-1581) the young son-in-law of Guru Amardās, founded the city of Amritsar and built a tank called Ramdās *Sarovar.*
5. Guru Arjan Dev (1563-1606) the youngest son of Guru *Ram Dās* who compiled the *Ādi Granth.* He became the first Sikh martyr, for Emperor Jahangir was a fanatic ruler. The Guru was tortured to death.
6. Guru Hargobind (1595-1644) the son of Guru Arjan, Hargobind took a cue from the troubled times. At thirteen, he built the *Akāl Takht*—raised platform—and maintained an army. He carried two swords and taught Sikhs to defend their faith.
7. Guru Har Rāi (1630-1661) was installed as Guru at the age of fourteen. He was the grandson of Guru Hargobind and was fond to serving others. His service secured him many members to the faith.
8. Guru Harkrishan (1656-1664) at the age of five he became the child Guru. He baffled the scholars by his spiritual powers and knowledge. Before his death at eight years he declared the next Guru would be found in the village of Bakale.
9. Guru Tegh Bahādur (1621-1675), the youngest son of Guru Hargobind came from Bakāle. He was beheaded for upholding the principle of freedom of conscience on orders of Emperor Aurangzeb.
10. Guru Gobind Singh (1666-1708) the son of Guru Tegh Bahādur, took the Guruship at the age of nine. He was a Persian and Sanskrit scholar and a military genius. He created the Khālsā Order with the Five Beloved Ones—Panj Pyāre—in the Sikh community. By so doing he gave the concrete shape to Guru Nānak's foundation and raised the Sikhs to power and endowed a whole nation with a new sense of values. *(See also Under the names of Gurus.)*

Sri Guru Granth Sāhib, compiled by Guru Arjan, was enshrined by him in the Golden Temple, Amritsar, in 1604. In 1708, Guru Gobind Singh ordained that, after him, *Sri Guru Granth Sāhib* shall be the Guru for the Sikhs forever.

Gurus—Hereditary

The head of the Khālsā exercised both spiritual and temporal authority, and this office developed by appointment, not by natural descent. Thus Bābā Nānak bequeathed his spiritual office to Lehna, a Trihun Khatri, who took the title and name of Guru Angad. His two sons were not even initiated as Sikhs and his office descended to Guru Amardās, a Bhallā Khatri, who had served him in the capacity of a water carrier. Guru Amardās married his daughter to Rāmdās, the next Guru. It is believed that Guru Amardās 'daughter, wife of Guru Rāmdās, a promise from

her father that the sacred office of Guru would remain with her posterity. Thus the principle of spiritual sanctity came to an end; natural descent was introduced and Guru Arjan Dev (eldest son of Guru Rāmdās) succeeded his father, and Guruship hereafter became hereditary.

Gutkā

A small sect, of the Bhall section of the Jāts originally from Hadiārā, a village in Lahore. They are descendants of Gurbaksh Singh, a Sikh Jāt who earned the nickname of *Gutkā* for his thieving propensities not long before the British conquest of Panjab. He owned little land, and poverty compelled his descendants to continue his career of crime.

H

Hadis

According to Islamie faith, the Quran is the revelation of God to Prophet Muhammad: the instructions and sayings of the Prophet are called Hadis. These 7397 articles are divided into 97 sections. The Sunni Muslims firmly believe in them. Hadis also contains the Muslim law on which the *Kāzi* bases his decisions. According to Guru Arjan, Hadis is the feeling of realising the ever-lasting presence of God by the devotee: "Napak Pak kar Hadoor Hadisa". *(GGS,* p. 1084)

Hā-Hā, Hu-Hu

These are two of the famous eight heavenly singers. Ha-ha and Hu-hu were very proud of their musical talents. Deval Rishi cursed them with the result that they became *Gajraj* (big elephant) and *Tandooa* (octopus) respectively.

Guru Arjan has referred to these two famous singers and compared the spiritual bliss of a devotee to the ecstasy and joy obtained by listening to the heavenly melodies of the above singers. *"Ha-ha, Hu-hu gandhardb apsara, mangal ras gavnī niki". (GGS,* p. 1272)

Haj

Haj or pilgrimage to Mecca *(Kāba)* is one of the five pillars of Islam, the other four being *Namāz* (daily prayers), *Rozā* (fasting) *Sunat* (circumcision) and *Zakāt* (charity). The Haj, at least once in one's lifetime, is compulsory. When the pilgrim approaches Mecca, he discards everything except two sheets to cover himself. He then takes a bath and makes seven circumambulations of the shrine and kisses the holy stone, recites prayers and performs prescribed rituals. A Muslim who has performed Haj is called *Hāji.* The Sufis (Muslim sect) do not

regard Haj compulsory. Kabir declares (as quoted in the *Guru Granth Sāhib)* that visit to Haj without devotion is not beneficial. *(GGS,* p. 1374)

Hajauli

The name by which a branch of the Ghuman Jāts is known. It is of Rājput status, and is descended from Harpāl and Ranpāl, two of the three sons of Jodhā. The third son, Sanpāl, espoused twenty-two wives of various castes, and so the Hajaulis, who remained Rājputs, refused to intermarry with their children and sank to Jāt status.

Halāl

The word *'halāl'* means lawful or permissible. This word is applied to things which man may use without any inhibition. The Muslims kill animals for food in a special manner and call the meat *"halāl".* Kabir rejects the term *'halal',* for ritual killing of animals, for they are killed with cruelty and torture. He says that when God calls man to account on the day of judgement, he will have to explain the killing of animals even for his food. *(GGS,* p. 1374, verse 187) Similarly, tyranny, torture and exploitation of human beings are equally open to objection.

Handāli

The third oldest sect of the Sikhs. The *Handāli* were the followers of Bidhi Chand, son of Handāl, a Jāt of the Mānjhā, who had been converted to Sikhism by Guru Amardās, the third Guru. Bidhi Chand was apparently a priest at *Jandiālā,* in Amritsar, who was abandoned by his followers on account of his union with a Muhammadan wife, and who then devised a creed of his own. He compiled a *Granth* and a *Janamsakhi,* in which he endeavoured to exalt Handāl to the rank of chief apostle and relegate Guru Nānak to a second place, representing him as a mere follower of Kabir. Bidhi Chand died in AD 1654 and was succeeded by Devi Dās, his son by his Muhammadan wife. Under Muhammadan persecution, the Handālis denied they were Sikhs of Nānak and subsequently Ranjit Singh deprived them of their lands. The Handālis are now called Niranjan or Niranjanis (worshipper of God under the name of Niranjan, the followers of the bright God Niranjan). They reject all *Kiriā Karam* (funeral rites) of Hindus and Sikhs, and do not send the bones of their dead to the river Ganga. They have special marriage rites of their own, and do not revere Brahmins.

Hane Hane Miri

The phrase means "King of every saddle". The phrase became very popular during the eighteenth century at the time of Sikh Misals.

Hans

Hans is a white water bird called a swan, traditionally supposed to be living on the Mansarovar lake in Kailash mountain (Himalayas) who has the ability to separate water from milk; also god Brahma; the soul, a superior or saintly being.

Hanumān or Hanumat or Pavan Puttar

A Hindu deity. His figure is that of a man with a monkey face and a long tail. In Hindu mythology he is the son of Pavan (Wind God), by Anjani. Hanumān has the patronymics Anili, Maruti, and the matronymic Anjaneya. His images are set up in temples, sometimes alone, and always with Rama and Sita. He is supplicated by Hindus on their birthdays to obtain longevity, which he is supposed to have the power to bestow. He is also *Yoga-chara,* from his power in magic or in the healing art, and *Rajata-dyuti,* the brilliant. Among his other accomplishments, Hanumat was a grammarian. *Ramayana* says, "Hanumān is perfect; no one equals him in the *Sastras,* in learning, and in ascertaining the sense of the scriptures. In all sciences, in the rules of austerity, he rivals the preceptor of the gods". He is regarded and worshipped as a demi god.

He was a great follower of Rām and to prove this he once split open his chest and showed the name of Rām (God) written on all parts of his internal body. God's name finds place in the minds of those who do not indulge in egoism, lust, passion and jealousy.

Hanumān was a great devotee of Rām and for all his services Hanumān was rewarded with a boon of immortality. The following lines are about it in the *Guru Granth Sāhib* on page 695.

Dadhi le Lanka (Hanumān burnt the city of Lanka).

Upari le Rāvan ban (Hanumān uprooted the plants in the garden of Rāvana)

Bal Bisal an (He brought the Sal Bisal (Sanjivani herb) for the revival of Lachman in the battlefield).

Tokhi le Hari (He pleased chandra by devoting his life in the service of Hari (Rām).

Harambhā

Harambhā is the name of a small town in Uttar Pradesh (India), and about 20 miles away from Vārānāsi (Benaras). It is a common belief among the Hindus that one who dies in *Vārānāsi* will go to heaven, while one who dies in Harambhā *(GGS,* p. 484) or Magahar situated 80 miles away from Vārānāsi will be reborn as a donkey. Kabir totally rejected this superstitious idea and said that one's rebirth is not dependent on the place of one's death. In order to prove this

contention Kabir migrated from Benaras to the far distant in auspicious place, Magahar. There is a reference to Magahar in the *Guru Granth Sāhib* (p. 326/692), challenging this belief. Sikhism believes that one's next birth depends on one's actions and not on the spot of death. An evil person who dies in Benaras which is considered a holy city will get a birth in his next life according to his deeds in this life.

Harbans (Bhatt)

There were eleven Bhatts (bards) whose compositions are included in the *Guru Granth Sāhib*. Harbans was one of them. At the time of the installation of Guru Arjan as the fifth Guru, he calls the Guru, 'Jot' a flowing fountain which washes away the dirt of sin. His verses are found on page 1409 of the *Guru Granth Sāhib.*

Hardial

He was an astrologer who came to write Guru Nānak's horoscope. The astrologer on seeing the child is said to have worshipped him and declared that the child would be a prophet and would be worshipped by both Hindus and Muslims.

Hardwār

It means the door of Hari (Vishnu). The word *Duāra* mentioned on page 1022 of the *Guru Granth Sāhib* means Haridwār (door to Vishnu/Hari's court). It is one of the sacred cities of the Hindus and lies at the foot of the Siwalik hills where the Ganges begins its winding course towards the plains. In the olden days the city Hardwār was also known as Kapilā, after the name of Kapilā Rishi who practised austerities there. The town was plundered in 1399 by Timur and the name Hardwār was given to the city after it was rebuilt.

There is an annual gathering of pilgrims on the first day of Baisakh (April-May), the day on which the river Ganges is said to have first descended to earth. The great Kumbh fair is celebrated here every six years with a larger *mela* (fair) every twelve years.

The most sacred places in Hardwār are *Hari ki-pauri,* the principal bathing *ghāt* and Dasheshvar temple or Ganga Dwar, meaning the gate of the Ganges. The footprint of Vishnu called Hari-ki-pauri on a stone bedded into the upper wall of the *ghāt* is an object of special reverence. The water immediately below the footprint is considered to be the most sacred and it is taken in bottles by the pilgrims to use it on religious occasions.

Hardwār is one of the seven sacred cities of the Hindus, and from the city begins the route leading to the Himalayan pilgrim centres of Gangotri, Kedarnath and Badrinath. About twenty-four miles from Hardwār is Rishikesh where Lord Rām underwent his penance for the sin of killing Rāvana.

Guru Nānak and Guru Amardās went to *Hardwār* to preach the message of Sikhism.

Hari

It is one of the attributed names of Vishnu. It stands for the Supreme Being, translated in the English version of the *Ādi Granth* as 'the Lord'.

Vishnu is the second God of the Hindu triad. The worshipers of Vishnu recognise in him the Supreme Being from whom all things emanate. In *Mahābhāratā* and in the *Purānas* he is the *Prajāpati* (Creator) and Supreme God.

Har Rāi, Guru

Har Rāi was born on 30 January 1630 to *Bābā* Gurdittā and Mātā Nihal Kaur. He became the seventh Guru at the age of fourteen on 6 March 1644 on the death of Guru Hargobind. This was a difficult period for the Sikhs and so the Guru maintained an army of 2200 soldiers for any emergency that might arise. The Guru was, however, of a very kind and peaceful nature.

The most important contribution of Guru Har Rāi was the establishment of a big health clinic at Kiratpur. Herbal medicines were very popular, and he maintained a stock of both popular and rare plants. Once Dārā Sikoh, the son of Emperor Shah Jahan, fell seriously ill. His physician prescribed treatment with a rare herb which was not available anywhere except in the Guru's clinic; so he sent a special message to the Guru for supply of the needed herb. Though Shah Jahan had forced four wars on his grandfather, Guru Hari Rāi willingly gave the required herb for the treatment of the emperor's son.

Guru Har Rāi continued the tradition of *langar* (free kitchen), which proved to be good help to the poor and the vulnerable sections of society. Moreover, for three years (1646-49) there was a great drought in Panjab. The famine-stricken people flocked to the Guru's kitchen. The Guru's kitchen followed the Guru whenever he went on preaching tours many needy people in the countryside were served with free food.

The death of Emperor Shah Jahan in 1657 was followed by a war of succession. Dārā Sikoh pleaded to the Guru for help in this war of succession but the Guru did not want to take sides in the claims of rival princes. Even so, Emperor Aurangzeb who was unhappy at the growth and popularity of Sikhism

summoned Guru Har Rai to answer a trumped up charge of aid to his brother Dara. The Guru deputed his eldest son Ram Rāi to Delhi to sort out the matter. Rām Rāi, however, wanted to win favour with Emperor Aurangzeb. He went to the length of changing one word of the Sikh scripture to please the emperor. This sacrilegious act of Rām Rāi caused Guru Har Rāi much anguish.

Guru Har Rāi was an extremely compassionate man. One of his devotees named Kālā brought his two nephews—Phul and Sandli—both orphans, to the Guru. The boys beat their stomachs to show they were hungry and needy and sought the Guru's blessing. The Guru blessed them, and in the course of time, Phul and Saudhi became the originators/progenitors of the Phulkian *rājās* who ruled the Patiala State.

Guru Har Rāi nominated his youngest son Harkrishan as his successor before he passed away on 6 October 1661.

Hargobind, Guru

Guru Hargobind was born on 14 June 1595 in the village of Wadāli, near Amritsar to Guru Arjan and Mātā Gangā. There is a legend that he was born with the blessing of Bhāi Budhā whom Mātā Gangā had served sincerely. At the age of eleven, he was nominated by Guru Arjan before his martyrdom in Lahore, as the next Guru. He sent a message to his successor, "Let him sit fully armed on the throne and maintain an army to the best of his ability". Sikhism had now to face the struggle for survival on account of the policy of the Emperor Jahangir.

So when Hargobind was installed as the sixth Guru by Bhāi Budhā, the boy-Guru declared: "My emblem will be a sword-belt and I shall wear my turban with a royal aigrette" (M. Macauliffe: *Sikh Religion*, vol. IV, p. 2). He wore two swords of *Piri* and *Miri*, of *Bhakti* and *Shakti*, of spiritual power and secular sovereignty. This was in fact the beginning of the ideal of the saint-soldier which was later implemented by Guru Gobind Singh.

The first phase of his life (1606-1627) was devoted to building up the morale of the Sikh community. Guru Hargobind's mission was to make the Sikh community self-reliant and brave, for critical times were ahead. So in addition to prayers and meditation, the Sikhs were trained in martial arts, hunting and horsemanship. The court musicians sang heroic poems called *vars* to inspire the Sikhs to emulate the heroic deeds of well-known warriors. Wrestling matches, target practice and swordsmanship became very popular. Sikh character was being moulded for self-defence and armed opposition to injustice and aggression. Guru Hargobind maintained a royal court; he had 52 bodyguards, he built the Akāl Takht as a forum for discussion of secular and political matters; he built a fort called Lohgarh.

Emperor Jahangir had a personal liking for Guru Hargobind. Sometimes both went hunting together. After some time, the emperor was informed of the martial training of the Sikhs and the therefore felt apprehensive of the Guru's increasing power and popularity. So he ordered the imprisonment of the Guru in Gwalior Jail where other Hindu princes were also confined. After a few months, Jahangir realised his mistake—some say that a Muslim admirer of the Guru pleaded for his release—and ordered that the Guru be set free. But the Guru would accept the release only on the condition that his fellow-prisoners were also released with him. This was agreed to by the emperor and 52 princes holding on to the Guru's big robe came out of the prison. That is why Guru Hargobind is called *"Bandichār"* (liberator of the bonded).

The second period (1628-1634) of the life of Guru Hargobind was marked with defensive wars against the Moghul ruler. Jahangir died in 1627 and his successor Shah Jahan was hostile to the Guru. He sent a force of about 7000 troops under Mukhlis Khan to teach a lesson to the Sikhs. Amritsar was plundered but when the Moghul commander, Mukhlis Khan, was killed in the battle of Amritsar (1628), the Mughal forces retreated. Guru Hargobind shifted to Kartārpur. The second struggle took place in 1631 and is known as the battle of Lahira. Both sides suffered heavy casualties and the Mughal commander was killed. The third battle took place in 1634. The Emperor Shah Jahan sent troops under the command of Painde Khan and Kāle Khan, but both were killed in the battle of Kartarpur.

The third period (1635-1644) was peaceful and Guru Hargobind devoted himself to missionary work. Bābā Sri Chānd offered to abolish the *Udāsi* sect and asked the Guru's son, Bābā Gurdittā, to take up the missionary work. The latter appointed four of the famous preachers—Almast, Phul, Gondā and Bālu Hasna; their assignments were known as *Dhuāns* (Hearths). Bidhichand was sent to Bengal for missionary work, while Bhāi Gurdās was entrusted with the theological studies. Bhāi Gurdittā died in 1638. He had two sons of whom Har Rāi was the most suitable. Guru Hargobind appointed Har Rāi as his successor before his death on 3 March 1644.

The main achievements of Guru Hargobind are as follows:

(i) Promotion of martial arts and war strategy to make the Sikhs face the challenge of injustice and tyranny. Many of his Sikhs became famous warriors and commanders of his army.

(ii) Building of more centres of worship *(gurdwārās)* and development of Sikh missionary work.

(iii) Establishment of Akāl Takht to decide matters of war and peace and problems facing the Sikh community.
(iv) Building of a new township called Kiratpur which later became a centre of trade.

Hari Chand/Harish Chandra

Twenty-eighth king of the Solar race, and son of Tri-Sanku. He was celebrated for his piety and justice. He was raised to the heaven of Indra for his devotion, austerities and performance of the Raja-suya sacrifice and for his unbounded liberality. Vishwamitra was jealous of the greatness of Harishchandra and stripped him of wealth and kingdom, leaving him nothing but a garment of bark and his wife and son. To escape from his oppressor Harishchandra proceeded to the holy city of Benaras and worked for a Chandal in a cremation place. His wife then came to the cemetary to perform the obsequies of her son, who had died from the bite of a serpent. They recognised each other, and Harishchandra and his wife resolved to die upon the funeral pyre of their son, though he hesitated to take away his own life without the consent of his master, the Chandal. After all was prepared, he gave himself up to the meditation of Vishnu. The gods then arrived, headed by *Dharma* and accompanied by Vishwamitra. *Dharma* entreated him to refrain from his intention, and Indra informed him "that he, his wife, and son, had conquered Heaven by their good works." Harishchandra declared that he could not go to heaven without the permission of his master, the Chandal. *Dharma* then revealed himself. When this difficulty was removed, Harishchandra was allowed to go to heaven with his subjects. There he was induced by the sage Narada to boast of his merits, and this led to his expulsion from heaven. As he was falling he repented of his fault and was forgiven. His downward course was arrested, and he and his followers dwell in an aerial city, which, according to popular belief, is still visible occasionally in mid-air.

King Harishchandra was said to be one of the ten Raja incarnations of God stated in the Holy Granth. Guru Nānak has mentioned the hardships of Harishchandra's life in the *Guru Granth Sāhib*. (p. 1344)

Haridās/Hardās

A common name which means 'servant of God'.

1. *Haridās Swāmi* was born in 1480 and was a great saint-musician of Brindaban. He was a reputed singer of 'Dhrupad' and he taught both Tansen (the well-known musician of Emperor Akbar's court) and Baiju Bawra. He died in 1575.

2. *Haridās Swāmi* was a saint of Maharashtra and the Guru of Chhatrapati Shivaji. He met Guru Hargobind in the Himalayas and was much impressed by his Raj-yoga style and his martial attire.
3. *Haridās* was a local *vaid* (physician) who attended on Guru Nānak during his so-called illness. Guru Nānak referred to it: "*Vaid bulaiya vaidgi ...*" (*GGS*, p. 270). Guru Nānak told Haridās of his inner disease—his longing for God.
4. *Haridās* was the father of Guru Rāmdās who lived in Lahore.
5. *Haridās* was the prison-officer of Gwalior Jail where Guru Hargobind was confined. He was a great devotee of the Guru.
6. *Haridās* was a great Yogi of Kankhal (*Hardwār*) who in February 1837 performed the feat of being entombed alive in *samadhi* at the instance of Mahārājā Ranjit Singh in Lahore. He was rewarded by the Mahārājā as mentioned in Macgregor's Book, *The history of Sikhs*, 1846.

Hari Singh Nalwā

Hari Singh was born at Gujranwala in 1790. His father, Gurdiāl Singh was an officer at the Court of Mahārājā Ranjit Singh. Before his death, Gurdiāl Singh requested the Mahārājā to give his son some employment. Then Hari Singh was only twleve years old. Hari Singh was trained by the Mahārājā in martial arts and after some time joined the Mahārājā's army. He was very clever, courageous and fearless. Whenever the Mahārājā had a difficult enemy to subdue, he would call Hari Singh and give him the command of his troops. Hari Singh proved his mettle and strategy in subduing the rulers of Kasur and Sialkot. Other petty rulers were brought to their senses by the courage and prowess of Hari Singh *Nalwā*.

Hari Singh led the Mahārājā's forces to victory at Mankiala, when he had only 2000 soldiers against the enemy's 25,000. Similarly, he won the victory at Hazara against the sturdy Pathans. In the battle of Jamrud, Hari Singh killed Sher Khān. Meanwhile Dost Mohamed collected the Frontier tribes and fought against Hari Singh and his troops. Hari Singh was hit by a bullet and was unable to move. As the commander of his forces, he ordered them to fight till reinforcements were received from the Lahore Darbār. He also mentioned that in the event of his death, it should be kept a secret. He died on 30 April 1837, but the Sikh army continued to fight the enemy. In the end, the Sikh forces emerged victorious.

Hari Singh Nalwā was good both in the arts of war and peace. He built the fort of Jamrud, and also proved to be a great administrator.

Once Raja Dhiān Singh, a Minister in the court of Ranjit Singh, complained to the Mahārājā that Hari Singh had drawn pay for 2000 soldiers, while only 400 were actually on duty. The fact was that the remaining soldiers had been sent on leave by Hari Singh. Being upset, Hari Singh resigned his post and led a peaceful and saintly life. After some time the Mahārājā found out that the soldiers on leave were getting their pay through Hari Singh, and invited him to a meeting for the purpose of reconciliation. Hari Singh was satisfied that his honour had been vindicated and, therefore, agreed to resume his duty as a general of the army. After a successful life of 47 years, Hari Singh died on 30 April 1837. His name is still remembered in the Panjab and North-West Frontier region as a warrior of rare tact and remarkable courage.

Har Krishan, Guru

Born on 7 July 1656 at Kiratpur to Guru Har Rāi and Mātā Krishan Kaur, Harkrishan is known as the child-Guru, for he took up his office at the age of five. His brother Rām Rāi complained to Emperor Aurangzeb of his supersession, so the ruler got an opportunity to interfere in the affairs of the Sikhs. As the emperor knew that the Guru might not accept his invitation to visit Delhi for discussion of the succession case, he sent Raja Jai Singh to plead to the Guru to visit the Sikhs of Delhi. The Guru accepted the Rājās offer but told him that he would not meet the emperor. So the Rājā arranged the Guru's stay in his big bungalow and later fixed his interview with the emperor's son who was much impressed by the Guru's personality and wisdom.

To the Guru's court came one day a proud Brahmin who wanted to discuss interpretations of some of the contents of the *Gitā*. The Guru told him any passer-by could answer his queries. Seeing a simple water-carrier at some distance, the Brahmin called him to the Guru's presence. This man bowed before the Guru and sought his blessing. The Guru patted him and then the Brahmin recited difficult passages of the *Gitā* and asked the water-carrier to explain them. Much to the amazement of the learned Brahmin, the water-carrier explained the texts to his satisfaction. Apologising for his haughtiness, the Brahmin sought the Guru's permission to be his disciple. The Guru accepted him as a Sikh and told him that humility is the greatest asset of a scholar.

The people of Delhi suffered from a terrible small-pox epidemic in 1664. The Guru and his disciples busied themselves with the care of the sick, and supplied them medicines and food. The Guru personally tended the sick. The disposal of dead bodies was a formidable task in which the child-Guru also participated. Being continuously involved in caring for the sick, he was afflicted with small-

pox and his condition worsened day by day. A little before his death, when his disciples asked him who would be his successor, he replied cryptically "Bābā Bakālā", which implied that the next Guru would be found in the village of Bakālā. Since he had not mentioned his successor by name, some imposters installed themselves as the next Guru. However, his devoted follower Makhanshāh Labānā discovered Guru Tegh Bahādur in Bakālā.

Many schools in the Panjāb and outside have adopted the name of Guru Harkrishan, because he is the favourite of young children.

Harmonium

The harmonium is a popular wind-instrument used for producing musical sounds. The word 'harmonium' is derived from the Greek word 'Harmony' which is the basis of Western music and implies simultaneous sounding of several notes. It is called the 'sound box' for it is a reed-blown instrument like a big harmonica with a leather-bellows and a keyboard.

The first harmonium was produced in Paris by Alexandra Debain. The bellows is either worked by hands or feet. When the keys are touched and bellows inflated, the air passes through the inner reeds and produces twelve tempered notes *(svaras)*. The harmonium has either single reeds or double reeds. In case of double reeds, two notes of the same type but of different pitch, in the two octaves are produced simultaneously. Generally a harmonium has three or three-and-a half octaves *(saptak)*. It is used both for vocal and instrumental music. The notes of the harmonium are not natural notes but are on a tempered scale. Many classical singers shun the use of harmonium because its notes do not tally exactly with the human voice, for the notes are fixed. A stringed instrument like 'Sitar' or 'Sarangi' is considered a better accompaniment of vocal music.

Harnākash/Hiranyākashipu

A son of Kasyapa and Diti, who became the king of the Daityas, and usurped the authority of Indra, and exercise or himself the functions of the sun, air, waters, fire and the moon. Having conquered the three worlds he was inflated with pride, and enjoyed whatever he desired. Prahlād, his son, remained devoted to Vishnu, and when ordered by his father to be put to death, Vishnu appeared as his deliverer. Harnākash was reconciled to his son, but was notwithstanding put to death by Vishnu as Narasimha (the man-lion) and Prahlād became the sovereign of the Daityas.

In medieval Bhakti poetry, Prahlād's survival is cited as an example of God's rescue of his devotees in distress. Guru Rāmdās has referred to Harnākash's death and Prahlād's victory as follows:

"*Harnākash* dusht Harmarya, Prahlād taraiya". *(GGS*, p. 451)

Hath-Yoga

One of the forms of techniques of Yoga which relies on austerities and penance is called Hath-Yoga. It involves 'khat-karma' the six hard practices, and also raising the breath to the 'Dasam-duār' through three nerves called Ira, Pingala and Sukhmana. These ascetics follow Gorakh Nath Yogi and apply ashes to the body and have coiled hair on their heads and live in secluded places like deserts and crematoriums and subsist on alms. By these austerities they believe they can control the mind and gain bliss.

The Gurus rejected Hath Yoga in favour of Rāj-Yoga or Sahaj-Yoga which implies a householder's life, social commitment and remembrance of the 'Holy Name' and surrender to God's Will. *(GGS,* p. 76) The Gurus and *bhagats* like Kabir used yogic terms but have given them new meanings. So also the hearing of inner music is not through the Kingri, or conch but through Guru's *sabad:* "Rājā Rāmianhad Kingri bajāi; Jaki Drisht Nād liv lāge" *(GGS,* p. 92) The Guru's *shabad* heard within and gives bliss.

Haumai/Ego

Literally, Ego *(Haumai)* is self-assertion or conceit. This sense of the 'self' makes man ignorant of the existence and interests of others, and leads him to selfishness. Man has a part of the Divine essence, or what is called the soul, and in asserting his 'self', he seems to deny his 'Divine essence'. Man's interest in his own self and the satisfaction of his desires create a sense of separateness from other beings, and hence a denial of the brotherhood of man and Fatherhood of God. An individual is a member of a community, and as such his interests are not really different from those of society. Man builds up his wall of egoism which makes him forget the God 'within himself', and in nature. As such, he rejects the path of love, service and humility. Ego takes the form of pride or vanity, or the wilful assertion of his own importance. He becomes arrogant, and ignores the needs of others, and exploits them. This alienates him from his bretheren and God.

The Gurus regard ego as a sickness, but man has the capacity to overcome this malady. The ego produces the conflict between his higher self and the lower self. The Guru says: "Selfishness is a disease, selflessness is its cure". Submission to the will of God removes the curtain which stands between God and man. When man understands that God's will is supreme and he has to live in harmony with it, be ceases to be selfish and vain. It is man's ego which deprives him of the grace of God. Man's possessions, ambitions and dreams are a part of

his ego. Ego is the greatest hurdle to spiritual development. Ego is a condition of the mind, manifested through the five physical senses. Hence Haumai is material and not spiritual in its basic nature. This ego-condition makes a man oblivious of God and the goal of life.

Ego as a basis of individuality separates man from the totality of life or cosmic order. This separation promotes the idea of preservation of self which leads to struggle for existence. This complex of superiority makes him harass and exploit others. When ego is banished, higher faculties of the mind come to the fore-front and assert themselves.

The self-centred man is called ego-oriented, that is, *Manmukh* or *Sakat*. Ego creates the conflict between good and evil. The ego-mind is full of doubt, and vacillates between good and bad, God and mammon. When man is rid of ego, he regards himself as a part of the cosmic self. His personal interests vanish and he desires to serve others, without any motive of reward or recognition.

The egoist like the spider weaves a web of his own self and gets entangled and ultimately deluded by his own false notions. Even in matters of religion, the egoist misunderstands pilgrimage, alms-giving and austerities as means of salvation. Similarly, men in power act like tyrants and crush others.

Haumai is opposed to *Hukam, Nām, Giān*. The egoist defies social laws and Divine order, for he does not attach any importance to them. In fact, the ego is a denial of God and welfare of human society. The Guru can show the path for banishing the ego.

Ego is the source of man's evil actions and vicious living. It takes the form of five major vices, namely, lust, anger, greed, attachment, and pride. Ego is synonymous with *Māyā* (materialism). The Guru says: "Intoxicated with *Māyā*, man is vain and mean, thereby getting further away from God". *(GGS*, p. 924)

Hazare-Shabad

The word 'hazāre' means important or selected; 'Shabad' means hymn. This heading applies to seven selected hymns in the Sikh liturgy, six of Guru Nānak and one of Guru Arjan as under:

1. *Manjh, Mahlā Panjvā:* "Merā mun lochai ...
2. *Dhansari Mahlā Pahlā:* "Jee darat hai ...
3. *Tilang Mahlā Pahlā:* "In tan māyā ...
4. *Tilan Malhā Pahlā:* "Iyanariay manra ...
5. *Suhi Mahlā Pahlā:* "Kaun tarāji ...
6. *Bilāwal Mahlā Pahlā:* "Tu sultān kahā ...
7. *Bilāwal Mahlā Pahlā:* "Mun mandar tan ...

Hazāre Shabad Pādshahi Dasvin

'Hazāre Shabad' means important or selected hymns. *Pādshāhi Dasvin* means composed by the tenth Guru (Guru Gobind Singh). These hymns are to be found in the *Dasam Granth* (Scripture of Guru Gobind Singh) on pages 709 to 711. They are as under:

1. *Rāmkali Pādshāhi Dasvin:*	Ray mun aiso ...
2. *Rāmkali Pādshāhi Dasvin:*	Ay man ih bidh ...
3. *Rāmkali Pādshāhi Dasvin:*	*Prāni* param purakh ...
4. *Sorath Pādshāhi Dasvin:*	Prabha ju to kah ..
5. *Kalyan Pādshāhi Dasvin:*	Bin *Kartār na* ...
6. *Kheyāl Pādshāhi Dasvin:*	Mitra *piyāre* nu ...
7. *Tilank Kafi Pādshāhi Dasvin:*	Kewal *Kalaṯe Kartār* ...
8. *Bilāwal Pādshāhi Dasvin:*	So kim manas rup ...
9. *Devgandhari Pādshāhi Dasvin:*	Ik bin doosar ...
10. Devgandhāri Padshāhi Dasvin:	Bin har *Nām* ...

Hazur Sāhib/Abchal Nagar

Hazur Sāhib also known as 'Abchal Nagar'—is a spot on the bank of Godāwari river at Nander in Maharashtra State. This shrine is sacred to the memory of Guru Gobind Singh, who expired here on 7 October 1708. Before his death, the Guru bowed to the *Guru Granth Sāhib* and declared it as the permanent Guru of the Sikhs. At that time, the random reading *(Hukam)* from the *Guru Granth Sāhib* (page 783) was as under: "Abchal Nagar Gobind guru *kā, nām jāpāti* sukh *paiyā* Rām". As such, Guru Gobind Singh named this place "Abchal Nagar" which means a stable or unshakable place.

The Gurdwārā at Hazur Sāhib is called "Sach-Khand", which is a two-storeyed building, resembling the Golden Temple of Amritsar. The inside room called 'Angitha Sāhib' is the place where Guru Gobind Singh was actually cremated. This shrine is among the Five Takhts (Seats of authority for the Sikhs), and was decorated with marble and golden plate by Mahārājā Ranjit Singh.

Under the Nanded Sikh Gurdwārā Sachkhand Sri Hazur Sāhib Act of 1956, the local historical Gurdwārās are managed by a Board, consisting of 17 members, including local Sikhs and representatives of Panjab Sikh Organisations. It issues a monthly magazine called *Sachkhand Patar.* The Gurdwārā Board also runs the following institutions for public benefit:

1. Khālsā Primary School
2. Khālsā High School

3. Kanyā Pathshālā
4. Sikh Hostel, Nander
5. Sikh Hostel, Hyderabad Deccan
6. Sri Huzur Sāhib Technical Institute
7. Sachkhand Gurmat Parchār Kender (Missionary school)
8. Sri Dashmesh Hospital (under construction) and medical college project (in progress).

In addition, the Gurdwārā manages the following seven Gurdwārās:

a. Gurdwārā *Naginā Ghāt:* At this spot on the Godāvari bank, Guru Gobind Singh threw a pearl, presented by a disciple, into the river. The present building was constructed by the late Sardār Gulāb Singh Sethi of Delhi.
b. Gurdwārā Bandā *Ghāt:* This shrine is close to Naginā Ghāt. Here the Tenth Guru met Madho Dās Bairāgi whom he converted to Sikhism.
c. Gurdwārā *Sangat Sāhib:* At this spot, Guru Gobind Singh stayed on his arrival at Nander. The soldiers accompanying him demanded their wages and he paid them here generously.
d. Gurdwārā *Maltekri:* Guru Gobind Singh got this place dug up and obtained a lot of treasure, which he distributed among his soldiers. It is said that Guru Nānak visited this spot on his way to Sri Lanka.
e. Gurdwārā *Shikar Ghāt:* This is a place where Guru Gobind Singh spotted a rabbit. As the story goes, Guru Nānak met Bhāi Moola Khatri at Sialkot. He was told by Guru Nānak that he would meet him in his Tenth Form (as Guru Gobind Singh) and then grant him release from the cycle of birth and death. At this time, Bhāi Moola was in the form of rabbit. The Guru shot him and thus redeemed the promise made to him. The Gurdwārā has been nicely built on the top of a small hill by Bābā Jiwan Singh and Sant Dalip Singh.
f. Gurdwārā *Harā Ghāt:* This shrine is about two kilometres away from Gurdwārā Shikar Ghāt. It is said that a devotee presented a diamond (Hira) to the Guru with ostentatious pride, in the presence of Emperor Bahādur Shāh. The Guru threw it into the river Godāwari, much to the amazement of the emperor. The emperor realised that the Guru did not value materialistic things.
g. Gurdwārā Mātā Sāhib *Devān:* This shrine is dedicated to the memory of Mātā Sāhib Devan, who used to meditate at this spot. Guru Gobind Singh used to meet her sometimes and take lunch with her. She shifted to Delhi, after the death of Guru Gobind Singh. Also see the entry on Sahib Devān (Mātā).

Hell

According to Hindu *Purānās,* Hell or *Narak* is a region where wicked people are consigned after death to bear torture for their evil deeds. Islam also accepts the idea of hell which it names *Dozak.* The number and kinds of hell differ according to various scriptures. Manu enumerates 21 regions of hell. *Narak* or hell is another name for disaster, catastrophe or calamity. Some equate evil with hell and goodness with heaven. Though there are references to hell in the Sikh scripture they are of an allegorical or symbolic nature. Heaven and hell are not places situated in the upper or lower worlds. Hell refers to evil or wicked living and it is a state of our earthly life. (For details see *Karma and Transmigration* by Harnam Singh, 1956)

Hem-Kund/Hem-Kunt

Literally it means the pool/lake of snow. This place is situated at a level of over 17,000 feet in the Himalayas in Uttar Pradesh. Guru Gobind Singh in his autobiography has mentioned that in his previous birth, he meditated on a spot called *Hemkund.* This place was traced by Sikhs and Bhāi Vir Singh confirmed the authenticity of the site. Every year Sikhs go to Hemkund where a Gurdwārā has recently been built. The route lies through Joshimath, and Gobind-ghat. It is an arduous ascent for the last ten miles. Pilgrims visit the Gurdwārā and take a path in the snowy waters of the lake. Pilgrim centres like Badrinath and Gangotri are located in the nearby mountains.

Himat Singh

Himat Rām was born in village Sangatpura in Patiala district in 1661. His father was Joti Rām and his mother Māi Rāmo. He came to Anandpur in 1678 and served in the Free Kitchen of Guru Gobind Singh. He was the fourth man to answer Guru Gobind Singh's call for self-sacrifice at the *Baisakhi* festival of 1699. After taking *amrit,* he was re-named Himat Singh. He accompanied Guru Gobind Singh to Chamkor where he died fighting against the Mughal forces on 22 December 1704.

Himāchal

(i) The range of mountains in the north of India is called *"Himālayās"* or *"Himāchal".* It is over 2000 miles long and has the highest peak (Everest) in the world. The lower hills are covered with pine trees and contain rare birds and animals. Many saints and religious persons go to the Himalayan caves for seclusion and spiritual progress, renouncing worldly

life. The Yogis had a dialogue with Guru Nānak on a Himalayan summit. However, the Guru did not approve asectic and isolated living. Guru Nānak says: "Tan *Himāchal galīnī, Bhī* tan te rog *nā jāi*", which when translated means "though the bodies of ascetics wither away in the blizzards of Himāchal mountains, even so the malady of their mind does not vanish". *(GGS,* p. 62) Bhagat Namdev likewise declares that emaciating the body in Himalayan snows cannot take one nearer to God. *(GGS,* p. 973)

(ii) Also Himāchal is the name of a State in India. Its capital is Shimla.

Hinduism and Sikhism

Hinduism is not a religion but a mixture of faiths joined together to some degree by the same doctrine that identifies God with the universe, that is, the worship of all gods. Hindu is an ordinary word by which the people of India are known excluding the Muslim, Buddhist, Zorastrian, Jewish and Christian minorities. Like the term 'India' the term 'Hindu' is also of foreign origin. The word Hindu originated from the word Sindhu (Indus river) and the country along that river and the people living in it were called Sindhu. From Sindhu came the word Hind/Hindu of the Arabs, the word Hindoi or Indoi of the Greek, and hence the word India. Hinduism may be classified in its various phases of development as follows:

1. *Pre-Dravidian Hinduism:* It includes various forms of aboriginal animism and totemism still found among certain backward Indian tribes.
2. *Dravidian Hinduism prior to Aryan contact:* It includes Sadhuism, Tantrism and left-hand cults, etc.
3. *Vedic Hindusm:* is characterised by the worship of elementary deities, such as Agni and Indra, and appears to have prevailed in the Panjab prior to the disappearance of the Saraswati river in the sand.
4. *Buddhist and Jain doctrines:* The greatest *Nāstika* religions (Buddhism and Jainism) which rejected the Vedas and formed their own religions.
5. *Brahmanical Hinduism:* It stressed the Vedas, ritualism and caste.
6. *Medieval Hinduism:* Vaishnava and Shaivite sects who had a great regard for Puranas.
7. *Reformed Hinduism:* Dādu, Kabir, *Rāmānuja, Ramānanda,* etc.
8. *National Hinduism:* It is represented by societies like the Brahmo *Samāj, Aryā Samāj,* and the *Ramākrishna* Mission.

Hindus believe in Vedas, belief in God (in any form), caste system, ritualism, belief in the guru, *māyā* (philosophical notion), and a belief in reincarnation.

Most of the Hindus believe in vegetarian diet, abstinence from alcoholic drinks, etc. There are hundreds of sects in Hinduism. Sects represent a group of people who believe in a traditional doctrine originated by a teacher (Guru) and handed down from generation to generation.

Sikhism: At the time of Nānak, Hindus and Muslims were completely separated from each other—religiously, socially and politically. Both hated each other. In *'Rāmkali di vār'* Guru Nānak says:

> A Muslim feels proud of being a Muslim, without a proper guide he does not find out the true path. He gropes in the dark. He cannot enter paradise without performing good deeds.

When Guru Nānak got enlightenment in 1496, he came out of the rivulet after three days—uttered his message in a low voice: *'Nā koi Hindu, nā koi Musalmān'*. It means there is no Hindu, there is no Musalmān, meaning that: all are human beings, sons and daughters of the same Supreme Being. It also meant that both Hindus and Muslims were not following their religions and therefore, no one was a true Hindu or a true Muslim. Nānak's mission in life was to reconcile the two communities to enable them to live together in peace. It was his ideal, which he followed throughout his life. It represented his vision of harmony, tolerance and cooperation for mankind and its ultimate union with the Divine.

The Qazi of Sultānpur Lodi felt offended at Nānak's views. He summoned Guru Nānak to his court to explain. Nānak replied that he saw neither a Hindu or a Musalmān. He saw only man (human being). He then sang: Nānak, *bhagat sadā vigās, Suniye dukh pāp kā nās.* (Nānak: thy devotees are ever joyous, for they listen how to end sorrow and sin).

Nānak laid emphasis upon the observance of five things:

1. *Gān* or singing the praises of God.
2. *Dān* or charity for all.
3. *Ashnān* or purification of the body by morning bath.
4. *Sewā* or service of mankind.
5. *Simran* or constant repetition of the Name and prayer to God for His grace.

The Vedas and the Qurān

Nānak did not denounce the scriptures such as the Vedas and the *Qurān*. He said: "The four Vedas which were promulgated in the world, came down from under the orders of the Lord God". *(GGS,* p. 1256). Nānak further said: *"Ved, kitāb kaho mat jhūte, jhūtā so jo nā vichāre".* (Do not call the Vedas and the

Qurān false. False is one who does not follow them). He never questioned the wisdom and philosophy contained in the Vedas. He criticised the mechanical readings of these texts without realising God through them. Guru Nānak was a very mild person and that is why he was loved by all religions. In the whole history no Hindu ever raised any objection against his teachings.

Caste System: In Nānak's time Hindu society was based on caste. There was no spirit of national unity except feeling of community fellowship. As the caste system was not based on divine love, he condemned it. Guru Nānak believed in creating a casteless and classless society.

Incarnation: The Sikh God is *Akāl* Purakh. He is without body, formless and timeless. Nānak objected to the incarnation theory as the human body was subject to deterioration and death.

Idol Worship: Guru Nānak did not approve of idol worship as his God is *Akāl* Purakh. He simply wanted to show that they were not superior to God, but his creation and did not hold any disrespect to them. Mohsin Fani says in *Dābistan,* p. 223, that Nānak praised *Musalmāns* as well as the *Avtārs* and God and Goddesses of the Hindus, but he held that all these had been created and were not creators, and he denied their incarnation. Nānak's God was the creator of Hindus and Muslims alike, Rām, and Rahim, Kartār and Karim were different names of the same God.

Guru Nānak separated religion from ritualism and politics. His aim was to create a society free from class conflict. Nānak was not against riches. Wealth should be distributed and not accumulated, *(Kirat karo, Nām Japo, wand chhako)* should be the ideal for all.

Guru Nānak believed that rulers of the country should be honest, liberal minded, just and sympathetic. Nānak's religion consisted of the love of God, man and godly living. His religion was above the limits of caste, creed and country. He gave his love to all irrespective of religion or caste.

Pilgrimage, fasts and superstitions: Guru Nānak was not opposed to pilgrimages to holy places, but he said that if the pilgrimage is made with the object of washing away sins in the holy Gangā, then it is wrong. The real pilgrimage implied bathing in the Holy Name. Guru Nānak did not blieve in fasting and penance, etc. He said that through fasting and penance the mind is not softened. *(GGS,* p. 905) The name of Lord is better than any of these things:

Guru Nānak did not believe in Yogis or Muslim mullāhs:

Makhattu hoi kai kān pārae (unfit to earn livelihood many got their ears split).

Bhukhā mullah ghare *masīt .(GGS,* p. 1245)

(Without knowledge the hungry Muslim priest sings songs and converts his home into a mosque).

Charity: Guru Nānak believed that one should earn one's living by honest means. In 'Sarang *kī vār'* he says:

Ghāl, khāe, kichh *hātho den* Nānak *rāho pachhanai se.* (Earn by hard work, keep something for yourself to eat and give away something for others. O Nānak, such a person knows the real way of leading a good life.)

Yoga; Guru Nānak was not against Yoga, but he wanted people to practice Yoga which was useful to family man. (Nānak says: *Dekhi acharaju rahe bismādi—Ghati ghati sur nar sahaj samādhi (GGS,* p. 416).

(Through *Sahaj Samādhi* (Sahaj Yoga) one can achieve great things and one is elevated to the realm of sublimity).

It gives mental peace, balance of mind and a householder can perform his duties properly.

Ideal human being: According to Guru Nānak the ideal human being is the one who is a householder; one who repeats God's name sincerely; one who can resist evil, injustice, tyranny and wickedness; one who looks upon others as his superior; one who can earn a living by honest labour and shares his earnings with the poor; one who believes in God, charity, and cleanliness.

Women: During Nānak's time women were considered inferior and education was not given to them. Child marriage, Sati were common, and they were kept in *purdāh.* He discouraged child marriage, *sati, purdah,* and women were allowed to receive education and listen to his sermons in the company of men. He raised the status of women.

Guru Nānak *and other reformers:* Guru Nānak was a saint of the Bhakti school like Rāmānand, Kabir, Chaitanya and Gorakh Nāth. He concentrated on social reform and repetition of the Name of God (Akāl Purakh). He is without body, formless and timeless. The other believed in Rām, Krishna, Vishnu, Shiva, and they often represented by some idol or picture, as they believed the idols or pictures were to concentrate on something which they could see. Guru Nānak rejected idol worship as he thought that the people were considering idols as Gods. All the reformers preached in their local language and respected Sanskrit as a sacred language of the Hindus. Guru Nānak also gave sermons in the local language, and did not believe in tradition and ambiguity.

Guru Nānak *and Sikhism and Hinduism:* Hinduism believed both in monotheism and polytheism. Nānak believed only in monotheism and rejected polytheism of the Hindus. He believed that God was immortal and he could not become a mortal human being like Rām or Krishna. The ideal of guruship was well-established in Hinduism, and its foundation of a living faith was laid down by Guru Nānak. The succession of Gurushipwas not unknown in Hinduism, but

Guru Nānak added a new feature in it by declaring that his own should join the soul of his successor. Therefore all the succeeding Gurus became the incarnation of the founder, and they assumed his name—Nānak the second, third and so on for distinction. Guru Nānak united his followers through *sangats, pangats* and personal attachment to the Guru. Hinduism based on individualism, congregations are held, but there is no binding for it. Guru Nānak wanted to unite Hindus and Muslims, but there was no such thing in Hinduism. Guru Nānak preached no civil or criminal law and suggested no changes to the civil institutions of Hindus or Muslims. The founder of every religion is honoured by his followers only, but Guru Nānak is respected by Hindus and Sikhs alike. Guru Nānak considered consumption of flesh and wine unlawful.

Guru Nānak died on 22 September 1539, at Kartārpur, and he was called Shāh *Faqīr,* Hindu *kā* Guru, *Mulalmān kā Pīr.* A shrine was built at the site of his cremation on the bank of river Ravi. In 1947 the village became a part of Pakistan.

Hindustan

It is a term which the people of Europe apply to British India generally. To the people of India, however, and to Europeans residing there, the name is restricted to that part of the country which lies between the Himalayas and the Vindhya mountains, and from the Panjab in the North-West to Bengal in the South-East. This was the Aryavartha or Aryan country of the Sanskrit writers, who also called it *Punya bhumi,* or the sacred land. Jutting to the south of the portion is a triangular promontory or peninsula, known to the Hindus as Deccan (South).

The name of Hindustan is mentioned on pages 360 and 723 of the holy *Granth Sāhib.* It is mentioned there to depict the situation caused by the barbarous attack of Babar on India. Guru Nānak's condemnation of foreign rule in India is found in his four hymns known as *'Bābar Vāni'.*

Hindustani Sangeet (North Indian Classical Music)

In medieval India, Indian classical music branched off into two main types—the music of North India called Hindustan sangeet, and the music of South India called Karnatic *sangeet.* During the period of the Sikh Gurus (1469-1708) a new tradition of Hindustani music called 'Gurmat Sangeet' or *Kirtan* was established.

Hindustani music differs from Karnatic music in many ways. Though some of the *rāgās* in both systems are the same, there are others which differ in nomenclature and articulation. Hindustani music has seventy-two primary scales.

There are many books on Hindustani sangeet. The first one in English entitled *A Treatise on Music of Hindustan* was produced by Capt. A.N. Willard in 1834. V.N. Bhatkhande wrote a number of volumes on Hindustani music. Strangeways, *Music of Hindustan* was published by Oxford University Press in 1965. *The Rāgās of South India* was published by Walter Kaufman recently. B. Subba Ray published *Rāgā Nidhi* in four volumes under the sponsorship of Music Academy, Madras in 1965. A recent book on *Gurmat Sangeet* in English is *Indian Classical Music and Sikh Kirtan* by Dr. G.S. Mansukhani published by Oxford and IBH Publishing Co., New Delhi.

Hinjra

The Hinjra, like the Gorayā, claim to be of Chandrabansi Rājput origin, and were originally inhabitants of Hissar. They are Gujar herdsmen rather than Jāt Sikhs.

Hinsa (Violence)

People entertain different notions of violence, because many holy people regard even the destruction of poisonous insects, rabid dogs and snakes as violence. They, however, condone the exploitation of the poor and the weak, the degradation and insult of low-caste people as non-violence and as such acceptable. They employ evil and wicked ways to achieve their selfish objectives; they will even not mind the sacrifice of an innocent being as an act of piety. On the other hand, they may throw up their arms to prevent the killing of cows on the field of battle. Those who ill-treat their inferiors or subordinate employees are equally guilty of violence.

Sikhism regards pride and greed and misappropriation of others' goods as violence. *(GGS,* p. 1198)

Not to cause grief or harassment to another is non-violence, but causing worry and sorrow to others without rhyme or reasons is violence. *(GGS,* p. 322)

Holā Mohallā at Anandpur Sāhib

It is an outstanding festival of the Sikhs. Anandpur lies in Tehsil Una, District Hoshiarpur, at a distance of about 13 miles from Nangal. It is one of the five Sikh seats of religious authority, the other four being (i) Akāl Takht at Amritsar, (2) Takht Shri Hazur Sāhib at Nander, (Hyderabad), and Takht Shri Patnā Sāhib in Patna (Bihar), Dam-Damā Sāhib (Panjab). It is one of the most important and sacred places of pilgrimage for the Sikhs, closely associated as it is with the lives of Guru Teg Bahādur and his warrior-son, Guru Gobind Singh.

Guru Tegh Bahādur used to meditate at Bhorā Sāhib, and his slain head was cremated at Sis Ganj: both these places lie in this town. The town also witnessed Guru Gobind Singh's investure as the tenth Guru, his bloodiest battles against the Mughals, and above all the formation by him of the Khālsā in AD 1699.

The fair is held annually about the same time as the Holi festival falling in March-April. It lasts for three days, starting a day earlier and finishing a day later than the Holi festival. The first Holā Mohallā was celebrated in AD 1700 the year after the formation of the Khālsā in 1699 by Guru Gobind Singh.

The Holā Mohallā celebrations are reminiscent of the great plans of Guru Gobind Singh who wanted to infuse martial spirit in the masses to face the tyrannical Mughal rulers of his day. Instead of the Holi festival being an occasion for colour-splashing, the tenth Guru transformed it into an arena for training in warfare and gave it the masculine name of Holā Mohallā.

There are about 65 gurdwārās in Anandpur Sahib, Kirtapur Sāhib, and the surrounding areas each having its own legend associated with it, but all are connected with the history of either Guru Tegh Bahādur (ninth Guru), or Guru Gobind Singh (tenth Guru).

The main items of celebrations of the fair are: religious congregations, political conferences, recitation of the *Guru Granth Sāhib,* pilgrimage of various shrines, fresh attiring of Nishān Sāhib annually, morning and evening prayers, *bhog,* ceremony and congregation prayers, *Guru kā langar,* administration of baptism and Mohallā procession.

More than two lakh people attend the Holā Mohallā fair every year. Mostly Sikhs attend the fair, but quite a large number of Hindus also attend it.

Holā Mohallā Fair at Derā Bābā Gurbhāg Singh

Derā Gurbhāg Singh in the village Mairi is two miles north-east of the village Nehri in Tehsil Una, District Hoshiarpur. A visit to the shrine is believed to cure patients possessed by evil spirits or affected with other malignant influences. The fair is held in the month of February-March annually and it lasts for ten days, that is, a week before the full-moon day and two days after it. The fair is said to be going on annually for the last two hundred years.

Bābā Gurbhāgh Singh, the son of Bābā Rām Singh and Mātā Rāj Kaur, and a descendant of Dhir Mal, the first cousin of Guru Gobind Singh, was born at Kartārpur in Jullundur in AD 1715. During the fourth invasion of Ahmed Shāh Abdali on Panjab in 1756, Bābā Gurbāgh Singh escaped and retired to the nearby forests of the village Mairi and sat there under a *ber* tree (Jujube tree) for meditation. Nar Singh a demon lived on this tree. He could assume any form or

shape. The demons used to trouble people and Gurbhāg Singh captured him with his spiritual power and entrapped him in a cage, and ordered him to cure those possessed by evil-spirits. It is said that once Gurbhāg Singh left his body lying on the ground and went in spirit to help his disciples in need. Seeing the body without soul, his followers cremated him near the *ber* tree where the building of Dera Gurbhāg Singh containing his sepulchre now stands.

The shrine is a one-roomed building made of stone. The fair is usually attended by those Sikhs and Hindus who or whose relatives are possessed of evil-spirits, or who seek protection against similar malign influences. All the visitors pay some money to the shrine, and offer a kerchief (yellow or saffron). The attendant at the shrine gives back *karāh parshād* and a kerchief to every devotee. Those who offer a lot of money to the shrine get in return a turban or a large kerchief (dupatta) in addition to the usual *parshād.* The most important ceremony at the shrine is the hoisting of the flag, Jhanda Sāhib, as the flag is called in reverence. It is done on the full moon day of Phagun every third year. The old Jhanda (flag) is removed and the new one is hoisted. The devotees take a small piece of the cloth from the de-hoisted flag, as it is considered a sign of good luck.

Holi (February/March)

This festival identified with *dolā yātrā,* or the rocking of the image of Krishna, is celebrated in Panjab as a kind of Hindu carnival. Boys dance about the streets, and the inhabitants of houses sprinkle passers-by with red powder, use squirts, and play practical jokes. At night a bonfire is lit and games representing frolics of the young Krishna, take place around the expiring embers. Among Sikhs, Holi is celebrated by great fairs held chiefly at Anandpur and Kiratpur in Hoshiarpur district. The gurdwārās or Sikh shrines are visited by the pilgrims, and offerings are made which are taken by the attendants of those shrines. The most popular are Gurdwārā Keshgarh where Guru Gobind Singh administered the *Pahul* to his first five disciples, and the Gurdwārā Anandpur Sāhib which is said to mark the site of the Guru's own house. The Holi fair at Anandpur lasts two days, and on the afternoon of the second day the devotees of the various shrines bring out from each its particular standard, which they carry with singing and music to the Chowk. The procession of priests and worshippers, clustering round their respective standards, move slowly about, accepting offerings and bestowing blessings on the people.

Holy Man

A holy man, according to Guru Nānak, must have pure intentions. Such men

are pleased on hearing the praise of others; they serve the virtuous; they honour those who can impart to them learning and good counsel; they feel a craving for Guru's words and for divine knowledge; they respect their wives and revere other women; they avoid subjects from which quarrels may arise, they serve those who are superior to themselves in intelligence or devotion; they are not arrogant and do not trample on the rights of others; they abandon the society of the evil and only associate with the holy.

Hom-Jug/Yagya

'Hom' is the offering of *ghee* (clarified butter) over fire for pleasing deities and goddesses. In ancient times, 'Hom' was regarded as a religious rite. 'Hom' is also called *Dev Yagya.* The Gurus did not regard such rites of any spiritual benefit. External offerings and symbols are meaningless without purity of heart and good deeds. There are references to the futility of *Hom Yagya* (in the *Guru Granth Sāhib)* for they only inflate one's ego. *"Hom-Yagya Tirath Deeai, bich haumai badhai bi-kar. (GGS,* p. 214) *"Hom-Jagya, Jap tap sabh sanjam, Tat tirath nahi paiya.* (p. 1139)

Hukam/Hukum

Hukam literally means command, order, but in Sikhism it means the Divine Ordinance or Will. The Divine Will controls the universe and all types of life. There is the hand of God behind all history. Joy and sorrow of man are also regulated by the Almighty. God acts as He pleases; He is not subject to any control. It is man's duty to submit to the Divine Will. The sovereignty and supremacy of God are secured by His Will. The Gurus submitted willingly to the Divine Will and underwent even martyrdom. Man may sow the seed, but whether he will get the fruit is in the hands of God. Man cannot discover the Divine purpose. It is irreligious to set up one's ego against Divine Will. God's power is irresistible. Nature obeys His laws and so should man.

God upholds the Moral Law—that Right is Might and that Truth shall ultimately prevail. The rightness of 'Hukam' sustains man's faith in the victory of virtue over vice. Tyrants are ultimately destroyed though they may seem to succeed for a while. Those who forsake the path of goodness and virtue come to grief. Grace and Divine aid secure harmony in the cosmic order.

Sikhism accepts man's responsibility; his destiny is made by his deeds. Man cannot ignore the need to do good; if he does so, he will face suffering. Divine Grace overrides the law of action followed by reaction. God may pardon the greatest sinner. His sovereignty ensures hope and *Chardikalā.* It is for this reason

that one may gain liberation through prayer and humility blessed by Divine Grace.

Hukam-Nāmā

Literally, a *Hukam-nāmā* means a proclamation or order or decision in a matter relating to the Sikh faith. It refers to the edicts or orders issued by the Sikh Gurus to individuals or *sangat*. After the ten Gurus, the wives of Guru Gobind Singh and later Bābā Banda Bahādur issued *Hukam-nāmās*. Jathedārs of the Akāl Takht and the other four Takhts have issued and can issue *Hukam-Nāmās*.

A *Hukam-nāmā* is an order binding on all Sikhs, and its rejection or defiance may lead to the punishment of the offender, as a *Tankhaiyā*, and even excommunication from the Sikh community.

The first *Hukam-nāmā* was issued by Guru Hargobind, the sixth Guru about his installation, the creation of the Akāl Takht. The *Hukam-nāmās* issued by the Gurus consist of missionary activities, for example, demands for money to run community kitchens, messages and the ending of the Masand system.

During the Misals period it was on the basis of *Gurumatā* passed by the Sarbat Khālsā.

Hukam-nāmās were also issued against Master Tārā Singh and Sant Fatch Singh in 1968 and against *Nirankāris* in 1978.

We have, on record, the number of *Hukam-nāmās* issued by Guru Hargobind, Guru Harkrishan, Guru Tegh Bahādur (22), Guru Gobind Singh (34), Banda Bahādur (2), Mātā Sundri and Mātā Sāhib Devān (9 each). There is a difference between a *Gurmatā* and a *Hukam-nāmā*. While *Gurmatās* are Resolutions issued by the *Sarbat* Khālsā (the entire Sikh Community), and other *sangats* (congregations), the *Hukam-nāmā* is a Proclamation. (For details, see *Hukam-Nāmās* by Dr Ganda Singh, and Piara Singh Padam, Patiala, 1968)

Hundal and Uthwal

They are small tribes of Surajbansi Rājput descent, found in Amritsar, Ludhiana, Jullundur, and Patiālā. The latter say that their ancestor, Mahārāj received the nickname Uthwal from his love of camel riding. Only a few are Sikhs.

I

Ik

Ik means One: it stands for the One Supreme Reality; God is all-in-all, unique and has no second.

"My Lord is but one. He is one alone, O, brother. He is only one!" *(GGS,* p. 350) The devotee should try to realise the presence of One God within himself and in his environment. (See also *Ik Omkār*)

Ik-Omkār

Ik-Omkār is the first word in the *Guru Granth Sāhib,* used by Guru Nānak in the *Japji.* It means One God, One Supreme Reality, the Unique Being. Kahan Singh interprets it as Transcendent-Immanent. Some equate *Omkār* with *Ekānkar.* It is called *bīj-mantra* or the seed-formula in Sikhism. In writing the arc over the letter *(Oora)* connotes infinity. One writer says that *Ik-Omkār* should be pronounced as "Eko"—the One and only One without a second. It affirms the unity and oneness of God. (See also *Om*)

Ikih Kul

It means 21 generations of one's descendants, seven from the maternal side, seven from paternal side and seven from spouse' side. According to *Gurmat,* it is possible for a true devotee to liberate the above descendants from the cycle of birth and death— *"Har Jan Parvar sadhār hai, Ikih Kuli Sabh jagat Chādave". (GGS,* p. 166)

Ind/Indra

The Hindu God of thunder, a personification of the sky, the chief of the *Devata* or *Sura,* the name being from the Sanskrit root Id, to be glorious (vide

Devata). The attributes of Indra correspond to those of the Jupiter Pluvius and Jupiter Tonans of the Greeks and Romans, and the Thor of Scandinavia, and as such he is the impersonation of the phenomena of the skies. He is represented as a white man sitting upon his celestial *vahan*, the elephant Airavati, produced at the churning of the ocean, and holding in his hand the *Vajra* or thunderbolt.

In the Vedic period he is the great being who inhabits the firmament, guides the winds and clouds, dispenses rain, and hurls the thunderbolt. In the Epic period he is still a principal deity, taking precedence of Agni, Varuna and Yama. In the Puranic period he is inferior in rank to Brahma, Vishnu, and Shiva. His heaven is called *Swarga-loka* or *Indra-loka*, and his pleasure-garden or elysium, his city (sometimes placed on Mount Meru, the Olympus of the Greeks), his charioteer, his thunderbolt, his elephant, his bow (the rainbow) are all famed. Indra is mentioned in the *Guru Granth Sāhib.*, p. 7.

Indri

An organ of sense, a name given to the different organs of action and perception; those of action being the hand, the foot, the voice, the organ of generation and the organ of excretion. Those of perception being the brain or mind, the eye, the ear, the nose, the tongue and the skin.

Infanticide

The killing of infants, particularly females was very common in India during the medieval period. The Sikh Gurus commanded their followers to desist from this evil and cruel practice. Infanticide was specially prohibited by Guru Amardās. The tenth Guru told the baptised Sikhs to have no connection with families practising female infanticide—"Kuri-*Mār*". A few Sikhs who were found guilty of this crime were excommunicated by the Khālsā Panth. The reason for female infanticide was the licentiousness of the rulers and the chieftains who would kidnap young girls for lust or immortal purposes. Foreign invaders carried away girls for their *harems* or for sale as slaves. Moreover, it was difficult to find suitable matches even for the girls who grew up within the confines of the house. Some midwives killed female infants soon after delivery, without the knowledge and consent of parents. See also Kuri Mai.

Intoxicants

The use of intoxicants is banned for Sikhs in the Sikh scripture. Guru Nānak wrote: "Shun those things which cause pain to the body or produce evil thoughts in the mind". *(GGS*, p. 16) There is a total ban on the use of alcoholic drinks and

wines. "Drinking wine deprives one of senses resulting in dimentia". *(GGS,* p. 554) Alcoholism has been recognised as a disease which affects the brain and damages the liver. Under its influence, man loses the power of reason and behaves like an idiot. It also leads to commission of other crimes like theft, rape, murder, etc. because one loses the faculty of thinking for some period. In some cases, over-drinking of wine causes blindness. Use of tobacco is regarded as a major sin—*Kurahit,* according to the commandments of Guru Gobind Singh. The use of tobacco through smoking of *bidis* or cigarettes or pipe, or chewing or inhalation of snuff are forbidden. Similarly the ban applies to drinking of *bhang* (hemp), eating of opium, *Gānjā,* prepared from *bhang* seeds mixed with tobacco and smoked through a hubble-bubble. Similarly, modern drugs like cocaine, LSD, marijuana, etc. are forbidden to the Sikhs as they produce intoxication and are harmful for one's health. (See Dr Mansingh Nirankari, *Sikh Dharam-te-Sikh,* pp. 101-118). See also Wine.

Ishar/Isar

This is a corrupted word from the Sanskrit word Ish (Gọd). The Almighty Father, Lord, king, husband. Also it means the Supreme Being, *Wāheguru.*

J

Jādav/Yādav/Jādam

(i) *Jādam (Yādav)* was the name of a warrior mentioned in the Rigveda, who was saved from a great storm by Lord Indra.

(ii) *Yādava/Jādav.* A descendant of Yadu. The *Yādavas* were the celebrated race in which Krishna was born. At the time of his birth they led a pastoral life, but under him they established a kingdom at Dwarka in Gujarat. Krishna is the eighth incarnation of Vishnu.

In the Sikh scripture, Yadav means God or *Wāheguru.*

Jagirs

It means a land given by the government as a reward for services or as a fee. There were two kinds of *jagirs,* namely, civil and military. The civil *jagirs* were granted to the employees of the civil department or were given for charitable purposes, and the military *jagirs* were granted for the purpose of securing military service. The terms of military service were governed by the deeds of the grant which detailed the land to be assigned and the troops demanded in lieu thereof, besides an obligation on the part of the assigne to do his utmost to serve, obey, remain in attendance and continue a well-wisher to the *Sirkar* (government). Every *Jagirdār* (feudatory) was bound by his deed to enlist, equip and maintain the prescribed quota of troops and to furnish them at his own cost, whenever requisitioned by the over-lord. Ranjit Singh made sure that *Jagirdārs* obeyed the rules of the deed strictly.

Jahān Khān

Jahān Khān was the Minister of Taimur the son of Ahmed Shāh Abdali. He was appointed as Faujdār (Governor) of Lahore from 1756 to 1758 to exterminate

and destroy the Sikhs of Manjha. In a skirmish with the forces of Bābā Deep Singh, Jahān Khān was killed by Daya Singh, a companion of Deep Singh in 1758.

Jahāngir and The Gurus

Jahāngir, who succeeded Emperor Akbar, occupied the throne of Delhi on October 1605. He was an arrogant and fanatical ruler. He decided in his mind to get rid of Guru Arjan because the Guru's mission appealed to both Hindus and Muslims and was standing in the way of the spread of Islam. This is clear from his autobiography, *Tuzik-i-Jahāngiri.* He brought trumped up charges against Guru Arjan and ordered his arrest and execution and also imposed a fine; so Guru Arjan was tortured to death in Lahore in 1606.

Emperor Jahāngir who regarded himself as a defender of the faith, started proceedings against Gur Hargobind for failure to pay his father's fine and on his refusal sent him to Gwalior jail. He remained in jail for a year or two and was eventually released by the intercession of Hazrat Miān Mir. Later Jahāngir became friendly with Guru Hargobind and both went together for a holiday to Kashmir. Jahāngir married Nur Jehan. He was fond of wine and hunting. He died on 28 October 1627 while returning from Kashmir to Lahore.

Jaijaiwanti

It is the last *raga* in the *Guru Granth Sāhib.* It has been used only by Guru Tegh Bahādur. The number of compositions in this *rāgā* is the smallest, only four. It belongs to *Khamaj Thath.* It has seven notes *(Sa Re Ga Ma Pa Dha Ni)* in the ascending order, and seven notes *(Sa ni Dha Pa Ma Ga Re)* in the descending order. It is performed at night, from 9 AM to midnight.

Jai Rām

He was married to Nānaki, sister of Guru Nānak. At that time and up to the British occupation, land revenue was generally collected in mind. Surveyors and appraisers called Amils were sent from capital to different districts. Sultānpur was then the capital of Jullundur (Doab). Amil (Surveyor/appraiser) Jai Rām was appointed to appraise the revenue demand of Talwandi, and there he married Nānaki.

Jai Singh

Jai Singh son of Mahā Singh was the Rājā of Ambar in Rajasthan. Emperor Shāh Jehan gave him the title of "Mirzā". Emperor Aurangzeb appointed him

governor of Deccan in 1664. He was an admirer of Guru Harkrishan. Jai Singh was well-versed in Sanskrit, Arabic and Persian. He died in the Deccan in 1666.

Jaitā, Bhāi

Bhāi Jaitā, the son of Bhāi Āgyā, from Delhi, was born in 1647. He lost his mother at the age of five. Thereafter Bhāi Agyā shifted with his son to Bābā Bakālā where he served Guru Tegh Bahādur for about 12 years. He accompanied the Guru to Kiratpur and other towns and finally returned to Delhi. He knew Lakhi Shāh Vanjārā and his family residing in Delhi. Bhāi Jaitā visited Anandpur in 1675 to convey the news of Guru Tegh Bahādur's arrest and imprisonment to Guru Gobind Singh.

When Guru Tegh Bahādur was beheaded at Chandni Chowk on 11 November 1675, Bhāi Jaitā made a plan with his friend Bhāi Nām to take the head of Guru Tegh Bahādur to Anandpur. It is said that Bhāi Nām took the severed head from the ground and went home. There *Jaitā* met him and he wrapped the head with cloth and put it in a basket. Both travelled together to Kiratpur where Guru Gobind Singh had come to receive it. He and his followers took it to Anandpur for cremation. Guru Gobind Singh blessed Bhāi Jaitā for his devotion, fearlessness and unique service and declared: "*Rangrettā, Guru Kā Betā*" which means the Bhāi Jaitā who belonged to the scavenger's caste is the son of the Guru. It is said that Bhāi Jaitā decided to stay at Anandpur and serve the Guru. He learnt the Sikh way of life. He used to meditate at a place called 'Tap Asthān'. He also accompanied the Guru to Paonta where he learnt the martial arts. As a soldier, he distinguished himself in the battle of Bhangani and Nadaun. On the Baisākhi day in 1699, Bhāi Jaitā took Amrit and was renamed Jiwan Singh. Bhāi Jiwan Singh left the Anandpur fort alongwith Guru Gobind Singh on the night of 4 December 1704 and reached the bank of Sarsa river. The Guru's party was attacked by a section of the Mughal army. In the battle between the Guru's soldiers and the Mughal, Bhāi Jiwan Singh was fatally wounded along with the other Sikhs. About 100 Sikhs lost their lives in this engagement on 5 December 1704.

Jaito Morchā (1923-24)

Jaito is a small town in the Panjāb. "*Morchā*" means agitation or protest. It is said that Guru Gobind Singh visited this place in the end of 1704 and named one of the tanks "Gangsar". There is a gurdwārā at this spot called Gangsār Gurdwārā. On 14 September 1923, Shromani Gurdwārā Prabandhak Committee, Amritsar decided to send groups of 25 Sikhs to complete 101 "Akhand Pāths" at

that shrine. However, the groups were arrested on 9 February 1924. The S.G.P.C. then decided to send a peaceful procession of 500 Sikhs to Jaito. The procession reached the village on 21 February 1924 at about 2 PM. As the protestors approached the Gangsār Gurdwārā, the administrator Johnstone Wilson prohibited them from entering the Gurdwārā. The protestors refused to obey his directive and Wilson ordered firing on the peaceful and unarmed procession, with the result that many persons were killed and many more grievously wounded. The Indian National Congress protested against the arbitrary and violent act of the British administrator and deputed Pandit Jawaharlal Nehru, Principal Gidwani and K. Santhanam for holding an inquiry on the spot. When the leaders reached Jaito, they were arrested and detained in the Nabha Jail. After some time they were released.

A member of the British Parliament raised this matter through an adjournment motion. In the Panjāb Assembly, Principal Jodh Singh and Jathedār Narāin Singh tried to protest against the firing at Jaito but the government paid no heed to them. In May 1924 the SGPC condemned the government for interfering in the religious affairs of the Sikhs in Jaito. Ultimately, the government removed the restriction and as such the Jaito Morcha was successful. Every year a fair is held on 21 February at this Gurdwārā in memory of the Sikh martyrs. The fiftieth anniversary of Jaito Morcha was celebrated in February 1974 and tributes were paid to the memory of martyrs.

Jaitsri

This is one of the Indian classical *rāgās*, belonging to *Poorvi Thath*. It has five notes *(Sa Ga Ma Pa Ni)* in the ascending order and seven notes *(Sa Ni dha Pa Ma Ga re)* in the descending order. It is performed in the evening from 6 to 9 PM.

Jajmān

A person, on whose custom Brahmans, barbers and others have a legal claim. The hereditary Brahman or barber, etc., of a village must be paid his fees, whether he be employed or otherwise.

Jalap

Name of a bard of Guru Arjan. His verses in praise of Guru Amardās named *"sawavaye mahle tije ke"* are included in the *Guru Granth Sāhib* on page 1394.

Jamdagani

Jamdagani became a hermit and married Renukā, the daughter of King Prasanjit. Renukā gave birth to five sons, Samyavan, Sukhain, Vahu, Visavahu

and Parsu Rām. Parsu Rām is fabled to have cut off his mother's head for some impropriety of her thoughts, but on his father offering him boon for this, he asked her to be restored to life, and also that he might be invincible in single combat and enjoy length of days.

Janak

He was the King of Mithila (the modern Tirhoot). He received Visvamitra the sage with Ram and Lakshmana and exhibited to them the great bow of Shiva, informing them that his daughter Sita was promised to the Raja who could bend the bow. Ram then bent the bow in their presence and claimed his reward. The Rājā invited Dasratha to the marriage, and proposed to marry his two daughters to Rām and Lakshman and his two nieces to Bharat and Shatrughan. The sages approved of the marriages of the four damsels to the four sons of Dasratha.

He was one of the ten Rājā incarnations of God as mentioned in the Holy Granth. He preached that the name of God is the highest blessing of all. Nothing is equal to the name of God. He believed that the reward for remembering God was very high. One can understand one's own mind through the unity and harmony with God. Rājā Janak defined the term Brahman as those who knew well about Brahma (the Supreme Soul).

Jamnā River

It is one of the most sacred rivers of the Hindus. It rises in the Himalayas in the native state of Garhwal. The river at its source near Jamnotri, is 10,849 feet above the sea level. The catchment area of the Jamuna is 118, 000 square miles. From its source it flows southwards through the mountains, along many cities like Delhi, Agra and Allahabad where it meets the Ganges. There is scarcely a lovelier spot than Prayag of Allahabad where Jamuna and the Ganges meet. A special fair is held here every year on the full moon in January.

Janamsākhis (biographies of Guru Nānak)

Janamsākhi were written at different times after the death of Guru Nānak. In all of them supernatural powers of the Guru are recorded. One of the most popular *Janamsākhis* is a volume containing 588 folio pages lithographed at Lahore. It is beautifully adorned with woodcuts. The work is based on Bhāi Santokh Singh's Nānak *Prakāsh*. In all the popular *Janamsākhis* a person called Bhāi Bālā is supposed to be a narrator, and these have been compiled by altering an original volume. Bhāi Bālā was represented as having been three years younger than Guru Nānak and he accompanied the Guru everywhere as a faithful attendant. Bhāi Bālā is said to have dictated the biography to Piārā by order of

Angad (second Guru). It is generally written in the current Panjabi dialect and does not correspond with the dialect of the age of Guru Nānak and Guru Angad. The *Janamsākhi* was written in the *samvat* year 1592 (AD 1535) when Guru Nānak was alive. An earlier recension of the same biography professes to have been written in *samvat* 1582 (AD 1525). It seems that these biographies are not true accounts.

Bhāi Bālā was perhaps not known to the first two Gurus and his name was first mentioned in Miharbān's Janamsākhi. Miharbān was the son of Prithi Chand (eldest son of Guru Rāmdās (fourth Guru). Miharbān belonged to *Minās*, a sect of the Sikhs. There were three great schisms of the Sikhs which led to the composition of the old. The schismatics were known as the *Udāsis*, the Minās and the Handālis. Many fictitious accounts were added to the *Janamsākhis* by these sects. The Handālis apparently had sufficient influence to destroy nearly all the older accounts of the life of Guru Nānak. Muhammadan rulers also destroyed all the known manuscripts in the Sikh temples. Only copies preserved by private individuals had any chance of escape from destruction by the Muslim rulers.

All the Handāli and modern *Janamsākhis* give Kartik (October) as the month in which Bābā Nānak was born. Eventually the month of *Kārtik* was agreed by the orthodox Sikhs as the month of Guru Nānak's birth, because Bhāi Harbhagat Singh (of Lahore) who was a Sikh of high standing was not sure whether to accept *Baisākh* or *Kārtik* as the month of Guru's birth. He submitted the matter to a chance. He wrote the word *Baisākh* on one paper and the word *Kārtik* on another paper and placed both papers in front of the *Granth Sāhib* and asked an illiterate boy to pick one of them. The boy selected the one on which *Kārtik* was written and thus the month of the birth of Guru Nānak was selected.

The other *Janamsākhi* which is the most trustworthy is by Sewā Dās. It was completed in *samvat* 1645 (AD 1588). It was therefore completed at least sixteen years before the compilation of the *Granth Sāhib* by Guru Arjan. Its language is that of Pathohar (the country between the Jhelum and the Indus), and contains much less mythological matter than any other life-sketch of Guru Nānak written in Gurmukhi. This *Janamsākhi* has escaped the notice of both Gurdās and Mani Singh. Had they seen it, they would have given fuller life of Guru Nānak or criticised its details. This *Janamsākhi* was used by M.A. Macauliff in his book, *The Sikh Religion: Its Gurus, Sacred Writings and authors*, Oxford, 1909, 6 vols., as the basis of the life of Guru Nānak .

Janeiu

A string worn round the neck by Brahmans and Khatris.

Janmejā

Janmejā was the son of Pari Kasht. He took revenge of Takshak for his father's murder. In spite of the remonstrance of Rishi Vyās, he killed 18 Brahmins and got leprosy through a curse and he suffered. In spite of being a warrior, he came to grief. There is a reference to him in the *Ādi Granth,* p. 954.

Jap

Silent repetition of the name of God. Also a devotion which consists in silent repetition of the Name of God, and counting the beads on a rosary.

Jāpji

Jāpji is the morning prayer of the Sikhs. It is the first composition in the *Guru Granth Sāhib.* It contains the basic teachings of Guru Nānak. It is written in *sutra* or *mantra* form. Highly spiritual ideas are expressed in the minimum number of words.

This important composition contains a prologue called the *Mūl Mantra* or the Basic Creed, which sums up the characteristics of God. Then follow 38 *pauris* (stanzas).

The epilogue is a Slok (stave) which sums up the Sikh philosophy. *Jāpji* suggests a course of training for an average family-man to attain spiritual perfection. Guru Nānak poses the theme in the form of a question: "How can one be a man of Truth? How can one break down the wall of falsehood?" Then he supplies the answer: "Meditate on the greatness of the Almighty at early dawn". The Guru believes that there is an inner urge of the human soul for oneness with God, for every person has a divine spark within himself. The precondition for spiritual success is the suppression of the ego with the discipline of morality and meditation.

The excellence of the *Jāpji* lies in the unity of the ideal, the vision of the goal. The disciple must first listen to the Holy Name, have faith and conviction in the value of the Holy Name and then follow the discipline of righteous action and holy company. The last part deals with the five stages (Khands) of the spiritual ascent from the Realm of Duty, through Realms of Knowledge, Effort and Grace to the Realm of Truth where God is always present. The last stanza compares the spiritual goal to the process of coinage in the mint. Those who reach the goal are like pole-stars, which give light and direction to those struggling in worldliness.

Prof Puran Singh was spiritually awakened by the message of the *Jāpji.* He wrote: "*Jāpji* has in it the inimitable rhythm of life, in nature it encourages man to flow as a fountain of the milk of human kindness. In its repetition is the assonance of the choir heavenly and the companionship of liberated souls".

Japji—Introductory Verse

Om Sati nāmu kartā purakhu, nirbhau, nirwairu akālmūrti, ajūnī saibham *gūrprasādī.*

The sign *Om* is read *Ikokār,* that is, *ikk,* one plus *Om* (the sacred and mystic sound which the Hindus use in worship and consider to be significant of the Trimurti, that is, Brahma, Vishnu and Shiva plus *kār* (syllable used in Sanskrit and Hindi to denote sound. Granthis say that *ikk* or *ik* is prefixed to show the unity of God.

Sati is for *Satya* (Sanskrit); Hindi *Sach,* true, real.

Nāmu, name—God is called the Real Name.

The meaning of each word will be clear if we translate the verse as follows:

The True Name, Creator, mighty, fearless, devoid of enmity, timeless form, not liable to transmigration, self-existent, beneficient guide.

Jap-Māla

A string of beads, a rosary for prayer. According to Hinduism there are three types:

(i) *Kar mālā*—to count on the tips of the fingers.

(ii) *Varan mālā*—to count up to a certain number at a time.

(iii) *Akmālā*—Rosary of beads made of wood, ivory, sandalwood, *tulsi,* pearls or marbles. This is different from the *mālā* of beads or pearls worn round the nect (necklace).

The Hindu *Jap mālā* has 108 pieces or beads. The Muslim rosary is called "Tasbi" and has 100 beads, 99 for God's names and one for Allah. The Christian rosary has 135 small and 15 big beads.

In Sikhism God's names are countless and as such counting is discouraged. Moreover, God's name should be remembered mentally and not by material aids. *("Mun Japeeay Har Jap Mālā").*

Jassā Singh Ahluwāliā

Jassa Singh Ahluwāliā was the founder of the Ahluwāliā Missal (confederacy). He was born on 3 May 1718 in a village called Ahlu (near Lahore). His father Bahādur Singh died and he also lost his mother. He became an orphan at the age of five, and had to earn his living. He worked as a stable-body, looking after horses; then he went to Delhi. He won the confidence and patronage of Mātā Sundri, the religious head of the Sikhs after the death of Guru Gobind Singh. She brought him up and gave him a few weapons of Guru Gobind Singh. He was the foster son of Nawāb Kapur Singh—the political leader of the Khālsā.

By dint of courage and organisational talent, Jassā Singh conquered a lot of territory in areas of Jullunder, Ludhiana, Ambala and Ferozepur. He captured Lahore in 1761 and was proclaimed a king: *Sulqan-ul-qaum.* He issued Sikh coins. He rebuilt the Golden Temple in 1764 which had been destroyed by Ahmed Shāh Abdali. The headquarters of his *misal* was first at Fatehbad and later at Kapurthala. These territories during the British regime yielded an annual revenue of four lakh rupees. Qazi Nur Mohamed, a Muslim historian, has mentioned that Jassā Singh ruled over the city of Jullunder in 1764-65. He faced Ahmed Shah Abdali in battle. He captured the fort of Delhi in 1783. Here was a man of humble birth who rose to the position of a great general and conqueror, by following the ideals of the Khālsā.

Jassā Singh did not suffer from religious fanaticism, for he employed Muslims in his administration. The Free Kitchen was open to one and all. He opened free messes during the period of famine in Panjab. He conducted the business of state in an open *darbar* (court) in the afternoon. He died in 1783 at Amritsar.

Jassā Singh Rāmgarhiā

Jassā Singh son of Bhagwān Singh was born in 1723 at Ichogil village, near Lahore. In his boyhood, he took the hereditary occupation of carpentary, but later he took to soldiering and practice of martial acts and took up the leadership of the Rāmgarhiā *misal,* founded by the late Khushal Singh. He built the fort of Ram Rauni for the protection of the city of Amritsar. Later, he joined military service under Adina Beg, and was put in charge of the war against the Sikhs and asked to attack the mudfort of Ram Rauni. He changed his side and joined the defenders of the fort, which was much damaged. Later he built that fort again and named it Rāmgarh in 1752.

Jassā Singh was wounded in the *Wadā Ghallughārā* in 1762. Earlier he had conquered the territories including Batālā, Qadian and Amritsar, which he lost to the Kanahiya missal. In 1783, he captured Delhi, but on receiving a lot of money he restored it to the local rulers. All the money he got in Delhi was spent on the repair and restoration of the Delhi *gurdwārās.* He also exacted a lot of money as *'Rākhi'* (Protection money) from the Nawāb of Mathura. He died on 20 April 1803, and was succeeded by his son Jodh Singh. Later Jodh Singh accepted the suzerainty of Mahārājā Ranjit Singh and surrendered his territories to the Khālsā Darbār.

Jāt/Zāt (Caste)

According to Hinduism, caste depends on birth in a particular family. A

person has no choice of parents and, therefore, he must follow the caste-rules of the father's family. One cannot change one's caste. The Gurus rejected the caste-system and laid down a new doctrine: a person is high or low, according to his deeds. The Guru declared, *"Sa jāt sa pat hai, Jehe karam kamāi" .(GGS,* p. 1330) Guru Nānak, out of humility, called himself as one belonging to the lowest caste.

Sikhs do not believe in the caste system. Guru Gobind Singh declared that the caste of all mankind is one and the same, for they are the creation of the Lord, and as such are brothers and sisters. Some Sikhs, through ignorance will still attach their caste-names after their personal names. They are known as sur-names and indicate the name of a village or ancestor or profession.

At the time of *amrit* ceremony (Sikh baptism), the person accepting the baptism has to take a vow renouncing his caste and become a member of the family of Guru Gobind Singh. The recipient also accepts Guru Gobind Singh as his father and Mātā Sāhib Devān as mother. The new name which is given at the time of baptism will have at the end "Singh" and "Kaur" for a man and woman, respectively.

The Sikh attitude to caste is summed up in the following line: "Caste is folly, caste is humbug". *(GGS,* p. 83) See also Caste.

Jāt Sikhs

Sikhism is a religion open to all classes, races and castes. Of these by far the most important and numerous are the Jāts. No account of the Sikhs would be complete without some notice of the Brahmans, Rājputs, Khatris, Arorās, Labānas, Mahtons, Sainis, Kambohs, Kalas, Tarkhāns, Nāis, Chhimbas, Jhinwars, Ramdāsias and Mazbhis. (Read more about them under their names) The Jāt Sikhs are divided into numerous clans: see under the name of the clan for example, Bhular/Man/Her, Aulak, Bains, Bājwā/Bāju, Bāl, Bat or Bath, Chahal or Chahil, Chaman, Deo, Dhāliwal, Dhillon, Gharewal/Grewal, Gil, Goraya, Hinjra, Hundal and Uthwal, Khaire, Kang, Randhawa, Sahi, Sahoti, Sohal, Sidhu, Sindhus/Sandhus, Virk.

Jathā

An organised group of Sikhs for religio-political mission. Akāli party in each area is known as Jathā. The leader of the group is known as Jathedār.

Jathedār (Leader of a group of people)

Jathedār is a Sikh title and literally means a Sikh who keeps the Jāt or uncut matted hair of a *faqīr* (holy man) and so a strict Singh as opposed to the *maunā* (shaven) Sikh who shaves.

Jathedārs of the Akāl Takht

It is very difficult to trace a full list of the *Jathedārs* of the Akāl Takht, but a few important ones are listed below chronologically:

1. Bābā Buddhā (1606- ...)
2. Ajit Singh, *Sāhibzādā* (died 1707)
3. Mani Singh, Bhāi (1721-1740)
4. Nainā Singh, Akāli
5. Des Rāj, Bhāi (1796- ...)
6. Phulā Singh, *Akāli* (1800- ...)
7. Arur Singh (1919-20)
8. Tejā Singh, Bhucher (1920-21)
9. Tejā Singh, Akarpuri (1922 and 1927-31)
10. Udam Singh, Nagoke (1923- ...)
11. Achar Singh (1924, 1955-62)
12. Didār Singh (1925- ...)
13. Jawāhar Singh of Mattu Bhaike (1926)
14. Gurmukh Singh, *Musāfir* (1931-34)
15. Mohan Singh, Nagoke (1935-55)
16. Pratāp Singh, Giāni (1925-55)
17. Mohan Singh, Tur
18. Kirpāl Singh, Giāni
19. Sādhu Singh, Bhaurā
20. Gurdiāl Singh Ajnolā (March 1980- ...)

Source: H.S. Dilgeer, *Glory of the Akāl Takht*, Amritsar, n.d.

Jatherā Worship

Among the Hindu and Jat Sikhs, especially in the north-central districts, a form of ancestral worship called *jatherā*, is common. It is the custom of many clans for the bridegroom at his wedding to proceed to a spot set aside to commemorate some ancestor who was either a *shahid* (martyr) or a man of some consequence. The spot is marked by a mound of earth, or it may be a built up shrine. The bridegroom bows his head to the spot and walks round it, after which offerings are made both to the Brahman and the *Lagi* (the menial who is entitled to receive dues *(lāg)* at weddings, etc.)

The Chahil worship a Jogi Pir, who is their *Jatherā*. The Dhariwāl have a *Jatherā* and also a Sidh, called Bhāi or Bhoi. The latter was slain by robbers. A Brahmin, a *Mirāsi*, a *Churā* and a black dog were with him at the time. The

Brahmin fled, but the others remained, and so the *Mirāsi* received his offerings, and at certain ceremonies a black dog is fed first. The Sidh's tomb is at Lalowālā in Patiālā and his fair is held on the *Nimāni Ikādshi.*

The Dhillons appear to have several *Jatherās*, Gaggowahna being mentioned in addition to these described under Jat Sikhs—Dhillon. But the fact that Dhillon was Rājā Karn's grandson is commemorated in the following tale:

Karn used to give away 30 *sers* of gold everyday after his bath and before taking his morning food. After his death the deity rewarded him with gold, but allowed him no food, so he begged to be allowed to return to the world where he set aside 15 days in each year for the feeding of Brahmins. He was then allowed to return to the celestial regions and given food. The Dhillons have the following habit or saying—*Sat jindki bahin, Dhillon kadh kosatti nahin.* Meaning that a Dhillon will always perform what he has promised.

Other *Jatherās* are Bābā Alho of the Garewals, Rājā Rām of the Gils, Sidhsan of the Randhāwas, Tilkara, of the Sidhus and *Kālā* Mihr of the Sindhus.

The *Jatherā* worship is essentially a tribal and not a village institution. If a village has several tribes, each tribe will have its own *Jatherā.*

Jawahar Singh, Wazir (1815-1845)

Jawahar Singh and his sister *Rāni Jindān* were the children of Manna, the dog-keeper of Mahārājā Ranjit Singh. After eliminating Hirā Singh, Jawahar Singh was appointed Chief Minister by his sister in December 1844, and was killed by the Sikh army in September 1945.

Jayadeva/Jaidev

He was a great Sanskrit poet born in a village called Kunduvilva (Bengal) about AD 1100. He led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to Vishnu. He at first adopted a life of continence (austerity), but was subsequently married to a beautiful Brahmin girl called Padmāvati. After marriage Jayadeva became a householder and wrote *Gitā-Govindā,* in which Lord Krishna himself assisted, for on one occasion, Jayadeva being puzzled how to describe the charms of Rādhā, laid down the paper for a happier moment, and went to bathe. Krishna, assuming his person, entered his house, and wrote the requisite description, much to the poet's astonishment on his return.

He is the author of several Hindi hymns in praise of Harigovind (Lord Krishna), one of which is preserved in the *Ādi Granth.* His best poem is the *Gitā-Govindā,* 'Song of the Cowherd', that is, Lord Krishna. It is said that the Rājā of

Nilachala (Orissa) composed a poem similarly named, but when the two works were placed before Jagannāth, he took the work of Jayadeva to his bosom.

Jayadeva was attacked by thugs (thieves) who cut off his hands and feet. In this state he was found by the Rājā who took him home, and had his wounds healed. A miracle took place—the hands and feet of Jayadeva sprouted forth again. The Rājā, filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him. After remaining some time with the Rājā where he restored to life his own wife, Padmāvati (who had voluntarily put an end to herself), he returned to Kunduvilva.

There are two hymns of Jaidev in the *Guru Granth Sāhib*, one in *Rāg Gujri* and the other in *Rāg Maru*. Here is a quotation:

Says Jaidev: As the Lord Supreme was contemplated.

The Supreme Being, Immaculate, All-pervasive was attained. *(GGS*, p. 1106)

Jhatkā

Literally, *jhatkā* means a blow. According to Sikh tradition, *jhatkā* meat can be taken as food. Kahan Singh explains *jhatkā* as under:

"Meat of an animal cut with a single stroke of the sword, after uttering the slogan 'Sat Sri Akāl' is *jhatkā*. Guru Gobind Singh is said to have permitted the Sikhs to eat *jhatkā* meat. He banned the Muslim *"halāl"* meat to the Sikhs as a defiance against the autocracy of Mughals who did not permit any meat other than *'halāl'* in their dominions.

Jhiwars, Jhinwars, Kahars or Sakkas

The Jhinwar, generally called Mahrā among the Sikhs, is a carrier, waterman, fisherman, cook, woodcutter and basket-maker. He is also concerned with the cultivation of waternuts, the netting of waterfowl, and the sinking of wells. Jhinwar's wife usually works as a *Dāyi* (nurse). Moreover, the common oven *(tandoor)* which forms so important a feature in the village-life of the Panjab, and at which the peasantry have their bread baked in the hot weather, is always in the hands of a Jhinwar.

Jind

Jind is situated 79 miles north-west of Delhi and is 25 miles to the north of Rohtak. Its old name is "Jayantpur", on account of the temple of the goddess Jayant. At one time Jind was a part of the Mughal Empire. Originally Bābā Phul's grandson S. Suckchain Singh belonged to Jind. Then it was a part of the Mughal territory. His son, Gajpat Singh, had an estate and he wanted to extend

his territory. He and his brothers fought against Zainkhan, the subedar of Sarhind in 1763, and annexed the territory. In 1772, Kuldip Singh Gajpat assumed the title of Rājā as a member of the Phulkiān missal. He made Jind his capital in 1766. In 1775, a fort called "Fatehgarh" was built in Jind. The capital of the Jind State was transferred to Sangrur in 1827 by Rājā Sangat Singh. It is said that Jind was visited by Guru Nānak and later by Guru Tegh Bahādur. A fine gurdwārā has been built to the memory of Guru Tegh Bahādur. Jind State includes four cities—Jind, Sangrur, Dadri and Safido.

The Jind State was merged in Patiala and Eastern Panjab States Union (PEPESU) in 1948 and the Rājā was pensioned. Later on in 1966 Jind became a part of the new linguistic State of Panjab.

Jind Kaur/Zindan (Mahārāni)

Jind Kaur, was the daughter of Mannā Singh Aulakh, Commandant of Ranjit Singh's kennels. She was married to Mahārājā Ranjit Singh in 1835. She bore him a son—Daleep Singh—in 1838 who subseqently became the Mahārājā in 1843. She was ambitious that Daleep Singh should be free from the clutches of British power and influence. Fearing her popularity among her subjects, she was sent away from Lahore first to Sheikhupura and then in 1849 to Chunar fort in Uttar Pradesh. She escaped to Nepal, disguised as a beggar. She tried very much to help her son but her attempts were foiled by the British Government. The British Government circulated reports about her sexual encounters just to defame her. She loved her son and wanted to stay with him and serve him. Daleep Singh was sent to England in 1854. She joined him in the UK in 1861. She died in London in August 1863. Her body was brought to India and cremated in Nasik. In March 1924, Bamba Dalip Singh, her grand-daughter, brought her ashes from Nasik to Lahore and established a memorial building in the memory of Mahārāni Jind Kaur.

Jivan Mukta

It means an enlightenment and transcendence of material desires, and consists in doing good purely. It is an ideal state (liberated one) to be achieved in the practice of Sikhism. The ideals of Jivan Mukta goes back to the ancient tradition of Indian spiritualism.

Jo bole so Nihāl: Sat Sri Akāl

It is a traditional Sikh saying which means: He who says this is saved: Truth is the immortal Lord.

Bhāi Jodh Singh

Bhāi Jodh Singh, brought up as Sant Singh, was born on 31 May 1882 in Ghungreele village (tehsil Gujjar Khans, district Rawalpindi). Thakkar Singh—a veteran Sikh scholar—baptised him at an *amrit* ceremony on 30 December 1897, and gave him the new name of 'Jodh Singh'. He cleared his Matriculation examination in 1898 and passed his B.A. examination in 1904. He was first employed by the Khālsā College as a lecturer in divinity (1905); this strengthened his self-confidence. His great proficiency in Mathematics was recognised when he stood first in the M.A. examination held by the Panjab University, Lahore, in 1906.

Bhāi Jodh Singh was formally designated in the college as a lecturer in Mathematics in 1906. In 1935 he was promoted as Principal where his administrative abilities flourished. He is ranked as a great Sikh theologian for his commentaries on the Sikh sacred writings and Gurus' doctrines. His important works such as *Sikhi-ki-hai?* (1911) *Guru Atay Ved* (1911, *Bāni Bhagtān Sātik* (1911), *Gurmat Nirnya* (1932), *Prāchin Biran Bāray Bhulan di Shodh* (1947), Kartārpur *Vāli Bīr Bāray.* Throw light not only on the authenticity of scriptural texts and tenets, but also on the background of Indian religious thought.

Bhāi Jodh Singh also wrote in English such as *The Life of Guru* Amardās (1954), *The Thirty-three Swaiya* (1953), *Some Studies in Sikhism* (1953), *The Gospel of Guru* Nānak (1969) and *Kabir.* He retired after 16 years of highly commended Principalship in 1952.

After retirement, Bhāi Jodh Singh devoted himself to literary activities and public life. He wrote some important books in English on Sikh themes. He took a personal interest in the deliberations of All India Sikh Educational Conferences. He founded the Panjabi Sahit Academy at Ludhiana in 1954, and was later nominated as Member of the Indian Sahitya Academy, New Delhi. He was very much involved in the promotion of games and sports and was elected to the Chairmanship of the Panjab Olympic Association for four years. He also found time to participate in Sikh political affairs, and was selected as a member of the Sikh delegation which discussed their political future with Pandit Jawaharlal Nehru in October 1955. He promoted the development of Panjabi language and literature. In recognition of his services, Panjab University, Chandigarh, conferred on him a Doctorate of Letters in 1961.

A year later, Bhāi Jodh Singh was appointed as the first Vice-Chancellor of Panjabi University at Patiala. By now he was eighty years of age; nonetheless, he was still able to display the zeal of a young man in developing the new campus

and setting up four postgraduate departments in the Humanities and two in Basic Sciences. Even after the end of his tenure, he continued to advise the Department of Guru *Granth Sāhib* Studies. Till the end of his life, he devoted himself to the welfare and guidance of the Sikh community. He died at the age of 99 in December 1981.

Jogā Singh, Bhāi

Jogā Singh, born at Peshawar (now in Pakistan), was a devoted follower of Guru Gobind Singh and received baptism from the Guru at Anandpur. Guru Gobind Singh tested him by recalling him when his marriage was being solemnised at Peshawar. He immediately left the place without completing the marriage ceremony. On the way, he felt enamoured of a prostitute. A Sikh watchman taunted him and thus saved him from his temptation in the nick of time. When he reached Anandpur, he sought pardon of the Guru for his waywardness and pride. A gurdwārā was later built in his memory in the city of Peshawar. After partition, a new gurdwārā and School in Delhi (East Patel Nagar) were built in his memory.

Jogis

According to Guru Nānak a Jogi is one who refrains the evil passions, to be constant in devotion, penance, self-restraint and remembrance of God.

Jun

One of the eighty-four lakhs of births or transmigration, to which bad men are subject.

Jūthhā-Khānā

Jūthhā-khānā means to eat what another has tasted or eaten; to eat left-overs. There is no proper word in English for this word. The nearest is polluted or contaminated food. Some people take the left-overs of holy persons regarding them as 'sacred food'. Sikhism rejects it. There is no pollution as such in food. Eating together or sharing food at social functions is permitted to Sikhs. *Rahatnāmās* of Bhāi *Desā* Singh mentions that the left-overs of *Sanyāsi*, *Bairāgī*, *Yogi* and *Udāsī* are forbidden to Sikhs. The Sikhs have no taboos about eating food, if it is nutritious and clean. The extreme practice among certain high-caste Hindus to regard the food of the lower castes as 'unclean' or 'polluted' was rejected by the Gurus.

Jyotī

It means light, brightness, illumination, awakening, also consciousness, God, nature.

K

Kabir (1380-1449)

The most celebrated of the twelve disciples of the Hindu reformer Ramanand. He assailed the whole system of idolatorous worship, and, in a style peculiarly suited to the genius of his countrymen, he ridiculed the learning of the pandits, and the doctrines of the Shastras. The *Bhakta Mālā* gives an account of his birth and life. His doctrines are contained in the *Sukh Nidān*, and do not differ much from those of the modern Vaishnava sect.

He was equally revered by Hindus and Muhammadans. He was the founder of the sect called Kabir Panthī, from which Nānak, founder of the Sikh religion, borrowed the religious notions which he propagated with success. Kabir is said to have been a weaver, or a foundling reared by a weaver, and subsequently admitted as a disciple of Ramanand. Another account makes Kabir a Muhammadan by birth and a weaver by profession. Kabir is also fabled to have been the son of a virgin widow of a Brahman. Her father was a follower of, and was paying a visit to Ramanand. Unaware of her condition, Ramanand wished her to the conception of a son which occurred, but, ashamed of her condition, she bore the child in private and later abandoned it. The child was found and brought up by a weaver and his wife. His religious views are very obscurely laid down, but his writings have become extensively popular among the lower orders of northern India. On his death, the Muhammadans claimed a right to bury him, the Hindus to burn him, in consequence of which they quarrelled, and placed a sheet over the corpse, which when they withdrew, according to a legend, they found the upper part of his body to be metamorphosed into a *tulsi* plant, the favourite nymphae of Lord Krishna, the lower part into *rehan,* an odoriferous herb of a green colour, the colour of the Prophet Muhammad. Kabir is said to have been

originally styled *Inyani,* the knowing or wise. He died at Magor, near Gorakhpur, which was endowed by Mansur Ali Khan with several villages. Kabir's doctrines and fame attracted the attention of Sikandar Lodi, emperor of Delhi.

Kabir Panthi is a sect of Hindus, a part of Vaishnava sects. It is not a part of their faith, however, to worship any Hindu deity, or observe any of the rites or ceremonials of the Hindus. Kabir Panthis are numerous in all the provinces of central and upper India. Their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the society. Their mendicants never solicit alms, and in this capacity they are, in a social view, in a very favourable position compared with many of the religious vagrants of India. The Kabir Panthi use no *mantra* or ritual, and chant their hymns exclusively to their invisible Kabir. Their principal Math is at Varanasi. Kabir Panthi have five commandments:

Life must not be violated—it is the gift of God;
The blood of man and beast must not be shed;
Man must not lie;
Must practise asceticism;
Obey the spiritual guide.

Kabir was outspoken and fearless in his views. He condemned the caste-barriers and the dogmatism of Hindus and Muslims. He was a great champion of Hindu-Muslim unity, and his aim was that both Hindus and Muslims should lead a noble and virtuous life. He was considered the author of many popular works, but the portions compiled in his work called *Bijak,* and included in the *Guru Granth Sāhib* are considered to be his authentic work. Kabir's 541 verses under 17 *rāgās* are included in the *Guru Granth Sāhib.*

Kachh/Kachhehrā

Kachh or under-pants (knickers/drawers) is one of the Five Ks prescribed for the Khālsā. According to Bhāi Kahn Singh, "It is a covering for private parts, though its shape and size may vary". *(Gurmat Murkand,* p. 233) It should be so tailored that it does not restrict quick movement. It is a symbol of sexual restraint and moral purity. (See also Five Ks)

Kahn Singh, Bhāi

Kahn Singh, son of Bhāi Nārāin Singh and Har Kaur was born in Nābhā in 1861. After his school education, he joined the Singh Sabha Movement in 1882. He worked with Prof Gurmukh Singh for two years. He had also a close association with Giani Dit Singh. In 1893 he joined the Nabha State service and held many administrative and judicial posts.

Kahn Singh was a committed Sikh who had an intimate knowledge of Sikh religion and history. He wrote a number of works on Sikh theology which demonstrated his mastery of detail and diversity of interpretation. He helped M.A. Macauliffe who published his monumental work on *Sikh Religion* in 1909. Kahn Singh visited the UK for collecting material on Sikh history. His vast knowledge of different languages enabled him to publish a monumental encyclopaedia on Sikhism entitled *Mahānkosh,* and also *Gursabad Ratnakār* in 1930. He also wrote other reference works like *Gurmat Prabhākar* (1898) and *Gurmat Sudhākar* (1899).

Though Bhāi Kahn Singh belonged to the old school of Sikh scholarship, his interpretation of Sikh theology is both rational and authentic. He was a versatile genius who adorned various positions as administrator, theologian and scholar. He died on 23 November 1938.

Kailāsh/Kablās

Kailāsh, in Hindu mythology is the paradise of Lord Shiva, but now the name of a mountain near lake Mansarovar. Both Brahminical and Buddhist cosmogony derive four great rivers of India—the Indus, the Sutlej, the Ganges, and the Sardha—from the holy lake at the foot of Kailāsh. Kailāsh mountain is ascertained by modern investivagions to have a real claim to the position which it holds in Sanskrit tradition as the meeting place of waters. Kailāsh is also called Ganaparvata; Rajatadri, and silver mountain.

It is believed that Guru Gobind Singh (tenth Guru) meditated at Hemkund, one of the peaks of Kailāsh mountain ranges. When the Guru, in his previous birth, was meditating at Hemkund, the God appeared before him and asked him to take birth and break the tyranny of the Muslim rulers in India. The Kailāsh is sacred to the followers of Sikhism, but the *Guru Granth Sāhib* does not encourage any kind of pilgrimage to the sacred places for the sake of spiritual development of the soul.

Kairon, Partāp Singh

A very famous politician of the Panjab, born in 1905 and died in February 1965. He became the Chief Minister of Panjab thrice. He was a great administrator. From Amritsar (Panjab) he went to Michigan University, USA, and graduated there with distinction and returned to India. In America he was associated with the Ghadar Party, and on his return he started a journal called the *New Era.* He joined the Congress Party in 1929, and during the civil disobedience movement he was sent to jail for five years. He was very active in politics, and

was the General Secretary of PP Congress Committee 1941 to 46; and was its President from 1950 to 1952. He became the Chief Minister of Panjab on 23 January 1956 and was elected again and again as Chief Minister. He was shot dead in February 1962 by one of his enemies.

Kal

Kal has a number of meanings, depending on the context. It means arts, trick, fight, war, peaceful, yesterday, the past. *Kalyuga*—the present dark age—is said to have a duration of 432,000 years. *Kal* (Kalh) is also the name of a poet who was a contemporary of Guru Arjan, and some of his compositions are included in the *Guru Granth Sāhib*.

Kālā-Yavana/Kāl Jaman

A Yavana or foreign king who led an army of barbarians to Mathura against Krishna. That here lured him into the cave of the mighty Muchukunda, who being disturbed from sleep by a kick from *Kāl*-Yavana, cast a fiery glance upon him and reduced him to ashes. This legend appears to indicate an invasion from the Himalayas. According to Vishnu *Purān* and Hari-vansa, *Kālā*-Yavana was the son of a Brahman named Garga, who had an especial spite against the Yadavas, and was begotten by him from the wife of a childless Yavana king.

Kalāl, Karāl or Ahluwālia

A Hindu and Muhammadan Jāt clan originally from Montgomery and Multan. *Kalāl* or *Karāl*, a class of very varying status, is probably of composite origin. The *Karāl* claim Hindu Rājput ancestory and derive their name from Karauli in Rājputana. The Kalal is a hereditary distiller of spirituous liquors. But since the manufacture and traffic in spirits has been subjected to government regulations, a large proportion of the clan, and especially the Sikhs and Muhammadans, have abandoned their hereditary profession and taken to other pursuits. The original position of the clan was a humble one, but in the Panjab it has been raised by a reigning family of Kapurthala descendants of Sadā Singh Kalāl, who founded the village Ahlu near Lahore. The family gradually rose in the social scale, and Badar Singh, the great-grandson of Sada Singh, married the daughter of a petty Sardar of the district. Badar Singh had a son called Jassā Singh, who was the most powerful and influential Sikh chief until Ranjit Singh, Mahārājā of Panjab, came to power.

Jassā Singh adopted the title of Ahluwaliā from the name of his ancestral village, and the title is still retained not only by the Kapurthala family, but by all Sikh Kalāls. Kalāls are sometimes called Neb.

Most of the Kalāls have embraced Sikhism. They are divided into fifty-two clans or *gots* including the Tulsi and Pital clans in Kapurthala, and the Ahluwālia sections are said to be: Tulsi, Phul, Māli, Rekhi, Sad and Segat. The Kalāl *gots* are: Bhagar, Bamrāl, Bhandāri, Bharwāthia, Bhukai, Bimbat, Hatyār, Jajj, Janwathia, Ladhāthiā, Mamak, Paintal, Pāll.

Kalbūt

Kalbūt means pattern, image, dummy figure. This word occurs in a hymn of Kabir on p. 335 of *Guru Granth Sāhib* where he gives the example of a capture of an elephant over a deep ditch. The male elephant rushes to the dummy of a female elephant and falls into the ditch and is then captured and tamed. In the same way, man falls into the snare of *māyā* or worldliness.

Kaler

A Jāt tribe found in Jind, where the *samadh* of its Sidh, Didar Singh, at Bhammawadi is revered on the day of *Māgh*. Some of them claim Chauhan Rājput origin, descent from Rājā Kang through Kahr and his descendants Dārā and Nattu who came to Panjab in Jahangir's time. In Ludhiana, the Kaler Jāts worship their *Jathera* at his *math* or shrine at weddings, and make offering of bread to a *Bharāi*.

Kāli Nāg

Nāg, a snake especially the cobra-capella. A mythical semi-divine being. *Kāli Nāg* was the seven-hooded black serpent who lived with his wife and children in the River Jamunā. The children of the village used to play near the abode of Kāli Nāg. One day the children of Gokul were playing a ball-game, and the ball fell near the Kāli Nāg. When Krishna went to get the ball, Kāli Nāg attacked Krishna. Krishna was going to kill the Kāli Nāg when his wife and children begged Krishna to spare his life for them. Krishna fell pity and asked Kāli Nāg not to disturb the children of Gokul in future.

Kalu

He was the father of Guru Nānak. He was an accountant in the village Talwandi (now Nankana district Lahore, Pakistan).

Kalyān

(i) *Kalyān* means achievement, fulfilment, success.

(ii) It is an Indian classical parent *rāgā*. It has seven notes both in the ascending and descending scales *(Sa Re Ga ma Pa Dha Ni)*. It has a solemn effect on the mind. The time for its performance is evening, from 6 to 9 PM.

Kambohs

The name of the tribe is said to be a corrupt form of Kai-amboh, a royal race of Persia from which they profess to be descended. They are both Hindus and Muslims. The Hindu Kambohs profess to be related to Rājputs and to have come from Persia—through Southern Afghanistan. They state that many of their ancestors were forcibly converted to Islam by Mahmud of Ghazni. In 1891 out of a total number of 45,000, about 20 per cent were Sikhs. Their principal clans are: Thind, Junsan, Jaura, Dahut, Mahrok, Sande, Jammun, Jhande and Unmal.

Kāmdhenu

Kāmdhenu is the name of a legendary cow which has the power of granting anyone what he desires. This was one of the products of the legend of the churning of the ocean. She was owned by sage Vasishta. It is said that several efforts by Vishvamitra to get the cow from Vasishta failed miserably. In the Sikh scripture God's praise is called the Kāmdhenu, the bestower of all gifts.

"Laudation of the Lord's attributes is the wish-fulfilling celestial cow". *(GGS,* p. 265)

Kanchipuram/Conjeveram

It is a holy city, 45 miles west of Madras. It is one of the seven holy cities of India. It has two great Hindu temples, one of the Shiva and another of the Vaishnava Sect. The earliest temples were built here about AD 600 Kailāsh Nath or Rājā Simbeswara's temple was built by Rājā Sunha in AD 670.

Kandh Sāhib

At the age of 18 on 18 September 1487, Guru Nānak got married to Sulakhani at Batala, Gurdaspur. It is said that Guru Nānak insisted on simple marriage rites. Mul Chand, the father-in-law of Guru Nānak was quite prepared to break the tradition, and asked to sit near a wall made of mud. Since it was raining that day, the wall could have collapsed on him. And old lady asked the Guru not to sit next to the wall. The Guru told the lady that the wall would not fall for centuries. A gurdwārā was built at that place and a portion of the wall *(kandh)* still stands intact shielded in glass, within the Kandh Sāhib Gurdwārā. Guru Nānak's marriage ceremony is held there every year.

Kang

A tribe of the Jāts, found chiefly in the angle between the Beas and Sutlej. They claim to have come from Garh Ghazni, but in Amritsar they say they were

first settled in Khirpur near Delhi. Most of the Sikh Sardars of the Nakodar Tehsil either belong to this tribe or were connected with it by marriage. The Kangs are said to claim descent from the solar Rājputs of Ajudhia through their ancestor Jogra, *father of King, and in* Amritsar give the following pedigree:

Ramchandar
Lahu
Ghaj
Harbans
Talochar
Shah
Mal
Jogra
Kang

Kangā

Kangā or comb is one of the Five Ks, obligatory for the Khālsā. *Kangā* is meant to keep the hair clean and tidy. The Khālsā ties the hair on the head in a top-knot and sticks the *kangā* inside the knot. According to Bhāi Kahn Singh Gurmat Martand, *p. 313), "Kangā* may be of any wood or metal with teeth to straighten and smoothen the hair". Bhāi Nandlal in the *Tankhah Nāmā* mentioned that the Khālsā should comb the hair twice daily and then tie the turban. The *kangā* should not be kept inside one's pocket or left on the dressing table. It must be kept intact with the hair on the skull. Some people believe that the *kangā* symbolises cleanliness of the body and the mind. (See also Baptism)

Kanra

This is an Indian classical *rāgā,* belonging to *Kafi Thath.* It has a solemn effect on the mind. It has six notes *(Sa Re Ga Ma Pa Ni)* in the ascending order and seven notes *(Sa ni Dha Pa Ma ga Re)* in the descending order. It is sung at night from 9 to 12 PM.

Kansa

A tyrannical king of Mathura. He deposed his father Ugrasena; and threatened to slay his cousin Devaki on her wedding day. He was warned before the birth of Krishna that he would be killed by him. He accordingly attempted to destroy Krishna as soon as he was born; failing in this he ordered that all the worshippers of Vishnu, young and old, should be slain; and he commanded his warriors to make search for all young children throughout the country, and to slay

every male child. He afterwards employed demons to kill Krishna, and sent Akrura to bring Krishna to Mathura. Public games were celebrated with great splendour; there was a severe contest in which Krishna slew the powerful demon Chanura, and afterwards he killed King Kansa himself.

Kapila

A celebrated sage, the founder of the Sankhya philosophy. The Hari-vansa makes him the son of Vitatha. He is sometimes identified with Vishnu and sometimes with Agni.

Kapur Singh, Nawāb

Kapur Singh was born in a Jāt family in 1697. He was baptised in 1721. He was an ordinary Sikh who served the Khālsā *Sangat* at Amritsar. Zakiya Khan the Muslim, Governor of Lahore, persecuted the Sikhs and ordered their killings by columns of mobile troops. The Sikhs shifted to the jungles and whenever they got an opportunity looted the revenue collections while in transit to Lahore. Thus the Mughal ruler lost a lot of money. The ruler of Lahore sent a proposal through the Singh to buy conciliation with the Khālsā. The Khālsā, assembled at Akāl Takht, was in no mood to accept this offer. Finally Kapur Singh the stable-keeper, accepted the offer on the condition that he would take the *jagir* and title of "Nawāb" on behalf of the Khālsā if he was allowed to continue the voluntary service of cleaning the stables. This was agreed by the Khālsā Assembly in 1734 and the revenue from the *jagir* was used for running the community kitchen. However, this *"Nawābi"* lasted for less than a year, because Zakariya Khan again renewed the policy of persecution and killing of Sikhs. Nawāb Kapur Singh was entrusted with the command of two groups of the Khālsā —*Budhā Dal* (veteran soldiers) and *Taruna Dal* (section of the young Sikhs) on Baisakhi day in 1748. Later both groups were combined as Dal Khālsā. Kapur Singh founded the Singhpuriā Misal. He converted thousands of weavers, carpenters and traders to the Sikh faith. He was a warrior with great organisational talents. Nawāb Kapur Singh died in 1754 at Amritsar.

Kapurthalā

Kapurthalā is a district town situated 11 miles to the north-west of Jalandhar. The founder of Kapurthala was Sādhu Singh. He was related to Nawāb Kapur Singh of Faizalpuria *misal.* Jassā Singh Ahluwaliā, the son of Bidar Singh and nephew of Sadhu Singh, took over control of the Kapurthalā region after conquering it from Ibrahim Bhatti in 1774. He also added much territory to it.

When he died in 1783 he left no son, so Bhag Singh became the ruler of the Kapurthala state. This dynasty continued till 1948 when Kapurthala state was merged in PEPSU. Later, in 1966, it became a part of the linguistic Panjab State.

Karā

Karā or the iron wrist-band is one of the Five Ks prescribed for the Khālsā. It reminds the Sikh of the vows of baptism ceremony. It is to be worn on the right hand wrist. Whenever one does something evil, the karā will seem to warn him that such a thing is unworthy of the Khālsā. The tap of the karā is also regarded by some as a reminder of the presence of God everywhere.

Additionally, it serves the purpose of a shield for it protects the arm while fighting with an enemy. *Karā* is generally worn by all Sikhs, whether they have taken *Amrit* or not.

Karad-Bhet

Karad-bhet means to touch *karah-parshād* with the tip of a *kirpān* (sword). This was the practice started by Guru Gobind Singh who used to touch the *parshād* with the tip of his arrow and accept a portion and then order it to be distributed among the congregation. Since, then, the *karāh parshād* is touched with a *kirpān* and then distributed among the *sangat.* Normally five portions are offered to the five practising Sikhs (Khālsā) in memory of first five Beloved Ones, but when such Sikhs are not available, five portions are taken out and mixed into the remaining *karāh-parshād* and then distributed among the congregation. It is wrong to regard the *kirpān* as the tongue of the Guru.

Karāh Parshād

From the time of Guru Nānak Dev (first Guru) the practice of a common kitchen for the whole congregation has been the rule. Free food is given to every person who would come to eat.

Karāh Parshād is a specially prepared *halwā.* The person who prepares it is a Sikh. He should repeat *Jāpji* Sāhib while preparing *karāh parshād.* It is made from wheat flour (or *suji*), clarified butter and sugar; all three in equal quantities in weight. To this is added pure water equal to the combined weight of all the three ingredients. First, sugar is dissolved in water, and placed on a fire to simmer, in an iron pan. When the syrup comes to the boiling point, it is left alone and kept boiling hot. Then the clarified butter *(ghee)* is put in the pan and brought to a boiling point. Then flour is added to it and stirred so that no balls are formed. When the flour is thoroughly cooked, its colour is changed slightly brownish and

smells like freshly cooked biscuits. At this stage the syrup is mixed into it and the *halwā* or *karāh parshād* is ready. Before the congregation disperses after prayers or ceremonies, the *karāh parshād* is served.

Karhāle

(i) *'Karhāle'* in Sanskrit language means a camel. The Gurus regard man as a wandering camel. Camel-drivers used to while away the time by singing songs. The two hymns of Guru Rāmdās in *Gauri Rāgā* called *Karhāle* are addressed to man's wandering and obstinate mind and asking it to desist from worldliness and to seek the company of holy men for spiritual uplift *(GGS,* p. 235).

(ii) Also *Karhāle* means to make an effort, to endeavour to achieve something.

Karm Bhumi or Karm Kshetra

Field of actions and reactions on the planet earth in the part in which an individual freely sow seeds with a free will and reaps the fruits of his own actions.

Karma

The term denotes a highly complex system of actions and reactions weaving a ceaseless chain of cause and effect resulting from a thoughtless thought, an inadvertently uttered word or an unintended deed, for each of these has a potential to fructify, not only in the lifetime but even in the lives to come; though one may in blessed forgetfulness, fail to find the link and call it a mere chance.

It means action, work; an act of piety or of religion, duty or acts obligatory on an individual. All the object forms are the product of *Karma.* Suffering and happiness are the results of *Karma. Karma* stands for destiny, consequent upon the deeds of previous births. This cumulative destiny is also known as Kirat. *Karma* is the result of actions, or the adjustment of the effects of actions. Bhakti (devotion to God) has neutralizing effect on *Karma.*

This is a cardinal doctrine in Sikhism. It is earned through prayer, devotion and good deeds through Divine grace. It is interpreted in different ways:

1. The law of action and reaction: as you sow, so shall you reap. Also the law of retribution.
2. The word also means rituals, ceremonials and sacrifices. The word is equated to *Karm-Kand.*
3. *Karma* in Arabic means grace or mercy, in this sense it is used in the *Guru Granth Sāhib: "Karam hovet Satguru milai".*

4. *Karma* means moral action or duties or righteous actions.
5. In Sikhism the word *Karma* has a meaning different from its connotation in Hinduism. According to Hindu belief even good actions will not wipe out previous *Karma* until all the *Karma* is exhausted, but Sikhism declares that God's grace can cut through the chain of transmigration and bring about man's salvation. Guru Gobind Singh modified the meaning of *Karma* as moral action— "Subh Karman te kabahoo na taroo". This is in harmony with the five *Khands* of the *Jāpji*. Moral action is done by a person for its contribution to progress towards *Gian Khand, Saram Khand, Karam Khand* (Grace of God), *Sach Khand*. Moral action is therefore, a step towards spiritual fulfilment and postulates harmony in one's thought, word and deed. Even the use of sword or violence is justified for a higher cause.

Moral action in pursuit of an ideal requires fearlesseness and self-confidence. So *Karma* is supported by courage and spirit of *Chardi Kalā* (dynamic optimism); fearlessness is accompanied by altruistic action for the greater good and welfare of man. Moral action is undertaken with the knowledge of the goal and an appreciation of the *hurdles* in the way. As such a missionary and spiritual sustains the moral activity. Resolution, courage and conviction of final victory give a spiritual dimension to moral action. In Sikhism, self-realisation becomes possible through social participation in altruistic action which derives strength from inner conviction of the righteous cause: "My strength is the strength of ten, because my heart is pure". It is this dynamic view of *Karma* or moral action which ensures ultimate hope and victory.

According to Sikhism, *Karma* can be changed by prayer and Divine Grace. If a man submits to the Divine will, he acts as His instrument and as such his is free from *Karma*. Past *Karma* can be erased through association with the holy and the virtuous, and seeking the Grace of God through meditation. (See Harnam Singh, *Karma and Transmigration,* Delhi, 1956)

Kartā

(i) *Kartā* means the Creator. So it stands for God. God has not only created galaxies and its inhabitants, but He is also their controller, governor, sustainer and destroyer. God both creates, maintains and dissolves. "With one Word, He created the expanse of the Universe, wherefrom hundreds of thousands of rivers began to flow". *(GGS,* p. 4)

God's creation originates in two forms: manifestation and will His manifestation is in Nature and its working under His law, while His Will

takes many forms like earthquakes, floods, droughts, storms, blizzards. God in the manifest state appears as the Creator of the cosmos. *Kartā Purkh* means the Creator Being.

(ii) Head of the family under Hindu law.

Kartār

A term of Guru Nānak for the God Almighty. It also mean Creator.

Kartār Singh, Giāni

Kartār Singh Giāni was born in a village in Lyallpur district on 22 February 1902. His father Bhagat Singh, sent him to his village gurdwārā for instruction at the age of four. He learnt Panjabi and later went to school at Nugoke Suli. He was studying in the ninth class at Amritsar when the Jallian-walla Bagh massacre took place. His father took him to his village. After passing the matriculation examination, Kartār Singh joined the Khālsā College at Amritsar. There he suffered from small-pox which disfigured his face.

In January 1931, he made a speech on Independence Day at Lyallpur. He was tried and sent to prison for one year. Though a member of the Akāli Party, he served as a Minister of the new Panjab State for some time. He was a controversial political leader. He died in 1969 at Patiala.

Kartārpur

1. It means the place of the Creator (God). The town is in the Jullundur district (Panjab). The town was created by Guru Arjan Dev (fifth Guru) in 1593. At present the descendants of Dhir Mal Sodhi, son of Gurdittā and Ananti alias Nihāl Kaur and the brother of Guru Har Rāi (seventh Guru), and grandson of Guru Hargobind (sixth Guru) dominate the town. There are many gurdwārās in Kartārpur and one of them has a copy of the *Granth Sāhib* written by Bhāi Gurdās on the dictation of Guru Arjan Dev.
2. Kartārpur is a new township which was built by Guru Nānak in 1521 and where he established a congregation for prayers and share food.

Kasturi

Kasturi is a musk which is found inside the navel of a particular kind of deer. This type of deer is found in the jungles of Kashmir, Nepal, Assam and Tibet. Musk is a fragrant substance and has its medicinal uses. It is found in small quantity (say about 20-40 grams) in 8 to 10 deer. It has a deep violet colour and when touched with cloth it gives out a yellowish colour. It is regarded as a tonic for the brain.

It is said that the deer which possesses the musk is unaware of the location of fragrance. He looks around to find the fragrant substance, little realising that it is embedded in his own body. He roams hither and thither in its search. Kasturi is used as a symbol by mystical pets and saints to indicate that the source of joy or bliss lies within man, but unfortunately due to ignorance and ego, man cannot find the centre of godliness within himself :

"Ghar hī mai Amrit bharpur hai,
Mumukhā sād nā pāiyā;
Jiv Kasturi mirg na jānai,
Bhirmdā bharam bhulaiyā". (GGS, p. 664)

Kathā

Kathā means a narrative, parable, tale, fable, legend or story. It generally covers the events or deeds of a noble person in prose or verse. Among the Buddhists, it is called *Jātakā*. One of the famous collections of tales in Sanskrit is the *Panchatantrā*. In Sikhism, commentary or exposition of the sacred texts is called *kathā*. It also includes the stories from the lives of the Gurus pointing to some moral lesson. In the *gurdwārās, kathā* includes recitations from the *Janamsākhis* and biographies of Gurus and Sikh heroes and martyrs.

Kaulan Bibī

Kaulan Bibī was born in 1601 at Lahore. Her father Rustam Khan was a Muslim priest. At a young age, Kaulān became a disciple of Saint Miān Mir. From him, she learnt about Guru Hargobind and the Sikh religion. Under the influence of Miān Mīr, Kaulan became simple and saintly in character and behaviour. She had liberal views on religion which were unpalatable to her father—a fundamentalist Muslim. He lost patience with his daughter and obtained a 'fatwa' from the Islamic fundamentalists that Kaulan be executed for singing the songs of "infidels". Kaulan's mother approached Miān Mīr for help. Secretly he wrote to Guru Hargobind to provide safety and shelter to Kaulan and the Guru agreed. So, in 1621, accompanied by a trusted disciple of Miān Mīr, named Abdulla Khan, Kaulan left her father's house secretly for Amritsar.

Guru Hargobind provided her a separate house at Amritsar where she led a life of piety and meditation. She expressed her desire to have her name known to posterity. The Guru assured her that this would be done. The Guru started the excavation of a tank called "Kaulsar" which was completed in 1627. She shifted to Kartārpur where she fell ill and died in July 1628. She was buried according to Muslim rites.

Kaur

A Sikh woman takes the surname Kaur on baptism. Kaur was also a common surname for Rājput women and means both princess and lioness.

Kaurā Mal

He was the Finance Minister of Zakāria Khān (Viceroy of Lahore). Kaurā Mal was a great admirer of Guru Nānak. At Nankānā (Talwandi near Lahore in Pakistan) Rai Bular the landlord of the village constructed a tank in remembrance of the childhood of Guru Nānak. Later on, the tank was greatly enlarged by Kaurā Mal.

Kedār Nāth

It is a place of pilgrimage for the Hindus. It is a mountain peak in Garhwāl and has a Hindu shrine devoted to Sadāshiv, an incarnation of Shiva. It is at the source of the Kāli-Gangā, a stream far smaller than either the Bhagiruttee or Alacnanda, which joins the latter at Rudra Prayag. It has one of the twelve great *lingas* of the Hindus. With Kedārnāth are included the four temples of Kalpeswar, Madmaheswar, Tungnath and Rudranāth, forming the Panch Kedar containing the scattered portions of Shiva's body.

Kedārā

This is an Indian classical *rāgā* belonging to *Kalyān Thath*. It has a cooling and healing effect on the mind. It has five notes *(Sa ma Pa Dha Ni)* in the ascending order and six notes *(Sa Ni Dha Pa Ma Re)* in the descending order. It is an evening *rāgā* performed from 6 to 9 PM.

Kendri Sri Guru Singh Sabhā

To commemorate the Singh Sabhā Movement of 1873, a Centenary Committee named Singh Sabhā Shatābdi Committee was set up under the Chairmanship of S. Hukam Singh in Delhi in 1973. It organised the centenary celebrations and held a number of seminars in different cities. It also started a monthly journal called *Singh Sabhā Patrikā*. Special issues on Sikh themes are published therein from time to time.

After the centenary celebrations came to an end, it was decided to continue missionary work. Therefore, a new Society—including some members of the Shatabdi Committee—was registered in 1975 under the name of Kendri Sri Guru Singh Sabhā. It established branches in many State capitals in India and also in the UK.

Kendri Singh Sabhā set up the following institutions:

1. Guru Granth Vidyā Kendra, Near Mehrauli, Delhi

This is Sikh missionary centre and vocational school for poor students who are provided free lodging, food and training for three years and then work as missionaries/skilled workers.

2. Guru Granth Vidya Kendra, Chandigarh

A gurdwārā has been set up as a first step. A public hall and some rooms have been built. In the meantime, some students are being trained here for Sikh missionary work. Later on, a literary and research centre on Sikh religion and culture will be set up when the new buildings are completed.

Kes/Kesh

Kes or *Kesh* is an important part of the human body. The Khālsā must keep the hair intact and clean. It has been regarded as a symbol of saintliness or holiness. All the Gurus kept hair and Guru Gobind Singh laid down an injunction against the removal or cutting of hair. According to scientific research, hair produces Vitamin D which is necessary for physical being. Secondly, by preserving hair, the energy used in cutting and natural growing again is thus saved.

Hair protects the head from heat in summer and cold in winter. The main reason for maintaining hair is the need to look like Guru Gobind Singh, to be blessed with his appearance and outlook. Guru Gobind Singh said: "Khālsā is my special form; I live in the Khālsā". So if one wants to be like the Guru, he must adopt his uniform of the Five Ks of which *kesh* (unshorn hair) is an essential part.

Kesgarh Sāhib

Literally, Kesgarh means 'the fort of hair'. This is the shrine where Guru Gobind Rāi created the Khālsā. On 30 March 1699, Guru Gobind Rāi gave a call to Sikhs in a huge congregation, asking them to come forward to sacrifice their lives for fighting against tyranny and injustice. Five Sikhs responded to his call, and were given the new baptism—*Khande-di-Pahul*. They were called the Panj-Piyārā (Beloved five) and received *amrit* from the hands of the Tenth Master. Thereafter, the Guru himself begged of them to administer *amrit* to him in the same maner as he had done. After taking *amrit*, his name was changed from Gobind Rāi to Gobind Singh.

There is a magnificent gurdwārā built on raised ground at this spot called Kesgarh Sāhib; there is also a tank nearby. The shrine contains several weapons of Guru Gobind Singh. The Guru built four forts—Anandgarh, Lohgarh, Kesgarh

and Fatehgarh for the protection of the city of Anandpur. An annual fair is held at Takht Kesgarh Sāhib on Baisakhi day.

In 1978, the Khālsā Panth assembled at Anandpur Sāhib and passed the famous Resolution which demands a greater measure of autonomy for the Panjāb, and a truly federal constitution for the whole of India, in place of the present centralisation of power.

Kesi/Kesin

In the *Mahābhāratā,* a demon who fought with and was defeated by Indra. In the *Purānās,* a *Daitya* took the form of a horse and attacked Krishna, but was killed by that hero thrusting his arm into his jaws. This was the end of the Kesi demon who was sent by Kansa to kill Krishna.

Keski

A small turban worn by a Sikh woman, belonging to the Akhand Kirtani *Jathā,* under her customary *chunni* (scarf).

Khadur

It is a village in Tehsil Tarn Taran, district of Amritsar. Guru Angad (second Guru) used to live in this village. There are a number of Sikh temples there.

Khadur Sāhib

It is very close to Goindwal where Guru Angad (second Guru) propagated the message of God for many years. He heard Guru Nānak there and was selected by Guru Nānak as his successor. A gurdwārā was built at the site where Guru Angad was cremated in Khadur.

Khaire

The Khaire profess to be the descendants of a Rājput named Sāin Pāl, whose 21 sons founded 21 separate clans. The tribe worships two ancestors, one named Rāj Pāl, and the other his grandson, Shahzādā, who was killed in a quarrel with his neighbours the Khangs, with whom the Khaire will not intermarry.

Khālsā

Khālsā has a number of meanings, depending on the context.

1. Literally Khālsā means the pure, unadulterated.
2. Owner of land directly obtained from the king or through the first original holder.
3. The fraternity created by Guru Gobind Singh with *Amrit* ceremony at the Baisakhi festival at Anandpur in 1699.

The Khālsā must wear the Five Ks and keep away from four major vices *(Kurahit)* and abide by the vows taken at the *Amrit* ceremony.

The Khālsā is the embodiment of the three-fold ideal of humanity: saint, soldier, scholar.

The Khālsā is a householder (family-man) natural in appearance, modern and optimistic in outlook, devoted to service of people, ready to sacrifice his life for any just cause, full of humility and holiness and yet strong, valourous and chivalrous, ready to help one and all in need.

The Khālsā is fearless and believes that righteousness will succeed in the end. He has no enemies; he prays for the success and progress of the entire humanity.

The doctrine of the Khālsā, the faith of the 'pure', the 'elect'. The Khālsā was founded by Gobind Rāi, later Gobind Singh (tenth Guru). Gobind Rāi was only fifteen years of age at the time of his father's death, and for some years subsequently he appears to have remained inactive, brooding over his wrongs, and devising measures for the accomplishment of his mission against the Muhammadans. He preached the doctrine of the Khālsā. His teachings were calculated to convert the followers of Guru Nānak into a militant body without affecting their relationship with the Hindus, from whom the Sikhs emerged, and to whom it was intended to protect. It is for this reason the Hindus did not look upon Sikhism as a separate religion or social group.

Admission to the Khālsā was gained by the baptism ceremony of the *Pahul,* and its military nature was marked by the bestowal of the title of 'Singh', or 'lion' who entered it.

The essence of the above ceremony is the drinking, in the presence of five believers, of a mixture of sugar and water which has been stirred by a steel dagger, the baptismal fluid being known as *Amrit.* It also demanded by the recipient as the outward and visible symbols of Sikhism, the wearing of the five Ks; that is, (i) the *Kes* (uncut hair); (2) the *Kachh* (short drawers); (3) the *Karā* (iron bangle); (4) the *Kirpān* (steel dagger); (5) the *Kangā* (comb).

The Guru taught his followers that they must practise arms, and never show their backs to the foe in battle. He preached the democratic doctrine of equality with even less reservation than Nānak himself, and enjoined on his Sikhs that they were to consider themselves members of one family, and that previous caste distinctions were erased.

Khālsā community-growth: Guru Nānak his life travelling from place to place, sowing the seed of divine love wherever he met a true seeker of God.

Guru Angad worked on his lines and devised a new Panjabi alphabet in which the lives, hymns, and sermons of the Gurus were written.

The efforts of Guru Amardās were mainly devoted to the abolition of caste distinctions. He taught that all men are equal and good actions are commendable to God. He introduced the system performing all ceremonies with the help of *Gurbāni* and instructed his followers to throw off the yoke of Brahman priests.

Guru Rāmdās (fourth Guru) began the Golden Temple at Amritsar as a centre for the Sikhs, to which they might come from all parts to unite themselves by the bond of brotherly love so essential to strengthen the national tie.

Guru Arjan ordered every Sikh to set apart one-tenth of his income for religious and charitable purposes. He framed rules of devotion and collected all the hymns of his four predecessors into the holy scripture called the *Granth* to which he himself largely contributed. This new form of Sikhism was not appreciated and many people became the enemies of the Guru. The Guru instructed his son Guru Hargobind to devise means of safety for his disciples.

Guru Hargobind introduced military exercises and horsemanship among his followers. In the course of time they became good soldiers, and were well-known for their valour, courage and military skill.

Khālsā Colleges

Lahore Khālsā Diwān, a Sikh religious organisation, set up in 1889 a committee for examining a proposal for the establishment of a Khālsā College at Amritsar. On 5 March 1892, Sir James Lyall, Lt. Governor of Panjāb laid the foundation-stone of Khālsā College, Amritsar. The institution began as a Middle School in October 1893 and became a High School in 1896. Bachelor of Arts classes were added in 1899 and the Bachelor of Science classes began some time later.

Due to differences between the Khālsā College Council and the Panjāb Government, the government took control of the college from 1908 to 1920. Thereafter the college was restored to the Council; Principal Wathen successfully ran the college during the Non-cooperation Movement of the 1920s. Subsequently, in 1936, there was a split between the Akāli Party and Khālsā Nationalist Party. At that time Prof. Niranjan Singh and Prof. Niranjan Singh and Prof. Kartār Singh were dismissed from Khālsā College service; they started the Sikh National College in Lahore. After the partition of India, Lyallpur Khālsā College was re-established in Jalandhar, and Gujranwalla College in Ludhiana. A Khālsā College was set up at Patiala in 1960.

Khālsā Colleges were also established outside the *Punjāb*. In 1937, Guru Nānak Khālsā College was established in Bombay, another in Delhi called Guru Tegh Bahādur Khālsā College in 1952, and later in Kanpur and in Madras (1969).

The total number of Khālsā Colleges is nearly 75. They are generally run by local management-committees which are required to follow the rules of the universities to which the colleges are affiliated.

Khālsā Diwāns

The word—Khālsā Diwān—literally means a group or association of baptised Sikhs. In 1886, the first Khālsā Diwān was formed in Lahore. Most of the Singh Sabhās (Sikh Societies) got themselves affiliated to the Lahore Khālsā Diwan. Later, three Singh Sabhās of Amritsar joined to form the Amritsar Khālsā Diwan. The main leader of this Sikh renaissance was Prof. Gurmukh Singh who had founded the Khālsā Diwān of Lahore. All decisions were taken by majority vote at these meetings. However, the Amritsar Khālsā Diwān made its own constitution in 1887 which was different from that of Khālsā Diwān of Lahore. The Amritsar Khālsā *diwān* was popular because it was controlled by aristocratic Sikhs.

The Lahore Khālsā Diwān, apart from Prof Gurmukh Singh and Bhāi Dit Singh, attracted scholars like Bhāi Kahan Singh and Mr Max Arthur Macauliffe. They produced a number of books on Sikhism, both in Panjābi and English. The Khālsā Diwān of Lahore planned to start a Khālsā College in Amritsar. It is said that as such the two Khālsā *Diwāns* decided to merge under a new name, namely Chief Khālsā Diwān. It prepared a constitution in 1902, embodying its aims, activities and rules. (See, Chief Khālsā Diwān)

Khālsā-Sambat

The Khālsā calendar starts from the day of the creation of the Khālsā—1 *Vaisākh* 1756 (30 March 1699). The Baisākhi of 1999 (13 April 1999) would mark the 300 years of the Khālsā Panth.

Khandā

Khandā is the supreme insignia of the Khālsā. It consists of five concentric circles. The inner circle represents God/*Waheguru*, without beginning and without end; the two swords, one on either side, represent the spiritual power of *Pīri*, and temporal power that is *Mīri*. Such two swords were first worn by the Sixth Guru, Hargobind. The double-edged sword in the centre symbolises the ideal of the saint-soldier. It is with *khandā* that the *amrit* is prepared for baptising the Khālsā.

According to Lou Singh, the two sword handles can be picked by any seeker of truth in the seas of worldliness and as one jumps over the sword handles, and

as he moves up the Gurus, path—the *khandā*—he can be free from the worldly temptation and go up the spiritual ladder till he reaches the summit—saintliness and the Divine Court.

The *khandā* also represents the three forms of God—The Transcendent *(Nirgun),* the related *(Sargun)* and the Holy Name *(Waheguru).* The *khandā* represents the essence of Sikh philosophy—the uniqueness of God, the uniqueness of the twin ideals of *Mīrī* and *Pīrī* (saint-soldier), and the goal of salvation while alive.

Khands

1. *Dharam Khand:* The earth is called Dharam Khand. It is created by God to perform virtues and true deeds by the devotees.
2. *Giān Khand:* The region of divine knowledge. In this second stage, a devotee performs selfless service and attains the Divine knowledge.
3. *Saram Khand:* It is the region of beauty, intuition and true wisdom. In the third stage the Divine intuition and wisdom are obtained.
4. *Karam Khand:* the fourth stage is the region of divine grace. In this stage a devotee becomes detached from *Māyā* (Mammon) and gets absorbed in the meditation of God and His Name. The God showers his divine grace on a devotee.
5. *Sach Khand:* It is the final stage where only truth prevails and a devotee gets united with the God, Supreme Soul. *(Japji,* p. 33-37)

Khang

They profess to be the descendants of a Rājbansi Rājput and state that their ancestors were originally settled near Delhi. The tribal divinity is from an ancestor named Bābā Malla, who was killed in a fray with the Khaire Jāts about the time of Akbar, and who is said to have distinguished himself by going on fighting even after his head had been severed from his body.

Kharag Singh, Mahārājā

Kharag Singh, the eldest son of Mahārājā Ranjit Singh and Mahārāni Datar Kaur, was born in 1802 in Lahore. He succeeded his father on 27 June 1839. He appointed Sardār Chet Singh as his adviser and this infuriated Dhiān Singh, the Minister. So he started intriguing against both the Mahārājā and Chet Singh. He turned the army leaders against the Mahārājā by spreading a rumour that Kharag Singh was selling Panjab to the British. The army sent a message through Dhiān Singh to Kunwar Nau Nihāl Singh to come to Lahore. Dhiān Singh forged some

letters to the effect that Kharag Singh was negotiating with the British and therefore he and his advisor Chet Singh should be removed.

Three months after the coronation, suddenly on the midnight of 8 October 1839, Dhiān Singh entered the Mahārājā's palace and killed Chet Singh. Mahārājā Kharag Singh was interned. Then Dhiān Singh bullied the royal physicians to give slow poison to the Mahārājā in his food and as such Mahārājā Kharag Singh died after nine months. He ruled for a little over three months, spent more than a year in internment. He died on 5 November 1840 at the age of 38. Though he was not a capable monarch, his life turned into a tragedy through the machinations of his wicked Minister, Dhiān Singh. Kharag Singh was succeeded by Kunwar Nau Nihāl Singh.

Khariāh

It is an offshoot of the Bājwā Jāts, descended from Kals, one of the two sons of Rājā Shalip, the Bajju. Kals had a son by name *Dāwā*, whose three sons were Mudā, Wasr and Nana, surnamed Chachra.

Khat Chakra

These are six centres (circles) of Kundalini yoga:

1.	*Mul-dhārā*	—	the circle at the anus
2.	*Swadhasthān*	—	the circle at root of the penis
3.	*Manipur*	—	the circle on the navel
4.	*Anahat*	—	the circle in the heart
5.	*Vishudh*	—	The circle in the throat
6.	*Agya*	—	the circle between the two eyes—brows

A Yogi's breathing passes through these six *Chakras* till it reaches the final goal of *Dasam Duār,* somewhere in the brain, which is the source of great bliss.

Khat Darshan

There are six types of religious orders in India:

1.	*Jangams*	:	The wandering mendicants
2.	*Jaini*	:	The non-violent Jain monks
3.	*Sanyāsi*	:	The ascetic, the recluse
4.	*Bairāgi*	:	The detached, who have left their families
5.	*Vaishnav*	:	The vegetarian followers of Lord Krishna
6.	*Yogis/Jogis*	:	The practitioners of Yoga

Khat Karam

(i) The six religious practices/rites of the Hindus are:

1. *Jap* : To recite the scriptures
2. *Hom* : To burn incense, joss sticks, etc.
3. *Sandhya* : To offer evening prayer
4. *Ishnān* : To take a bath
5. *Atithi-pooja* : To serve and look after a guest
6. *Dān lenā te denā* : To give and receive charity

(ii) These are the six religious rites of the Yogis:

1. *Dhoti* : To swallow and take out a piece of cloth
2. *Neti* : To draw in a string through the nose and to take it out from the mouth
3. *Newli* : To wash the stomach from inside
4. *Wasti* : To wash the rectum with water
5. *Tratik* : To gaze on the so-called third eye in the middle of the forehead
6. *Kapal-bhati* : To draw in and to draw out the breath like the metal-smith's bellows

Medieval saints like Ravidās and the Gurus disregarded these practices. *(GGS*, p. 1124)

Khat Lakan

It means six signs or attributes or virtues. These virtues are:

1. Remembering the Holy Name: Simaran.
2. Non-duality—treating sorrow and happiness as equal and alike.
3. Compassion and avoidance of five vices.
4. Singing the praises of God and detachment from *Maya.*
5. Giving spiritual knowledge to friends and enemies alike; to preach *Bhakti.*
6. Not to listen to calumny of others and egolessness.

Khatiks

They are originally from the Jamuna zone, from Sirsa, Patiala, and other Phulkiān states. They are par excellence tanners and dyers of goat's skin, and claim to be of Hindu status. Brahma, they say, assigned to them a goat's skin, the bark of trees and lac, so they graze cattle, dye the skins of goats and deer, and tan hides with bark and lac. Their priests are Gaur Brahmans who officiate in the *Pherā* rite at weddings and in the *Kiriā* at funerals. Although the Khattiks are

menials, and only Chuhras and Chamars will drink water from their hands they avoid only one *got* in marriage and allow widow re-marriage. The tribe worships Bhairon and Sidh Masani, also known as Mātā Masani.

The Gurus of the Hindu Khatiks are Nānak Panthi Sikhs, yet they observe none of the Sikh tenets.

Khatri or Kshatriya and their Castes

Khatri appears to be unquestionably a Prakritised form of Sanskrit Kshatriya. According to Vishnu Purān, Bharat, the King of India offered a sacrifice to the Maruts (storm gods) and they gave him Bhārdwāj, son of Brihaspati by Mamtā. Bhārdwāj had four grandsons, of whom two became Brahmans while two remained as Khatris, though all continued to be of the *Bhārdwāj gotra* (family name).

The Angiras *(gotra* Khatris) are described as being descended from Agni and the great progenitors of the Kshatriyas.

The Kaushik *gotra* Khatris are of Lunar descent, through Kusha, but one of Kusha's four sons had a descendant Vishvamitra whose family became Brahmans. To this *gotra* belongs the *Khannā gotra* of the modern Khatris.

Kaushilyā or *Kausalyā gotra* (family name) Khatris are of the solar race, King Kaushalyā or Hiranyanabha *Kausilyā* their eponym, being twenty second in descent from Raghu. To this *gotra* belongs the *Mihirā* Khatris, the Kapur *gotra* being by *gotra* Kaushal.

There was a time when Brahmans intermarried with the Khatris on equal terms, but eventually the practice ceased to exist. Historically it is clear that the Khatri caste is made up of at least three, probably racial, elements: Solar, Lunar and the Agni-*kula* (fire race). Of these races some families became Brahmans and others remained as Kshatriyas. According to the *Mahabharata,* others became Vaishyas, Sudras or even barbers.

The word Khatri or Kshatriya is described as being of a warrior or ruling class. In the Panjab Khatris always have been and still are, of the Sikh religion though only approximately nine per cent belong to it. A Khatri, when a Sikh, is ordinarily a Sikh of Guru Nānak. Khatris are essentially a trading caste, like the Arorās and Bhatiās, comparatively few are engaged in agriculture, but they previously stood higher than either of those castes.

The Khatris are divided into three main groups:

1. Bari
2. Bunjāhi and
3. Sarin

Each of these groups is further divided into sub-groups, as mentioned below:

Bari is derived from the word *Barāh* (means 12), and this group comprises of exogamous sections, and instead of twelve there are sixteen sections in the following order:

1. Kapur
2. Khannā
3. Malhotrā or Mehrā
4. Kakkar or Seth
5. Choprā
6. Talwār
7. Sehgal
8. Dhawan or Dhaun
9. Wadha or Wadhaun or Wadhawa
10. Tannan
11. Bohrā or Wohrā
12. Maindharā
13. Gandheke
14. Bahi
15. Wahi
16. Soni

The above-mentioned sixteen sections contains the following four sub-groups (called *dhammas):*

(i) *Dhaighar* (means two and a half)
(ii) *Chārghar* (means four)
(iii) Chheghar (means six)
(iv) *Barāghar* or *Barā-zāti* (means twelve)

The *Bari* were apparently a close-knit group into which no new sections could be admitted. Thus the families of the Dhaighar sub-group were of the highest status depended on the fact that they could only give their daughters in marriage to the Dhaighar section. Similarly the *Chārghar* are below the Dhaighar in status because they could only give a daughter in marriage to four (charghar) sections, and so on.

Bunjāhi (meaning 52). This group comprises of theoretically, 52 sections, as the name Bunjāhi or Bāwanjā would imply. It is clear that the number of sections in this group greatly exceeds 52. The typical grouping would seem to be as follows:

Khokkran: This group consisted of 8 sections originally, and hence it was also known as *Ath-zāti* or *Āth-ghar* (eight sections): Anand, Bhasin, *Chadhā,*

Sāhni, Suri, Sethi, Kohli and Sabarwāl. In addition to these eight sections, the Chandiok have been affiliated in Peshawar, and in Patiala, the Kannan section was also said to belong to this group. The Khokharan were originally an offshoot of the Bunjāhis.

Bunjāhi or Bari-Bunjāhi—Asli or Pakkā (means real and elder): This group has eight sections and its chhota Bunjāhi (younger Bunjāhi) has over 100 sections. The Kshatriyas now called Khatris from two races, the Surajbansi and Sombansi. There are more than 500 tribes of these Kshatriyas.

Sarin: This group comprises a large number of sections, and the story goes that in AD 1216 the group was divided into 20 grades, each consisting of six sections, though, as a matter of fact, 123 sections are specified. At present they have two sub-groups: *Barā* (elder) Sarin and chotta (junior) Sarin.

The most ancient of these territorial groups appear to be Lahoria (Lahore) and Sirhindia (Sirhind). They are the following:

1.	Seth	(i)	Of Dhaighar and Chargar status
2.	*Mehrā*		
3.	Kapur		
4.	Khannā		
5.	Bahl	(ii)	Of Chhczati (that is of six
6.	Dhaun		sections)
7.	Choprā		
8.	Sahgal		
9.	Talwar		
10.	Puri		
1.	Behl	(iii)	Of *Panjazāti* (that is, of five sections)
2.	Beri		
3.	Sahgal		
4.	Wahi		
5.	Vij		

It is clear that Behl and Sahgal occur in the two latter groups while Beri is an offshoot of Choprā. In olden days a Dhaighar could not give his daughter to anyone but a Dhaighar without losing status, and becoming a Chārghar if, for example, he gave her to a Chārghar. But he may take a wife from Chārghar or Chhezāti or even from Bunjāhi. Chārghar and Chhezāti may also take wives from the Bunjāhi.

Another group called the *Dilwāla* (from Delhi) comprises of:

1. Seth
2. Mehrā

3. Kapur
4. Tandon
5. Kakkar
6. Bohrā

The following are the four sacred sections among the Khatris:

1. Bedi, of one Dharman—*Bunjāhi* or Chhota-Sarin sub-group
2. Sodhi, of the *Chottā* Sarin sub-group
3. Tihun or Trihun of the *Barā*-Sarin sub-group
4. Bhallā of the *Barā*-Sarin sub-group

These four sections became sanctified by the births of the various Sikh Gurus to them. Guru Nānak, the first Guru was a a Bedi. The children of Nānak appear to have been Bedis. The Sodhis of Anandpur are the descendants of Suraj Mal, son of Guru Hargobind (sixth Guru) called the *bare mel ke Sodhi,* as opposed to the *chhote mel ke Sodhi* or *Mina* Sodhis. The second Guru, Angad, was Trihun, and, strictly speaking, his descendants are known as *Bawā*-Trihuns. The third Guru, Amardās, was a Bhallā and his descendants are known as Bhallās or Bāwā-Bhallās.

Generally speaking, the Khatris avoid the usual four sections of *gots* (family names), viz., those of the father, mother, father's mother and mother's mother. A common Brahminical *gotra* is also said to be, as a rule, a bar to intermarriage, but even though the Khannā and Kapur sections are both of the Kaushal *gotra,* they may intermarry. According to fold-etymology Khatri's family name Sarin was derived from the word Surin (warrior). Khukran/Khokharan is derived from Karakhan or descendants of Karukhak, one of the sons of Manu, who settled and reigned in the North-West Panjab. Bhallā is derived from bhall (spear). Bohrā or Vohrā is derived from *buha,* a column in the military array, and it is said that in the United Provinces a *buha* is still drawn and worshipped on the Dassehra day. Dhawan means a messenger on the battlefield. Kakkar is originally derived from Karkar (strong or powerful) and Kapur means the moon. Khannā is derived from *khan* (mine) and is said to mean a sapper. Kochar is from the word Kavach (armour). Mahendru is derived from Mihir (the sun). Sāhi is a word derived from *Shah* (rich), the Sāhi *got* (family name) declared that its ancestors were once bankers. *Sāhni* or Seni are both corruptions of the Sanskrit *Sainānī* (the head of an army or general Seth or Srestha means rich or *rājā* (king). Tandon is also said to be an abbreviation of *martand* (the sun), but it also means warrior. The Buchar *got* (family name) is said to have been originally Talwār. One of that *got* left a son without anyone to protect him, but a buffalo and a kite took care of it. His

mother, who had abandoned him due to poverty, found him again and called him Bhuchar, as he was well-fed and developed.

The Cham, a *got* (family name) of Bunjahi status, were really Tannan Kapurs, but one of their ancestors accepted a *cham* (skin) from a Chamar (cobbler) in payment of monies due to him, whence the name.

The Chhotra *got* (family name) is an offshoot of the Dhirs, and worships a serpent and a Muhammadan *Mirāsi* (minstrel) because once a serpent fed Bābā Mallā, their ancestor, with its tail, and a *Mirāsi* took him from the reptile which had nursed him, when he had been abandoned as a child by his mother who was fleeing for her life. The Chhotra is derived from the word Chhutna (to leave).

The Choprā Khatris are also called Choprā Rājav and Qanugo Choprā. They claim descent from one Chaupat Rāi. Once, they say, they had lived at Benaras, but incurring the wrath of Chandragupta they went to the Deccan, where Chaupat Rāi, the ancestor, was slain in a battle with Sultān Mahmud. The Choprās are named after him, but are really Surajbansi.

The Dhir (brave) Khatri section has a tradition that it once migrated from Ayudhiyā and settled at Kandhār. Expelled then by the Arab invasions it came to the Panjab. The Dhir of Kapurthala are descended from Bābā *Mahyā*, who was the Guru of Guru Amardās of the Sikhs, and is still revered at Dhir weddings.

The Gundis are a section of the Khatris originally from Gujrat (Panjab now Pakistan) and said to be the only community of the caste found in the District. They say that the Emperor Bahlol brought them from Sialkot and established them at Bahlolpur in Gujrat. They are mostly agriculturists.

The Jiwar are Sikhs and Murgai Khatris by origin. One of the Murgais called Bābā Dari was a Sikh of Guru Nānak. He had a son named Mānak Chand who was asked by the third Guru, Amardās, to dig a well. He dug the well but got drowned in it and died. The Guru touched the body with his feet and Mānak Chand came to life again. So the Guru said that his descendants should be called Jiwar (from *jina* which means living) and rarely does one come across a Murgai.

The *Kaurā*, a *got* (family name) of Bunjahi status, are really Kapurs. The name means bitter, and is thus explained: A woman in advanced pregnancy became a *sati* and her child was born near an Ak plant. It was found on the third day after its birth sucking the tail of a serpent, while a kite shadowed it with its wings. As the Ak is a bitter plant and the kite *(chīl)* is considered poisonous the boy was called Kaurā. At Kaurā weddings a kite is feasted and food placed near a serpent's hole and also near an Ak plant, round which a thread is wound when a child is teething. The Kaurās are followers of Guru Rāmdās, at whose shrine the *bhaddan* is performed and all the top-knots are then shaved clean off.

The Kochhar Khatri claim to be offshoots of the Seth and say that their founder was left an orphan, his father having been slain in battle. He was brought up by his sister and their name is derived from *Kochhar* (lap).

Malhotra/Marhotra/Mehrotra (family name). The meaning of Malhotra and its variants is unknown. It is one of the well known Khatris of Panjab. The Malhotra observes *deokaj* (religious rite) in the fifth year after the birth of the first child, and no Malhotra can marry his eldest son or daughter until the *deokaj* has been solemnized. Both at a wedding and at a *deokaj* the *chīl* (kite) is worshipped because one of those birds once burnt itself alive in the pyre in which a Malhotra widow was being burnt. Therefore, the kite is regarded as a *Sati* and is worshipped as such.

The Marwāhā Khatri claim Central Asian origin, and say that they came from Merv (Marusthāl). They belong to the Sarin group, and say they entered the south-west Panjab through the Bolan Pass. Their earliest traceable settlement is, however, at Govindwal or Gondwal in Amritsar, which they say was made into a large place by one Bābā Govind Rai, a devotee. This man was granted lands in *jagir* for giving food to a Muslim king, who came to him hungry during a hunting expedition.

The Tuli *got* (family name) is so named because its founder was being carried away by a torrent when he caught hold of a Tula (a small toy boat made of grass or reed, in which lamps are put). By its aid he was saved and so was named Tuli.

Uppal is said to mean stone. They were originally an agricultural clan from Montgomery, Amritsar and Ludhiana.

Khattar

A tribe of the Attock district. They claim kinship with the Awans, and, like them and the western Khokhars, are descended from one of the sons of Qutb Shah Qureshi, of Ghazni. But the Awans do not always acknowledge the relationship, (the Khattars are often and to claim Rajput origin) and so became Muslims. Khattars are generally credited with a Hindu origin, from Khatris. Khattars are sometimes divided into two main branches: Kala (black) Khattars and the Chitta (white) Khattars. Muslim Khattar wedding rites used to closely resemble those of Hindus Brahmans were even present, but now they are solemnised according to strict Muhammadan rules.

Khechar

It means one moving in the sky-bird, cloud, god, also a kind of Yogic exercise called 'Kechari-mudra', involving inversion of the tongue.

Kherā

A Jāt (agricultural) tribe found originally in Kabirwālā *tehsil* (Multan, now Pakistan), Ludhiana and Amritsar. The Kherā tribe claims a Solar Rājput origin. Kherā was the son of a Sidhu Jāt's daughter and treated his relation-in-law harshly—whence the name Kherā from Karwā meaning bitter.

Khidholara

It means a dirty black robe worn by complainants who went to a Mughal ruler for making a complaint. The ruler could easily spot the complainant and listen to him. This has a reference to a Marwāhā Khatri who sent his servant dressed in a complainant's cloak to lodge a petition against Guru Amardās for his anti-caste campaign. The man's complaint was dismissed by the ruler and he was beaten up by the people for making a false complaint against the Guru. The hymn of Guru Rāmdās mentions that God comes to the aid of the devotees, and the apostates receive their punishment. *(GGS,* p. 306)

Khimā

Khimā means forgiveness. There is a proverb: "Forgive, if you want to be forgiven". Forgiveness is regarded as a virtue in Sikhism. It is related to the quality of patience. It implies an attitude of mind which accepts human weeknesses. It means condonation of the faults or lapses of others, but at the same time ensures that the defaulter does not repeat his error. Above all, it brings peace of mind, both to the doer of the mistake and the one who forgives him. Forgiveness is beneficial to the one who practises it, for it reduces his ego and self-righteousness. The Sikh Gurus showed forgiveness to those who abused them or attacked them. Guru Tegh Bahādur was shot at by Mihan massand; when he was brought before the Guru for suitable punishment, the Guru pardoned him. The Gurus commended this virtue in the *Guru Granth Sāhīb* (p. 261, 35).

Khirā

A tribe of Jāts found originally in the Pasrur and Daskā *tehsils* of Sialkot (now in Pakistan). Khirā was a son of Sanpāl. Like the Ghummans they are Bājwā Rājputs by descent.

Khivi (Mata)

Khivi was born at Khadur in 1511. Her father Devi Chand got her married to Bhāi Lehna and she proved to be a devoted wife. After her husband became Guru Angad, she used to serve in the *langar* and was an expert in making puddings for

the disciples. Sattā and Balwand—the Guru's musicians—paid her a tribute which is incorporated in the *Guru Granth Sāhib* as under: "Khivi was noble-minded. Great was her shadow like that of a huge tree. Regularly and abundantly she served the delicious rice pudding enriched with clarified butter and tasting like elixir, to the persons who visited the Guru". *(GGS,* p. 967)

Khiwā

A clan with some pretensions to Rājput origins, and locally ranking somewhat above the Jāts, originally found in Jhelum (Pakistan). Like the Bharat and Kallas it gives bride to the Jalap. They are an agricultural clan to be found in the Panjāb.

Kiārā Sāhib

Nānak used to go to graze buffaloes in the adjoining forest. One day he fell asleep and his cattle trespassed on a neighbour's field. The owner complained to Rāi Bhular who sent a person to inspect the field. The fields were looking beautiful and not a blade had been trampled on or eaten. The field where this mircale occurred is known as the *Kiārā* Sāhib.

Kingri

Kingri is a one-string musical instrument, nowadays called *yaktārā.* It has a gourd underneath. The yogis in the past used to play on this instrument. Symbolically *kingri* represents the divine music (spiritual spark) which inspires a devout soul to seek the presence of God within himself.

Kirār

In the Panjab the word *Kirār* is used to denote a coward or one who is base and abject. They are usually from the Vaishya class and are highly successful shopkeepers. In Central India the *Kirārs* form a tribe, but the term there literally means dalesmen or foresters, although it has become the name of a class or tribe in the lapse of centuries.

Kiratpur Sāhib

It is near Anandpur Sāhib, on the banks of the Sutlej. Guru Nānak visited the place and Guru Hargobind founded the village. The seventh and the eighth Gurus were anointed in Kiratpur. The ninth and tenth Gurus were also connected with the place. Guru Hargobind and Guru Har Rāi died in Kiratpur and the ashes of Guru Harkrishan were also immersed there in the Sutlej. Kiratpur has several gurdwārās, some of them no more than a tiny room, but all the gurdwārās are much revered as they are connected with the Gurus.

Kirpā

Kirpā (Grace) in Sikhism is sought for and earned through prayer and devotion. Liberation earned through devotion and good deeds, comes ultimately through Divine grace. This is one of the cardinal doctrine in Sikhism, and in the original occurs as *nadar (nazar), karam, mehar, bakhshish* and *dayā.*

Kirpān (Sword)

(i) Traditionally the sword is an index of sovereignty and strength. Guru Gobind Singh justified the use of the sword when all peaceful methods failed and for the protection of a good or righteous cause. He regarded it as a scourge of the tyrant and the wicked. He praised the sword: "In the beginning remember the Lord of the sword and then meditate on Guru Nānak". Sword is all-powerful like God. Guru Gobind Singh's veneration of weapons is justified for they represent the All-Steel God and the victory of right over might.

(ii) *Kirpān* is one of the Five Ks, obligatory for the Khālsā. It is also called 'Sri Sāhib'. According to Kahn Singh, the *Kirpān* literally means the 'home of mercy'. Some interpret the word *Kirpān* as a combination of two words: *'Kirpā'* which means compassion and *'An'* which means honour. It is a weapon to be used for the protection of the weak and the oppressed. It is not a weapon of offence but of defence. It is also "a help-me sword" to be used against any tyrant, to protect the helpless. It is a symbol of courage *(shakti),* self-confidence and faith in the victory of good over evil.

Kirpun

Kirpun means a miser. Miserliness is as abominable as extravagance. Wealth should be used for good and charitable purposes and not for hoarding. If one does not spend what one has earned, it is as good as having laboured in vain. "Having laboured, the miser keeps on hoarding wealth. All goes waste if he uses it not for charity and public welfare". *(AG,* p. 712)

Kirtan

Though a part of devotional worship (Bhakti), "Sikh Kirtan" has been interpreted in different ways. One musicologist defines *Kirtan* as a "religio-devotional type of song which is sung to a classical melody and rhythm, emphasising the praises of God, hero or superman". Another calls it "a laudatory recital, verbal and literary, of the name and qualities of a person, but its technical meaning consists in the repeated utterance of the Name and the description of the qualities of the divine being or beings". Literally, *Kirtan* means singing the

praises of God. The Sikh Gurus composed hymns and sang them, using the classical *rāgās* (melody-patterns with particular set of notes) and *tālas* (cyclic arrangement of rhythms), and also sometimes used the folk-tunes that were popular in their days. According to Guru Tegh Bahādur, *Kirtan* means the singing to glorify God by word, mind and actions. *(GGS,* p. 985) The lauding of the attributes of the Creator, of listening to it with understanding is equally beneficial. The Gurus recommended it as the easiest and most effective way of devotional worship commensurate with spiritual uplift.

Guru Nānak was the pioneer of Sikh Kirtan. Even while employed as a storekeeper at Sultanpur, he would go into the forest accompanied by his companion (Mardānā) and sing devotional songs. When the Guru left on his preaching tours, during which he conveyed his message of love and service through *Kirtan,* he had Mardānā with him.

In such a way, Guru Nānak democrated *Kirtan.* He believed that it satisfied a universal need, beneficial to all—the educated and illiterate. *Kirtan* became a means of national integration, because *rāgās* the popular among both Hindus and Muslims—were used while performing it.

Its Benefits

Guru Nānak realised the efficacy of sacred music to produce feelings of equipoise and peace. It also engendered a desire to practise virtue and piety. The Guru put it thus:

> When singing of the Lord's attributes, the soul may become illumined
> As the mortal remains at the Lord's lotus feet.
> Nānak says, that in the company of saints, the soul may easily progress towards emancipation, and thus cross the terrible ocean of life. *(GGS,* p. 901)

It was Guru Nānak's soul-searching music which cleansed the heart of Sajjan (a robber), and changed him into a holy person.

Similarly, it was the magic of Guru Nānak's dancing damsels to new devotees.

How does *Kirtan* move the heart and purify the soul of a disciple? The Guru explains it thus: As humans have the divine spark in them, by singing or listening to sacred music, their hearts are inclined to concentrate on the Almighty, who in turn may lead them to a spiritual vision. The so-called "blissful state" arises when what is known as *Shabad-surat-dā-mel* is accomplished, that is, the linking of the disciple's consciousness to the Supreme Reality, when he feels the divine glow within himself. It is when the spiritual batteries are charged that one feels exalted

to the Divine Presence. This has been compared to the marriage of the individual soul to the Universal Soul:

Within such a person, the torrent of nectar rains uniformly,
As the soul drinks, hears and reflects on the Holy Name,
It rejoices and delights day and night, and meets with God ever-more. *(GGS,* p. 102)

Kirtan is a direct and natural way of devotional worship, of manifesting one's love for God. When the mind is saturated with Divine love, it bursts into song. *Kirtan* is a sort of communion with the Lord. According to Guru Nānak, "The disciples, when engrossed in singing of the glories of God, realise their own identity with the Lord". They imperceptibly unite with the object of their glorification.

Kirtan Maryādā (Tradition)

The traditional schedule for a *kirtan*-session or a formal sacred function is as follows:

i. *Shan:* A group of Kirtaniyas start by playing a tune on their instruments, as a prelude or beginning to a programme in order to create a suitable atmosphere and mood for the occasion. This is called *Shan* and it is followed by the next piece.

ii. *Manglā-charan:* This is an invocation or introductory prayer when verses like *Dandot bandana anak bar*—meaning I prostrate humbly in prayer before you several times are sung. This is to create an appropriate frame of mind and spirit, for the main *rāgā* and *shabad* (hymn) that follows.

iii. *Main hymn or shabad:* This is a hymn in classical *rāgā,* often in the *dhrupad* style which is of four parts: The *Asthai* (refrain or repeated line), the *Antra* (second or subsequent part of the hymn), the *Sanchāri* (a wandering or new aspect of the *rāgā),* and finally the *Abhog* (conclusion, similar to the *Antrā),* all in their appropriate *Tālā* (rhythm) and *Laya* (tempo).

iv. *Supplementary Piece:* This is a hymn in *Barā* or *Chotā Khayāl* style. It generally consists of parallel quotations (Parmans) from *Gurbāni.*

v. *Finale:* The last piece is a short hymn or *pauri* (verse of four or more lines) to round off the programme.

After the *Kirtan* session, the *Anand* Sāhib (in abbreviated form) may be sung or recited, followed by the *Ardās* (general prayer), and the *Hukam* (a random reading from the *Guru Granth Sāhib),* followed by the distribution of *Karāh Parshād* (sacred food).

Kirtan Sohelā

This is the bed-time prayer of the Sikhs. It is a collection of five hymns in different *rāgās* to be found on pages 12 and 13 of the *Guru Granth Sāhib*. This is a comparatively short collection, for at that time one is tired after the day's work and likes to go to bed as soon as possible. In the first hymn, the death is compared to the farewell of a bride to her parents while moving to her husband's home. The call of death is symbolic of a spiritual wedding of the individual soul to the Supreme Soul. This is the time for the remembrance of the Holy Name.

In the second hymn, the unity and diversity of God is explained through the metaphor of cycles of seasons and day and night. The sun is one, but it gives rise to different kinds of weather. Similarly behind every religion is the concept of the Supreme Being—The Almighty.

The third hymn is one of *Arti* (adoration) wherein Guru Nānak describes the worship and glorification of God by forces of Nature in different ways. (see also Arti)

The fourth hymn mentions the devotee must humble himself before saintly people in order to win their grace and so obtain a place in God's court.

The fifth and final hymn is a plea for spiritual effort in this short life so as to reach the goal of blissful union with the Supreme Being, through the company of holy people.

Kirt Ghan/Kirtagyā/Akirtghan

One should be thankful to God for human birth, as much as to fellow-being who do one some service or favour. Those who return bad for good or feel thankless are really wicked. *Kirt-ghan* means an ungrateful person. Extortionists, aggressors, thieves, slanderers, arsonists, and rapists are included under the categories of criminals and ingrate. Such people should be shunned. The ingrate forget God and are subject to the cycle of birth and death. *(GGS,* i. 706)

Kirt Kamā

Living by one's honest labours is the basic belief of a Sikh. He must earn his bread and not be a parasite. Any profession or self-employment is honourable. "Earn your living and share it with others". *(GGS,* p. 1245) Sharing one's income or food is very important for a Sikh.

Kishin Kaur, Mātā

Mātā Kishin Kaur was born in 1856 in Lohgarh village (district Ludhiana). She was married to Harnām Singh, a *"Jamādār"* in the Indian army. She had two

sons who died at an early age. *Harnām* Singh died in 1909 and so she adopted her brother's son, Khazan Singh. She undertook the *sevā* of Gurdwārā Gurusar. She took part in the Gurdwārā Reform Movement in 1920 and with the help of "Khālsā Bradari" was able to secure the release of the Akāl Takht from the control of Mahants on 14 October 1920.

Kishin Kaur rendered first aid to the Sikhs who were wounded in the *Guru-kā-Bāgh Morchā* in September 1922. She joined the "Shahidi *Jāthā*" of Jaito *Morchā* on 9 February 1924. She collected intelligence and exposed police atrocities at Jaite. She was tried for sedition and sentenced to four years imprisonment. After release in 1928, she was honoured by the Akāl Takht for services rendered to the Sikh community. She did much missionary work and tried to improve the lot of the Sikh women living in villages. She died on August 10, 1952 at Gurusār. The memory of her services to the Sikh community will inspire many a young woman to emulate her example.

Koh-i-Nur Diamond—Mahārājā Ranjit Singh

Koh-i-Nur means mountain of light, the most famous diamond, said to be the immemorial heirloom of Indian sovereignty from the days of the Pandu. The diamond was first found in Golconda by Meer Jumla, and he presented it to Shah Jahan. This diamond is an inch and half in length, and an inch in width. Being carried off by Nadir Shah, it was afterwards seized in the plunder of that monarch's tents, by Ahmad Shah, from whom it descended to his son, Shah Shuja. In 1813 Ranjint Singh acquired the fort at Attock on the Indus; and in the same year obtained from Shāh Shujā, the fugitive Amir of Kabul the celebrated Koh-i-Nur diamond. On the annexation of the Panjab in 1849 by the British, it passed to the English, and is now among the crown jewels of England. In 1850-51, before being shown at the great Exhibition in Hyde Park, it went through the process of cutting which reduced its weight from 186.1/16 carrots to 106.1/16 carrots.

Kubjā/Jubjān

A deformed young female servant of Kans. Meeting her in the high road carrying a pot of unguent, Krishna addressed her sportively, and asked: "For whom are you carrying that unguent"? She replied to Krishna that she prepared perfumes for Rājā Kans and she was carrying it to him. Krishna asked for some of it, and she gave him and Balarama as much of perfume as was sufficient for their persons. Then Krishna made her perfectly straight; and when she was thus relieved from her deformity, Krishna blessed Kubjan with the knowledge of the Infinite God, the Revelation of God.

Kudrat

It has a number of meanings depending on the context. It means power, *shakti, māyā,* the universe created by God, God's manifestation in creation, fauna and flora and all kinds of sentient and non-sentient things, the world of nature, natural phenomena, also power.

Kundalini

Literally, *kundalini* means a she-serpent. According to Hath Yoya, *kundalini* is a nerve which lies at the end of the backbone—the *mūl-dhārā chakar*—near the anus. By kindling it with *yoga* technique, the *kundalini* moves into the *sukh-mana* and thus gives a feeling of ecstasy and joy. The awakening of *kundalini* produces different kinds of sounds or sensations or radiance resulting in spiritual equanimity or joy. According to Sikhism, the *kundalini*—man's divine potential—gets a boost from association with holy persons—the *sadh sangat*—and then man attains the final spiritual bliss.

Kundalini suljhi satsangat (GGS, p. 1402)

Kukās or Nāmdhāris or Naindhāris

Another sect called Kukās or 'shouters', was founded in the middle of the nineteenth century by an Udasi Arora. His principal object had been to break the powers which the Brahmans had acquired over the Sikhs. After his death the doctrines of the sect were disseminated by a carpenter named Rām Singh who proclaimed that he was an incarnation of Guru Gobind Singh, the tenth Guru. He prohibited all sorts of worship except the reading of the *Granth,* and established his headquarters at Baini in the Ludhiana district. The other headquarter of the Kukās is in Jiwan Nagar (Haryana). Rām Singh had a quarrel with the British Government and was deported to Rangoon, where he died in 1887. He was succeeded by his brother Budh Singh. The sect is known as the Kukās or "Shouters", as they fall into a state of frenzy during their religious prayers, by shaking their heads and reciting their prayers in a loud voice. They finish their prayers by speaking loudly— *"Sat Sri Akāl"* (God is true). They also call themselves *Nāmdhāris.* The true Kukā should carry a staff in his hand, tie his turban in a fashion called *Sidha Pag* (straight turban), and wear a woollen necklace tied in knots. These signs have almost fallen into disuse. They claim not to eat meat, drink spirits or smoke tobacco. In other respects they are the puritans of the school of Guru Gobind Singh.

They were the sworn enemies of British rule in India, but on the other hand, Akālis had been great favourites of the British for recruitment into the army.

They believe in the *Adi Granth* and *Daswan Granth*, but also have implicit faith in the living Guru. They do not accept the *Guru Granth Sāhib* as their Guru. They worship their living Guru. They do not take *Khand-di-Pahul*. They prepare their own food and do not accept it from others. The living Guru (at present Baba Jagjit Singh) may initiate a new disciple by giving him a *mantra*.

Kukās/Nāmdharis believe in an inexpensive marriage ceremony and are forbidden by their faith to have marriage ceremonies conducted at home. Every Kukā is supposed to marry his son or daughter at a religious fair in the presence of Satguruji. Many marriages take place at one such fair. A *havan* is performed before the marriage ceremony.

The couple takes a bath early in the morning and is brought to the congregation where the *"Asā Di Vār"* is being sung. Both the bride and bridegroom get dressed in white. The bride puts a woollen rosary around the neck of the bridegroom, as a mark of respect and touches his feet. They get baptised with the *amrit* already prepared and the marriage ceremony begins. The couple goes around the sacred fire four times while the priest reads verses from the *Holy Granth*. They are not allowed to hold post-marriage parties or any other ceremonies at home. Food is given to everyone who attends the marriage and the charges for *havan* are about thirteen rupees for the *samagri* used in it for lighting the holy fire. Kukas or *Namdhāris* believe in world peace. See also *Nāmdhāri* sect (Naushera Majhā Singh)

Kulkhet/Kurukshetra

The word Kulkhet appearing on page 875 of the *Guru Granth Sāhib*, refers to Kurukshetra. It is a holy tract and a place of Hindu pilgrimage in the Ambala district of the Panjab (now Haryana). The name derives its origin from Kuru, father of Santanu, great-grandfather of the Kurus and Pandos who figure in the *Mahabharata*. In popular belief, the Kurukshetra embraces 360 places of pilgrimage, and extends as far as the town of Jind, 64 miles from Thaneswar. The area is one of the earliest settlements of the Aryan people in India, and the Kurukshetra and the river Saraswati still attract numerous worshippers. The towns of Thaneswar and Pihoia are the chief centres of pilgrimage, but minor shrines line the bank of the river for many miles.

Kumhār

Kumhār, Ghumiār, Ghumār, Khubār, Khubhār, Khuhār, or *Kubār,* but *Kumhār* is a term more often used in the Panjab for a potter and brick-burner of the country. He is a true village menial, receiving customary dues, in exchange

for which he supplies all earthen vessels needed for household use. He also keeps donkeys and it is his business to carry grain within the village area, and to bring to the village grain bought by his client for seed or food. He is also employed to carry dust, manure, fuel, bricks etc.

The *Kumhārs* are Hindus, Sikhs and Muhammadans by religion. The Hindu *Kumhār* is sometimes termed honorifically *Parjāpat* or *Prajāpati,* after the Vedic *Prajāpatis,* who were lords and creators of the Universe, because they make things out of earth/soil.

Kurbānī/Balidān

Some religions prescribe sacrifice of man or animals for atonement of sins or warding off calamities. Sikhism does not accept this idea. But, sacrifice of ego, service of humanity or community are commendable. For this purpose, a Sikh should be able to sacrifice anything. Martyrdom for a worthy and just cause and for the defence of the weak and the oppressed has been exemplified by the Gurus and their followers Guru Nānak says:

> If you want to play the game of love, come to me putting your head on your palm. If you desire to follow this path, do not hesitate to sacrifice yourself. *(GGS,* p. 1412)

Kuri-mār (female infanticide)

Female infanticide was common over all Arabia at the time of Muhammad, and is frequently reprobated in the Korān. In common with all early patriarchal societies, the early Indian tribal society preferred sons to daughters. Infanticide of female infants has been practised in some parts of India down to the latter part of the nineteenth century. This practice was popular as there was a risk of safety of girls from foreign invaders and persecuting tyrants and the difficulty of finding an adequate dowry for their marriage. Sikhism regards the birth of a boy or girl as a natural event and equally a blessing of God. The Gurus prohibited Sikhs from killing their infant females. Those who killed their daughters were called *kuri-mar* (killers of girls). In the *Rahatnāmā* of Bhāi Chaupā Singh and of Desa Singh there is a specific ban on female infanticide. (See also Infanticide)

Kurukshetra

An ancient city, renowned for the battle of *Mahabharata,* contains many sites visited by the Gurus where gurdwārās have been constructed. The first of these gurdwārās is dedicated to the visit of Guru Nānak and is called Gurdwārā Sidh Bati Sāhib. It may be noted that Guru Nānak visited this town during his first preaching tour in 1499 at the time of the solar eclipse.

Guru Amardās visited Kurukshetra in 1553 during the Abhaijit festival and expounded his teaching to the local people. A gurdwārā is built on that site. There are also other gurdwārās connected with the visits of Guru Har Rāi, Guru Tegh Bahādur and Guru Gobind Singh.

Kusumbh/Kusum

This is the name of a common Indian plant *(carthamus tinctoria)* which has bright yellow flowers. This colour fades away in sun and water. The Guru refers to this flower in many hymns [for example *"Kachārang Kusamb kā, thoririā din chār (GGS,* p. 751) and compares worldly things to Kusumbh for they appear attractive but are temporary and fragile. The pleasures of life are of short duration and fade away like the frail colour of 'Kusumbh' causing sorrow and frustration.

Kuthā

The word *"Kuthā"* means the meat of an animal which has been bled to death. The animal must be cut slowly and the meat should be blood-free. According to Islamic tradition, such meat is *'halāl'* or lawful. In medieval India only *'halāl'* meat was available. Non-Muslims were not permitted to kill animals. Guru Gobind Singh rejected this restriction and allowed his followers to eat meat of animals killed instantly by them. This meat was called Jhatkā which means killing an animal with a single stroke, as opposed to *'Kuthā'* or *halāl* meat. Eating of *'Kuthā'* is prohibited to Sikhs.

Kuwārā-Dolā

Literally, *kuwārā-dolā* means the bride who remained unconsummated throughout life; the wife who did not have sex with her husband. This term is applied to Mātā Sāhib Devan whose parents had vowed to wed her to Guru Gobind Singh. As the Guru was already married, he did not want to keep her as his wife. He kept her in separate apartments and she continued to remain a virgin all her life. Guru Gobind Singh called her "Mother of the Khālsā Panth".

L

Labānā

Although generally associated with the Mahtams, the Labānās are totally distinct from that caste. They are usually the carriers and hawkers of the hills. On the whole Labānās are from vagrant and possibly aboriginal tribes. Most of the Labānās are Hindus, but possibly about 30 per cent are Sikhs.

The term Labānā appears to be derived from *Lun* (salt) and Bana (trade), and the *Lubānā, Lobānā, Labhānā,* or *Libānā* was the great salt-carrying and salt trading caste, as the *banjārā* was the general carrier, in earlier times. Sometimes he is called *Banjārā* or Bahrupia. In Ludhiānā they claim descent from Chauhān Rājputs of Jaipur and of the Sandlas *gotra.* But in Kapurthala they say they are really Gaur Brahmans.

Some Labānās worship Devi, others a Sati, while a good many observe the Sikh teaching. The Hindu Labānās observe all the Hindu customs and religion.

They are mostly from Kāngrā and other hilly areas. There are three main groups of Labānās : Musla Labānā; (2) Labānās of Ludhiana; (3) Labānās of Bhawalpur. The following are the *gots*/castes of Labānās. Ajrawat, Datla, Pilia, Parwāl, Khasarya, Gojalia, Gujar, Tatra or Tadra, Wamial or Mathaun, Wamowal, Narowāl, Dugnawat, Udiānā, Sukiānā, Majrawāt, Bartiā, Balthiā, Ramanā, Udānā, Gharnawat or Gharnot, Chihot, etc. The Labānās of Gujarat, both the Sikhs and Hindus, wear *Janeo* (sacred thread).

Lahna, Bhāi

(See Angad, Guru)

Lahore

Lahore is an ancient city situated on the bank of river Ravi and the capital of

the erstwhile Panjab since the medieval times. According to Hindu tradition, it was founded by Lav, the son of Lord Rama and was called "Lavpur". The Muslim invaders from Central Asia attacked Panjab and made Lahore their capital. Babar attacked Lahore in 1521 and looted the city and carried fire and sword in its suburbs. There is a reference to this in the *Guru Granth Sāhib* on page 1412: *"Lahore Shahr jahar kahar sava pahar"*. Later on Lahore became a popular city. Guru Rāmdās called it just a city, while Amritsar is a city of devotion to god. *"Lahore Shahr-Amritsar Sifti dā ghar" (GGS,* p. 1412) Lahore is full of museums and ancient monuments. Lahore became the capital of Pakistan at the time of partition of India. Later on the capital of Pakistan was built at Islamabad (near Rawalpindi). Lahore is mentioned in Sikh history as the birth-place of Guru Rāmdās and has many important Sikh shrines like Gurdwārā Tibbi Bazar, Gurdwārā Dera Sāhib, Gurdwārā Shahidganj and contains the *samadhi* of Mahārājā Ranjit Singh. It was the capital of Khālsā Darbar for 45 years (1800-1845).

Lakhi-Jangal

Lakhi-Jangal is the name of a region in Tehsil Kotkapura in Faridkot district. There is a gurdwārā marking the spot which Guru Gobind Singh visited. He gave the name of Lakhi-Jangal to this area. Dan Singh, a devotee of Guru Gobind Singh resided in this region.

Also this area in Mālwā is called 'Jangal-desh' which Guru Gobind Singh had blessed. He predicted that this region would produce wealth running into 'lakhs' (multiples of one hundred thousand).

Lakhi Shāh, Labānā

Lakhi Shāh, a trader and contractor, was one of the devoted followers of Guru Tegh Bahādur. He and his son Nigaheea lived in a cottage in the outskirts of Delhi called Raisina. When he came to know of the execution of Guru Tegh Bahādur on 11 November 1675, he hastened to Chandni Chowk and lifted the headless body and put it on a bullock cart and drove it to his residence. In his eagerness to cremate the body, he set his cottage on fire during that night. It semed like an accidental fire, thus he won the regard of the Sikh community for his daring and fearlessness. A beautiful gurdwārā called 'Rikabganj" has been constructed on the spot of the Guru's cremation.

Lakhmi Dās

Lakhmi Dās, the second son of Guru Nānak was born in 1496 at Sultānpur.

He married and had a number of descendants who were known as "Bedis". He failed in the test conducted by Guru Nānak for nominating a worthy successor. He died in 1555 at Kartārpur.

Lakhpatrāi

Lakhpatrāi was a resident of Kalānaur. He was a Diwān (Minister) of the Governor of Lahore whose name was Yahiyā Khān (1745-1747). His brother Jaspat Rāi was an enemy of the Sikhs and was killed in an encounter with the Sikh forces. When Lakhpat Rāi got this news, he vowed vengeance against the Sikhs. He led Muslim bands against the Sikh groups and tortured and killed them. For some time, he was made the Governor of Lahore by Ahmed Shāh Durāni, the Afghan invader. Later he was arrested by Mir Mannu, whose Minister, Diwan Kaura Mal, handed him to the Sikhs for punishment for his atrocities. After remaining their prisoner for a month, he was executed in 1748 for his crimes in the genocide of Sikhs of 1746.

Lakshman

He was the son of King Dasratha by his wife Sumitra. He was the twin brother of Shatrughana, and the half-brother and especial friend of Rāmachandra. Under the peculiar circumstances of his birth, one-eighth part of the divinity of Vishnu became manifest in him. But according to the *Adhyatma Ramayana,* he was an incarnation of Sesha. When Ram left his father's court to go to the hermitage of Viswamitra, Lakshman accompanied him, and afterwards attended him in his exile and in all his wanderings. His wife was Urmila, the sister of Sita, and he had two sons, Angad and Chandra-Ketu. While Rām and Lakshman were living in the wilderness, a *rakshasni* named Surpa-nakha, sister of Ravana, fell in love with Rām and made advances towards him. He jestingly referred her to Lakshman who, in like maner, sent her back to Rama. When she was again repulsed she attacked Sita. Ram then called upon Lakshman to disfigure the *rakshasni* (demon female), and accordingly he cut off her nose and ears. She complained to her brother Rāvana. When Sita was carried off by Ravana, Lakshman accompanied Rām in his search, and he ably and bravely supported him in his war against Ravana. Rām's earthly career was drawing to a close, and Time was sent to inform him (Rām) that he must elect whether to stay longer on earth, or to return to the place from whence he had come. While they were in conference, the irascible sage Durvasa came and demanded to see Rām instantly, threatening him with the most direful curses if any delay was allowed to occur. To save his brother Ram from the threatened curse, but aware of the

consequences that would ensure to himself from breaking in upon Rām's interview with Time, he went in and brought Rām out. Lakshman, knowing his fate, retired to the river Sarayu and resigned himself. The Gods then showered down flowers upon him and conveyed him bodily to heaven.

Lakshmi/Lakhmi

The word occurs in the *Rigveda* implying good fortune. Lakshmi, or Sri in later times, is the goddess of fortune, wife of Vishnu, and mother of Kama. The origin ascribed to her by the *Ramayana* is the one commonly received. According to this legend she emerged, like Aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand, when it was churned by the gods and Asuras. Because of her connection with the lotus she is also called Padma.

Lakshmi is said to have four arms, but she is generally depicted as having only two. In one hand she holds a lotus. She is the goddess of abundance and fortune. The other names of Lakshmi are Hira, Indira, Jaladhi-ja (ocean born); Chanchala or Lola (goddess of fortune); Loka-mata (mother of the world).

There are two references to Lakshmi in the *Guru Granth Sāhib*, one on p. 695 (Dhanasri, Trilochan) and the other on p. 1292 (Malar, Namdev).

Lālā Bahlimā

The two Rājput warriors—Lālā and Bahlimā—belonged to Kangra. They fought over a piece of land and Lālā was defeated. The Panjabi bards wrote a ballad *(Vār)* on their valour and fearlessness. The *vār* by Guru Rāmdās on page 585 of the *Adi Granth* is sung according to this tune.

Lāl Chand

(i) Lāl Chand was the son of Bidhichand, a follower of Guru Hargobind.

(ii) Lal Chand was the father of Mātā Gujri and father-in-law of Guru Tegh Bahādur.

(iii) Lāl Chand was a confectioner in the employment of Guru Gobind Singh. He played a heroic role in the battle of Bhangani. Later he partook *Amrit* and served the Guru faithfully. The Guru rewarded him with many gifts including a sword and a blue shirt. His heroic deeds have been described by poet Saiapat in *Gur-Sobha.*

Langar (Free Kitchen)

Langar or Free Kitchen is the Gurus' way of combining worship with food. The gurdwārā is both the temple of prayer and the temple of bread. The

community mess—refectory—is a practical institution to demonstrate the principle of sharing our earnings with others. Guru Amardās made the *langar* an integral part of the Sikh temple by providing accommodation for the kitchen, dining hall and a pantry (for stocking food-stuffs). The *langar* is the joint responsibility of the Sikh community and does not depend on the charity of outsiders. Guru Gobind Singh directed his followers to maintain *langar* in their own homes, for he declared: "May the kitchen and the sword prevail in the world".

Langar is a place of training in voluntary service and the practice of philanthropy and equality. Service is involved in the collection of fuel and rations, cutting of vegetables, cooking of food, distribution of meals, serving of drinking water, washing of utensils and dishes, and the cleaning of dining halls. It is a practical demonstration of hospitality and love of human beings. Secondly the *langar* ensures social equality and integration. It is the most effective step of removing caste prejudice and exclusiveness. It is a means of improving the lot of the untouchables, and for better treatment of the poor and the under-privileged. Based on equality of men and women, it proclaims the dignity of an ordinary human being.

The Sikh community is under an obligation to maintain the *langar* in the gurdwārā. Voluntary donations or *daswant* (tithe) support the *langar*. In case of historical gurdwārās, the land allotted to them yields enough grain and vegetables on its own, or if the lands is given on lease, it can yield income sufficient to meet the requirements of the food purchased from the market. Mahārājā Ranjit Singh made endowments of land and properties to many gurdwārās to enable them to discharge their services to the community. Vegetarian food is provided in the *langar*.

Many people who arrange *kirtan* programmes or *"pāth"* in their own homes serve *langar* at the end of the function. *Langar* should, however, not be used as a means of self-advertisement or inflation of one's ego. (Also see Pangat)

Lāl Singh, Wazir

Lāl Singh was the son of Misr Jassa Mal. He took service in Mahārājā Ranjit Singh's court. In 1845, Mahārājā Daleep Singh appointed Lāl Singh as his Minister (Wazir). The British power in India wanted to destroy the Sikh empire; so it won over Lāl Singh's support. Lāl Singh entered into secret communications with the British commanders during the First Sikh War. Instead of ordering the Sikh army to attack the British forces at Mudki in December 1845, Lāl Singh

treacherously deserted the Sikh Army in order to give British troops the prize of victory. In the third campaign in February 1846 at Sobhron, Lāl Singh provided valuable information to the enemy—the British army. Though the Sikh army fought valiantly, it was defeated. As such Mahārājā Daleep Singh's powers were curtailed and passed on to the British Resident. Lal Singh was amply rewarded by the British for his treachery. He died in 1866.

Lālo

Lālo, a carpenter by profession, was a devotee of Guru Nānak. Lālo lived in Emanabad (Panjab), and once Guru Nānak went there and stayed in his house. The Governor of Emanabad was Malak Bhāgo, who did not like Guru Nānak's stay in a poor man's house. Malak Bhāgo invited Guru Nānak for dinner, but he refused. Guru Nānak told Malak Bhāgo that he preferred the food of poor people rather than the food of rich who earned their money by squeezing the blood of the poor people. In order to prove what he had told Malak Bhāgo, he took in one hand the food from Malak Bhāgo's house and in the other hand food from Lālo's house and squeezed the food. Honey and milk came out from the food from Lālo's house, and blood came out from Malak Bhāgo's food. Lālo's food was good because of his well-earned living, and Bhāgo's food was bad because he had earned his wealth by torturing people and extorting heavy taxes from the poor people.

Guru Nānak visited Bhāi Lālo again on his final tour in 1521 when the town Emanabad was being attacked by Babar's forces. Guru Nānak was an eye-witness to the destruction of the town and described the pathetic condition of the people. *(GGS,* p. 722)

Langah, Bhāi

(i) A resident of Chaubal in Amritsar district who became a Sikh of Guru Arjan. He used to serve the Guru faithfully. He was the grandfather of Māi *Bhāgo* who lived during the period of the tenth Guru.

(ii) Also Langah of Nānake village, a devotee of Guru Arjan and Guru Hargobind who was appointed as manager and missionary at Guru Rāmdās *Dharamshāla,* Lahore.

Lavan

Lavan is the name of a composition of four verses in *GGS* of Guru Rāmdās in Rāg Suhi on page 773, it was composed as a wedding song for the Sikhs. These verses are recited twice, first by the *Granthi,* and sung when the couple go

round the Holy Granth. The purpose of repetition is to stress upon the couple to relate their married life to the spiritual goal of the life mentioned in the *Lavan.*

The first verse of the *lavan*, mentions the performance of duties in married life. Household life is a training school where we learn to overcome selfishness and begin to love and serve others. The couple is enjoined to maintain the household and family life and discharge its duties and obligations. They must give up sin which includes greed and adultery and also practice righteousness and contentment. Marriage is not a commercial transaction or contract and as such, dowry is discouraged.

The second verse emphasises the need of following the Sikh way of life—*Rahatmaryādā*—and the Guru's teaching. The husband and the wife can derive from *Gurbāni* the moral strength to avoid sin and to feel the presence of God in his manifold creation.

The third verse emphasises non-attachment and consequent joy in the midst of worldly temptations. Both must cultivate the virtue of detachment and egolessness. This will lead the couple to the ultimate enlightenment. The fourth verse describes the stage of peace and bliss. One will then cease to be disturbed by joy or sorrow, and feel the presence of God both in and around oneself. Such a person will have no fear and no worry, for his mind is stable and contented. This promotes the spirit of resignation to the Will of God and builds up one's patience. These verses thus sum up the values and virtues of the ideal married life, as a journey towards perfection and salvation. (See also Anand Marriage)

Laya

In Indian classical music/dance, the tempo of the rhythm (tal) is called *laya.* It is the spacing of time; *laya* may be of three kinds: slow (*vilambit),* lasting for about one second, average *(madhya)* lasting for about half a second, and fast *(drut)* lasting for about a quarter of a second. There are other kinds of *laya* as follows:

Dugan (half), *tigan* (one-third), *chaugan* (one-quarter), *aar* (two-thirds), *kunvaar* (seven-fourths) *athagan* (one-eighth).

Leper

During his travels Guru Nānak once stayed in a leper's hut. The leper thanked God that he had seen a human face after such a long time. With the blessing of the Guru, the leper was cured and he began to utter the name of God.

Lobh/Lub

Though Lobh and Lub are equated as meaning greed, both have another

dimension as envy, jealousy. Sometimes both words are used together as 'Lub-Lobh'.

Lodhi, Ibrāhim

Ibrāhim Lodhi was the ruler of northern India, before the occupation of the Panjab by Bābar's army. Bābar proceeded towards Delhi, and in the Battle of Panipat defeated Ibrāhim Lodhi. Unfortunately, the Lodhi ruler had become corrupt, fanatic and tyrannical and already lost the confidence of their subjects. Guru Nānak criticised the Lodhi rulers for neglecting the welfare of the masses. According to some *Janam-sakhis* (biographies of Guru Nānak) Guru Nānak met Ibrahim Lodhi before the battle of Panipat, but the date and venue are uncertain. (See Gurmit Singh's, *Guru* Nānak*'s Relationship with the Lodhis and the Mughals,* Delhi, 1987)

Loharipā, Sidh

Loharipā was one of the important Siddhas and the disciple of *Gorakhnāth.* He lived in the tenth century.

This is a common name among Siddhas. Another *Loharipā* was a contemporary of Guru Nānak and stressed renunciation, vegetarianism and pilgrimage. This was, according to him, the way of living of the Yogis. Guru Nānak mentioned to him his own way of living—namely, living in the midst of community and serving the people and meditating on the Holy Name. Guru Nānak in his composition called "Sidh-gosht" has referred to Loharipa (p. 939).

Lohgarh

Lohgarh literally means 'fort of steel'. There are a number of forts built by the Gurus or Sikhs which bear this name:

1. There is Lohgarh Fort in Amritsar, connected with the events of Guru Hargobind's life.
2. Lohgarh Fort was built by Guru Gobind Singh for the defence of Anandpur city.
3. Lohgarh is the name of a gurdwārā in Dina, where Guru Gobind Singh wrote *Zafar-nāmā* which he forwarded to Emperor Aurangzeb. This gurdwārā has two floors; on the one are preserved the weapons and heirlooms of Guru Gobind Singh, and on the other floor is a hall where the *Guru Granth Sāhib* is kept.
4. A fortress near Sadhaura, where fighting took place between Banda Bahādur's troops and Moghul forces.

5. This is a fort near Gurdaspur, which was built by Banda Bahādur in 1712.

Lohri

Lohri, like *Basant* and *Baisākhi,* is a seasonal festival observed chiefly in the Panjab. It falls in mid-January, when the sun touches the southern-most point on the ecliptic and the duration of the might is the longest. The word *Lohri* seems to be originated from the words *Loh* and *Ari,* literally meaning iron foe or black foe, suggestive of the long and dreadful cold nights.

A week or so before the *Lohri* night, young boys and girls go from house to house asking for money, sweets and firewood. While going from house to house, the boys and girls sing doggerels.

On the *Lohri* night bonfires are made in households and in public streets. While the *Lohri* fire burns the superstitious people close their eyes and wish for their heart's desire. Small quantities of peanuts, popcorn, parched rice, sesamum seed, *gur* (raw sugar) and sweets are thrown into the fire as offerings, and also eaten by people who sit, sing and gossip around the fire.

The *Lohri* fire is symbolic of the homage to the sun. It was believed that the flames of the fire they lit at *Lohri* took their message to the sun for bringing warmth and taking away the cold weather. There is also another version of *Lohri* that in the olden times human beings lit fires to keep away flesh-eating animals and to protect their habitations. The whole village or locality contributed to this communal fire. The *Lohri* bonfire is symbolic of our old method of protecting ourselves as well as a form of fire worship. It is at *Lohri* that couples pray for children, and in a home where there is a newborn son, or a newly married person, the *Lohri* is celebrated with even more enthusiasm, and sweets made of mollasses, sugar and sesame seed are sent to relatives and friends.

For peasants, the *Lohri* marks the beginning of a new financial year because on this day they settle the division of the produce of land between themselves and the tillers. *Lohri* is also associated with weddings, and many *Lohri* songs are based on Dulla of Bhatti village, a Muslim, who rescued a Hindu girl from her cruel abductors and adopted the girl and arranged her marriage as though she was his own daughter. The song implies that the people should protect the honour of their sisters and daughters. The *Lohri* bonfire in a village, people collect the ashes before sunrise and take it to their homes as a gift from gods.

Longowālā, Harchand Singh

He organised the campaign against the Emergency and became the President

of the Akāli Dal. He came into political life through the gurdwārā politics. He was originally the head priest of gurdwārā in the village of Longowāl in Sangrur district. Mrs Gandhi negotiated with Longowāl regarding the Akālis. Longowāl demands made it clear that the Sikhs of Panjab had no intention to claim a separate state, but that they wanted to have some power within India. Longowāl was discredited by the failure of the negotiations in early 1983, and he made an attempt to re-establish his control over the agitation which was rapidly moving into Bhindrānwāle's hands. In April 1984 he called for a *'Rastā Roko'* and the Sikh response to it *'Rastā Roko'* gave Longowāl the courage to challenge Bhindrānwāle openly. Bhindrānwāle pretended loyalty and obedience to Longowāl, but the commitment did not last long. A couple of weeks later a senior police officer was murdered in broad daylight as he was coming out of the Golden Temple. This outraged one and all and Longowāl did not approve of it and thus the short-lived treaty between Longowāl and Bhindrānwāle was shattered. The Golden Temple clergy were becoming worried that the control of their shrine and their livelihood may fall into the hands of Bhindrānwāle for good. At the end of April 1984 Longowāl persuaded the clergy to issue an edict (issued by the five high priests) ordering an end to violence inside the Temple. They said that no one should fire a gun in or near the Temple, and no one should commit murder. Bhindrānwāla was also asked to leave the Akāl Takht. A few days before the Operation Bluestar by the Army when Tohra and Longowāl failed to persuade Bhindrānwāle to surrender, they tried to distance themselves from Bhindrānwāle.

After the death of Bhindrānwāle in the Operation, the control of the Akāli Party came into the hands of Longowāl. He was a man of God and a peace-loving person. In 1984 he was shot dead by the extremists.

Lust and Anger

The man is full of lust and anger, a devotee can get rid of them by worshipping God, and with the help of the true Guru.

M

Macauliffe, Max Arthur (1841-1913)

Macauliffe, the well-known historian of the Sikhs, was born on 10 September 1841, at New Castle West, Limerick region in Ireland. He was educated at Queen's College, Galway. In 1862, he applied for a job in the Indian Civil Service and was selected. He reached the Panjāb in February 1864 to join his first post. He served as an administrator in the Panjāb for many years, and in 1882 became the Deputy Commissioner and later a Divisional Judge. He was deeply interested in the people of the Panjāb and wanted to know about their culture, literature and religion. This endeared him to the local people, but cost him the friendliness of his British colleagues.

Macauliffe got interested in Sikhism, after attending the Diwāli celebrations at the Golden Temple, Amritsar, soon after his posting in Amritsar. Then he started an intensive study of Sikh religion and the hymns of the Gurus. He published articles in the *Calcutta Review* during 1875 and 1881. He wanted to translate the *Guru Granth Sāhib,* but he could do only a part of it. He established contact with Sikh scholars and studied Sanskrit, Persian and Panjabi. He retired from service in 1893, and devoted himself totally and with great devotion to the writing of the history of the Sikh Gurus, and translation of some of their works. He lived in Amritsar, but made trips to Nābha, Dehradun and other places in connection with his literary work.

Macauliffe consulted the well-known *Giānis* (scholars) on the interpretation of the Gurus, hymns. Earlier, Dr Trumpp—a German scholar—had produced in 1877, a translation of a part of the *Ādi Granth,* on the directive of the Secretary of State for India. This translation was not satisfactory because Trumpp did not have a background of Indian religious thought, being just a linguist. Secondly, he did

not have the patience to explore the Sikh tradition and psyche. When Trumpp's translation of the *Ādi Granth* was published, the Sikhs as a whole rejected it. Therefore Macauliffe availed himself of the opportunity to write about Sikh religion, something which may be authentic and acceptable to the Sikhs. He availed himself of the services of Prof Gurmukh Singh of Oriental College, Lahore, and Bhāi Kahn Singh of Nābha, who knew both English and Panjābi well. Other Sikh scholars of the traditional schools, like Sardul Singh, Sant Singh, Dit Singh and some Singh Sabhā *Giānis* gathered at the house of Macauliffe in Amritsar and helped him with the finalisation of a considerable portion of the *Ādi Granth*. He has mentioned the names of those who helped him in this task in the Introduction to his *magnum opus* entitled *The Sikh Religion, its Gurus, Sacred Writings and Authors* published by the Oxford University Press in six volumes in 1909. Before its publication, a committee of Sikh theological experts was appointed by the management of Golden Temple, to scrutinise Macauliffe's work. It approved the work mentioning that "the greatest care has been taken in making the translation conformable to the religious tennets of the Sikhs, and it is quite literal and one according to all grammatical and rhetorical rules. The final version contained in the Introduction by the author followed by the biography of each Guru and his hymns in English version, and in the end the biographies of the *bhagats* and selections from their compositions. There is in addition, a notation of the 31 *rāgās* of the *Guru Granth Sāhib* in Western style done by a German musicologist. Bhāi Kahn Singh of Nābhā went with Macauliffe to England to check the proofs at the Oxford University Press. Editions of this book are now printed in India and are available in all important libraries.

Unfortunately, Macauliffe's monumental work was neither appreciated by the British Government nor by the Sikh Educational Conference in its session at Rawalpindi in 1911. Macauliffe died in London on 15 March 1913, and according to instructions left with his Indian butler, his body was cremated. His services to the Sikh community were recognised after his death. To honour his memory, the Khālsā College, Amritsar, instituted the Macauliffe Memorial Gold Medal for the best essay (annually) on a specified Sikh theme. On his death anniversary many Sikh journals paid rich tributes to his services to the Sikh community. Even today, his book on the Sikh Gurus is regarded as a work of reference and valued as a source book on Sikhism. No other European scholar before him had enriched the literature on the Sikhs as Macauliffe did.

Machhiwārā

Guru Gobind Singh left Chamkaur at night on 5 December 1704 accompanied by three Sikhs, he reached Machhiwara, a deserted jungle, next morning, but due to darkness and dense vegetation, he lost sight of his disciples. He rested for a while, for his feet were bleeding, due to the pricking of thorns in the wilderness. After some time, the Sikhs rejoined him.

A fine gurdwārā has been constructed on this site. Recently, the Guru Gobind Singh Foundation, Chandigarh, decided to open a medical clinic at Machhiwārā as a memorial to the visit of the Guru to this place.

Madh Ketabh/Madkeet

According to Hindu Puranas two demons named Madhu and Ketabh appeared when Lord Vishnu threw his ear-filth on the ground. These demons pursued Lord Brahma, and Lord Vishnu came to his rescue and fought with them. Ultimately Vishnu was successful in cutting the heads of the two demons. Vishnu is, therefore, called "Madhusuddan"—slayer of Madhu. There is a reference to Madh-Ketabh in the *Guru Granth Sāhib: "Sahas bay Madh-Keet Mai-Khasa, Harnākas le nakah bidhāsā."* (p. 224)

Madhātā

Madhātā was the son of King Yuvnashiv and proved to be a great ruler. According to tradition, Yuvnashiv had no son and so he performed a *Yagya/ Yajna.* He had to give the sacred water kept in a jug to his wife to drink, but feeling thirsty, he drank the water during the night. He begot a son Madhātā and it is said that Lord Indra suckled the child. King Madhātā used to pray to God with great devotion. Kalsahar Bhatt mentions in the *Guru Granth Sāhib* that Madhātā would also have uttered (indirectly) the words of Guru Nānak: *"Madhātā gun ravay jen chakrave kahāio". (GGS,* p. 1390)

Madurai

It is a holy town in the southern part of India, in the Madras district on the banks of the Vaiga river. It was the capital of the ancient Pandiyan monarchy, which was overthrown by Muhammadan invaders in the eleventh century. Another Hindu dynastry, that of the Naiks of Madurai, began about AD 1420. It has the two most beautiful temples called the Meenakshi temple and the Shiva—Sundareshwar temple.

The Meenakshi, (Goddess and consort of Shiva) temple has nine tower gates shaped as canoed Gopirams. The tallest tower gate is about 152 feet high.

The Shiva temple, the great Hindu temple, forms a parallelogram 847 feet long from north to south, by 744 feet braod, with 9 *gopuras*, one of which is 152 feet high. The principal structure is the *Sahasra-stambha-mantapam* or Hall of One Thousand Pillars (the actual number being 997), which was built by Arya Nayaga Mudlai, the general and Minister of Viswanath, the founder of the Naik dynasty. The whole is profusely ornamented both with sculptures and paintings. Several of the great buildings of the Madurai city are associated with the name of Tirumala. The palace is the most perfect relic of secular architecture in Tamil Nadu.

Māghi

Māghi is a Sikh festival celebrated on the first day of the month of *Māgh* of the Bikrami calendar. It falls on 14 January, a day after the *Lohri* festival which is very popular in the Panjab. The *Māghi* festival commemorates the martyrdom of the "Chalis Mukte" (the Forty Immortals) who died fighting the Moghul forces near Muktsar. Guru Gobind tore the deed of disclaimer executed by his Sikhs and granted pardon to them for their repentence and sacrifice.

Māghi fair at Muktsar (district Faridkot)

It is one of the biggest fairs of the Sikhs. It is associated with Guru Gobind Singh (tenth Guru) and his forty followers from the Mājhā tract. The fair began about 200 years ago and starts every year, the day before *Lohri* and finishes a day after *Lohri*.

In 1704 Guru Gobind Singh and his men stood besieged at Anandpur Sahib fort, as they were running short of food; about forty of his followers left him and went home. Their womenfolk taunted them for leaving their leader. One of the women, named Bhāgo, put on male clothes and went to help the Guru. The forty men followed her to apologize to the Guru. On their way to Muktsar (known as Khidrānā at that time), they met the Mughal army and fought with them gallantly and died one by one, thus saving an attack on their Guru. The Guru cremated these forty warriors, at the site where now Gurdwārā Shaheed Ganj stands, and proclaimed them *muktas* (the Delivered). He named the place, where they had died fighting, Muktsar, meaning the pond of salvation, from which the town has since derived its name Muktsar. There are a number of gurdwārās at Muktsar associated with Guru Gobind Singh and the forty *muktas*. The important gurdwārās are: Gurdwārā Tibbin Sāhib, Raqabganj, Daran Sāhib, Garwa Sāhib, Manji Sāhib, Shahid Ganj, Tamboo Sāhib, Tutti Gandhi Sāhib, etc.

The fair is held every year about *Lohri* time in January. Religious meetings are held in gurdwārās. Songs and ballads are in praise of the Sikh Gurus. A cattle fair is also held at the same place where people buy and sell their livestock.

Mahā Kāl

The Great Time or eternity with its sway extending over three worlds: physical, subtle or astral and mental or instrumental, forming Brahmand and Par Brahmand wherein everything is subject to disease, decay and disintegration, until spirit stands disrobed of all the enclosing sheaths or vestures of the body, mind and intellect, and shines forth in its ancient glory, conscious of itself alone, free from all bondage.

Mahā Kāl also means Lord Shiva. Guru Gobind Singh has frequently used this word to denote the Almighty Lord of creation and destruction.

Mahā Parsād

(See also *Karāh-Parsād*)

Mahā Parsād (literally supreme grace) is the word used for *Karāh Parsād* by Bhāi Gurdās. See his kabits 124 and 309 in this connection. He also calls it 'Panchamrit' because it is prepared by using five things; namely, *ghee* (clarified butter), flour or semolina, sugar, water and fire. As this preparation is placed before the *Guru Granth Sāhib* it becomes consecrated food or 'sacrament' and as such given great respect. Currently some people call *'Jhakat' Mahā Parshād,* which is a misuse of the word *(Mahā Parshād).*

Mahā Prālya

Grand dissolution wherein everything born of the Universal Reality merges in its source and foundation.

Mahā Singh

Literally, *'Mahā'* means big, 'Singh' means lion, so a great warrior.

i. Mahā Singh was the *Jathedār* of forty Sikhs who had signed a disclaimer to Guru Gobind Singh and left the Anandpur fort near the end of December 1704. They were reprimanded by their womenfolk, so they returned to join the Guru's army. On the way they fought against the Mughal forces near Muktsar. Only Mahā Singh was barely alive when the Guru came to him. At his request, Guru Gobind Singh forgave the deserters and tore the note of disclaimer before Mahā Singh breathed his last.

ii. Mahā Singh of Sukerchakia Misal was born in 1760 and was a great warrior who died fighting near Gujrānwālā in 1792. Ranjit Singh, his son, was then only 12 years old, and took over the leadership of the Sukerchakiā Misal.

Mahābhāratā

The great war of the Bhāratas. It is the great epic poem, probably the longest in the world. It consists of about 220,000 long lines, and is rather a cyclopaedia of Hindu mythology. It is devided into eighteen books. It is said to have been collected and arranged by Vyāsa (supposed compiler of the Vedas and *Purānās),* a name derived from a Sanskrit verb, meaning "to fit together", or "arrange".

According to the history of India two dynasties were originally dominant in the North—called Solar and Lunar—under whom numerous petty princes held authority. The most celebrated of the Solar line, which reigned in Oude, was Rām of the *Rāmāyana.* The most famous ruler of the Lunar race, who reigned in Hastinapura, or ancient Delhi, was Bhārata, whose authority is said to have extended over a great part of India, and from whom India is to this day called *Bhārat-Varsha* (the country of domain of Bhārata). Bhārat was an ancestor of Kuru, the twenty-third in descent from whom was the Brahman Krishna Dwaipayana Vyāsa (the supposed author of the *Mahābharata),* who had two sons, Dhritarāshtra and Pāndu. The former, though blind, consented to assume the government when resigned by his younger brother Pāndu, and undertook to educate, with his own hundred sons, the five reputed Pāndu sons of his brother. The five sons were Yudhishtra, Bhima, Arjuna, Nakula and Sahadeva.

The *Mahābhārata* is a war between the Kaurvas and Pāndavas. The battle which lasted eighteen days, terminates in favour of the Pāndavas. It is a great treatise on duty *(Dharma),* divine origin of Brahman institutions, superiority of the priestly class and caste system.

Mahādev

i. Mahādev—the Supreme God.
ii. Shiva means auspicious, lord of songs, the lord of sactifices, who heals, remedies, grants prosperity and welfare, the god of destruction of evil. As Mahadev, he is an all-pervading god yet is nowhere seen.
iii. The name of Guru Rāmdās' second son born in Goindwal in 1560. He was of a saintly nature and died in 1605.

Mahallā

It means body or locality. The first nine Gurus adopted the name Nānak as

their *nom de plume* and, therefore, their compositions are distinguished by *Mahallās* in the *Guru Granth Sāhib*. The second meaning of the word *Mahallā* is woman (wife). The Gurus regarded themselves as brides of God and, therefore, used this word. (Bhāi Vir Singh, *Sri Guru Granth Kosh*, p. 717) Thus *Mahallā* 1 or (M. 1) is used for the works of Guru Nānak (first Guru); the works of Guru Angad (M. 2); the works of Guru Amardās (M. 3); the works of Guru Rāmdās (M. 4); the work of Guru Arjan (M. 5); the works of Guru Tegh Bahādur (M. 9).

Mahant

Literally, the word, Mahant, means a chief or leader or elder person. It also means the chief of a religious group or sect. In Sikh history, this word is applied to priests or custodians of gurdwārās.

During the early eighteenth century, after the arrest and execution of Bandā Bahādur in 1716, there was a large-scale persecution of Sikhs until 1767 by the Mughal Emperors. At that time the Sikh shrines passed into the hands of the *Udāsis*, who believed in the doctrine of Guru Nānak, but did not keep the outward signs (5 Ks) started by Guru Gobind Singh.

Later when the British conquered the Panjāb, the Mahants claimed ownership of the *gurdwārās*. The British Government sided with the Mahants whereupon the Sikhs started a movement for the democratic control of their shrines. Many Sikhs had to sacrifice their lives for the reform and liberation of the gurdwārās. the tragedies of Nanakānā Sāhib and Tarn Taran and other places ended in victory for the non-violent Sikhs. Ultimately, the government passed the Sikh gurdwārās Act in 1925 which secured the removal of Mahants and the transfer of historical gurdwārās under a new democratically elected body called the Shromani Gurdwārā Parbandhak Committee, Amritsar. Elections to this Committee are held on democratic basis from time to time.

Mahārāj Singh, Bhāi

Bhāi Mahārāj Singh, a Sikh priest, was born in the district of Amritsar in the thirties of the nineteenth century. He came in contact with Bhāi Bir Singh of Naurangabad who maintained an *ashram* and placed him in charge of the *langar* (Free Kitchen). Bhāi Bir Singh appointed him as his successor before his death at the hands of the Lahore Darbār troops who attacked his *ashram* in May 1844.

Bhāi Mahārāj Singh, a saintly preacher became the leader of a popular movement against the occupation of the Panjab by the British forces in 1846. In spite of warrants for his arrest, he was so popular and respected that none would give any information to the authorities about his movements. During the Second

Anglo-Sikh War (1849), he supplied soldiers and food-stocks to the Sikh army. He planned a revolt of the Sikhs in the villages of Jullundur and Hargobindpur for 3 January 1850. Unfortunately the plot leaked out. He was arrested on 28 December 1849 at Adampur. He and his attendant Bhāi Kharag Singh were taken to Singapore under military guard in June 1850. He was confined in a small, dark, unhealthy cell for six years. He lost his eyesight and developed cancer. He resigned to the Will of God and spent most of his time in meditation. He died on 5 June 1856 in Singapore Jail. A new gurdwārā has been planned near his cremation-spot in Singapore. He is revered as one of the ablest and noblest freedom-fighters of India, who died for the liberation of India from British rule.

Mahārasa

The Supreme elixir, believed to be tasted as a result of perfection in Yoga. In the *Guru Granth Sāhib* it means joy in devotion *(Bhakti)*, or ecstasy produced by *kirtan*.

Mahil

Mahil, a palace, also it means wife or queen; a title of respect given to the wives of Sikh Gurus.

Mahtāb Kaur, Rāni

Mahtāb Kaur was the daughter of Gurbaksh Singh of Kanihyā Misal and Sadā Kaur. She was married to Mahārājā Ranjit Singh in 1795. The marriage did not prove successful. In December 1807 she bore twin sons; namely, Raja Sher Singh and Kanwar Tara Singh. She spent much time in her mother's company. She died in 1813.

Mahtāb Singh

Mahtāb Singh of Mirakot (district Amritsar) was a great warrior. He heard of the desecration of Harmandar Sāhib by Massā Ranghar, the administrator of Amritsar. Accompanied by Sukhā Singh of Kambomari, he came to Amritsar in 1740 disguised as a farmer. He carried a bag which he said contained silver coins to pay his revenue tax. When admitted to the Golden Temple, he saw Massa Ranghar drunk and prostitutes dancing. He took out his sword and instantly cut off Massā Ranghar's head. Both quickly escaped. However, Mahtāb Singh was captured by the officer of the Faujdar of Lahore and tortured to death on a spiked wheel in 1745.

Mahtons, Mahtoms, or Bahrupias

This is a low caste tribe of vagrants and hunters. Some of them devoted themselves to agriculture, and are skilful and laborious cultivators. Their main clans *(gots)* are: Dupaich, Khatti, Barar, Sakrel, Puri, Sahsarvai, Karsudh, Babat, Matiai, Khattan, Gaihind, Shafan, Gughial, Thindal, Papla, Jhalwal and Rassibat. About one-third of the Mahtons are Sikhs.

Mahūrat

Belief in auspicious days and time is rejected in Sikhism. Guru Amardās in the *Guru Granth Sāhib* says:

> 'Auspicious/inauspicious days are observed by the ignorant and the foolish. Nānak says that the Guru-orientated is knowledgable and enlightened. Believing that certain days of the week are good and certain time is lucky is the creation of a feeble mind. (*AG*, p. 843)

Maikhasur/Makhasur

Maikhasur was a demon who was killed by goddess Durgā with her sword. According to *Mahābhārta*, Maikhasur was destroyed by Sakand, son of Lord Shiva. There is a reference to this demon in the *Guru Granth Sāhib* (p. 224). He is named 'Maikhasura instead of 'Makhasur'. Guru Nānak says that God destroyed Maikhasur to uproot the evil and to support the good.

Maiki Sikhs (rapacious Sikhs)

They are those Sikhs who distort the *Rahat* (code of conduct) as to suit their own purposes. (Source: Chaupa Singh's *Rahatnāma)*

Majnu-kā-Tilā

When Guru Nānak visited Delhi, he met a holy 'fakir' on the bank of Jamna/ Yamuna river. He was nick-named 'Majnu', as he was in search of his spiritual bride. He sought the blessing of Guru Nānak and attained enlightenment. This spot, therefore, came to be known as 'Majnu-Kā-Tilā'. Many Yogis and Sufis came here for discussing their spiritual problems with Guru Nānak.

Guru Hargobind was once invited to Delhi by Emperor Jehangir. He stayed at Majnu-Kā-Tilā, and delivered sermons to his followers. Thus this spot, where now stands a gurdwārā, is sacred to the memory of Guru Nānak and Guru Hargobind. An annual summer festival is held here by the Sikhs of Delhi.

Makar Sankrānt (January)

The celestial sign Makar, answers to Capricorn. On that day the sun is said to

begin its journey northwards. To the early Aryans living in a cold region, the approach of spring was an occasion of the greatest joy, and the commencement of the sun's northward progress could not pass unmarked. Among Sikhs the festival is observed by a great fair at Muktsar in the Ferozepur district, which lasts three days. The worshippers bathe in the sacred tank and repair the Tibbi Sāhib or holy mound where Guru Gobind Singh stood and discharged his arrows against the imperial forces. The festival among Sikhs commemorates a battle fought in 1705 between Guru Gobind Singh and the Mughals. The Guru escaped but his followers died. The Guru had the bodies of his retainers cremated with usual rites. He declared that they had all obtained Mukti, that is, the final emancipation of their souls from the ills of transmigration, and promised the same blessings to all his followers who should, thereafter, bathe in the Holy Pool, which had been filled by rain from heaven in answer to his prayer for water. On the spot a fine tank was afterward dug by Ranjit Singh, and called Muktisar (as the pool of salvation), a word which was afterwards contracted into Muktsar, the present name of the place.

Malār/Malhār

This is an Indian classical rāga, belonging to *Khamaj Thath*. It has a soothing and refreshing effect on the mind. It has seven pure notes *(Sa Re Ga Ma Pa Dha Ni)* in the ascending and descending order. It is sung late in the night. This *rāgā* is very popular in the rainy season in India.

Majith/Majithrā

This is a plant which yields a fast red colour. This colour does not fade or wash away. It is contrasted with another plant 'Kusumbh' the colour of which is fragile and soon fades away. Guru Nānak has compared the Holy Name to the colour of Majith for it is everlasting and permanent— *"Tera eko Nām Majithrā, Rāte merā cholā, sad rang dholā". (GGS,* p. 729)

Mālā/Japni/Tasbi

Mālā or rosary is used by Hindus and Muslims to count the beads while they utter the name of God, be it Rām, Hari, Allah. In Sikhism, rosary is discarded; one need not count how many times one remembers God. God's name can be uttered at any time and any place. The name of God has to percolate within in order to make God's presence felt at all times— *'Har mālā ur autār dhare' (GGS,* p. 388).

Rosaries

The traditional rosaries of some Sikhs are as follows:

1. Sikhs in general ... *Lohe* ke *mālā* or iron beads
2. Nānak *panthis* ... Sphatik, white crystal
3. *Kukās* ... *Oon ki mālā,* black and white beads of wool
4. Some Sikhs use a rosary of 27 beads and a head bead, black. The beads are made of iron.

(Sach Khand means Realm of Truth/God. See also Nirvān)

Maler-Kotlā

Maler-Kotlā is the name of a town, 24 miles to the north west of Nābhā. Shaikh Sadarudin Sherwani Afghan married the daughter of Bahlol Lodi and got a lot of territory including Malhot Village of Rajput Mahler Singh. He developed this and the surrounding are called Kotlā, and as such the city was called Maler-Kotlā. During the days of Guru Gobind Singh Nawāb Sher Mohmed of Maler-Kotlā told the Wazir *Khān* of Sarhind to spare the lives of two infant sons of Guru Gobind Singh, but to no effect. Guru Gobind Singh blessed the Nawāb's dynasty. This state was merged in PEPSU in 1948 and later in the Panjab Province in 1966.

Mali-Gaurā

This is one of the Indian classical *rāgās* belonging to *Marwah Thath.* It has seven notes *(Sa Re Ga Ma Pa Dha Ni)* in the ascending order, and seven notes *(Sa Ni Dha dha Pa Ma ma Ga Re)* in the descending order. It is an evening *rāgā* performed from 6 to 9 PM. There are comparatively few compositions in this *rāgā* in the *Guru Granth Sāhib.*

Malik Murid Tathā Chandrahārā Sohia Ki Dhuni Gāvni

This *Vār* of Guru Nānak in *Rāg Mājh (GGS,* p. 137) is to be sung according to the tune of the popular ballad of Malik Murid. This is a reference to the story of two warriors of the court of Emperor Akbar, namely, Murid Khān of Malik caste and Chandrahārā of Sohi caste. These two persons were of jealous disposition. Once Akbar sent Malik to Kabul on a military expedition. Malik defeated the enemy but the peace negotiations got delayed. Chandrahārā thus got a chance to poison the mind of Emperor Akbar, saying that Malik had turned against the emperor and was conspiring with his enemies. Akbar therefore sent Chandrahārā to punish and renegade Malik. Both engaged in a desperate fight and got killed in the end. The bards wrote a ballad to commemorate their valour.

The *Vār* of Guru Nānak has no connection with the above ballad, the only reason for its mention is that the *Pauri* of this *Vār* has the same versification as the ancient one. The metre thereof *"Kābul Vich Murid Khān fariyā wad jor"*, bears close resemblance to the Guru's verse. *"tu Kartā Purkh agam hai, ap srisht upati"*.

In this *Vār* a conflict between a "Gurmukh" (Guru-oriented person) and 'Manmukh' (ego-centric person) is narrated. It is not correct to say that the singing of *Vārs* originated during the Gurudom of Sri Hargobind. the "Dhuni" of this *Vār* is mentioned in *'Kartarpur Vāli Bir'* which belongs to pre-Guru Hargobind period. For the notation of this *Vār* see Gurcharan Singh and Avtar Singh, *"Prāchin Gurmat Sangat"*, Vol. II, Panjābi University, Patiala. Also see G.S. Mansukhani, *Indian Classical Music and Sikh Kirtan* (p. 134).

Mālwā

The desert region of Ferozepur, Ludhiana, Patiala, Nabha, Jind Faridkot was known as 'Maru'. Guru Gobind Singh blessed this land while at Damdamā Sāhib and called it "Mālwā". Later it was irrigated and now produces cereals and fruits.

Man

Man literally means the mind; it is a combination of all intellectual powers, also emotions, consciousness, desire, discrimination. The mind is actually non-physical; it is psychical, neither gross like the body, nor subtle like the soul. The sense organs convey the impressions to the mind which puts them into form of thought and action. The mind works so long as there is breath (life) in the body and the lord of the mind is the soul. By its nature the mind is fitful and flippant like a child. It needs to be put under control. It stores experiences in memory. It is a medium for thoughts, emotions and reflection. The mind easily gets involved in māyā and subsequent greed and hypocrisy.

The mind may be regarded as an agent of the soul. Simultaneously the mind translates bodily impressions into thought and action. If the mind recognises the divine spark within, it has potential for higher moral and spiritual goals; by rejecting desire and attachment, the mind can, through inner consciousness, link itself to the Holy Name. The higher stage of *Man* is called *'Unmān'*.

Intellect is a part of the mind and needs to be disciplined into right channels. The mind is motivated by desire and as such it gets entangled in worldly goods and thoughts.

Since God is all-pervasive it is also within the mind. It is this consciousness which enables the real mind or 'Budhi' to choose between good and bad. Some of the ingredients of the mind are detailed below:

Hope, longing, desire, understanding, stubbornness (*hath*), anger, thought, conceit, possessiveness, inclinations (likes and dislikes), duality, conscience.

Mangnā

Mangnā or begging by monks and holy people is permitted in some religions. Sikhism regards begging as an evil act, nay a sin. After the partition of India, Sikhs had to migrate from Pakistan to India in penury, but no one took to begging. Free food is provided in the *langar* of gurdwārās to everyone. Guru Nānak says: *"Ghar Ghar mangai, lāj nā lagai"* "Are you not ashamed of begging from every house"? (*GGS*, p. 903)

Mani Singh, Bhāi

Mani Rām was born in Alipur village near Multān in March 1644. His father Māi Dās belonged to a Bhārdwāj family, and his mother was Madhuri Bāi. Māi Dās was a disciple of Guru Har Rāi. He took his son aged 13 to Kiratpur for paying homage to Guru Har Rāi. Mani Rām stayed with the Guru for two years, and then returned to his parents and got married to Bhāi Lakhi Rāi's daughter named Seeto Bāi in 1659. He returned to Kiratpur with his wife and served in the Free Kitchen of Guru Har Rāi. He shifted to Bakālā in 1664.

In 1672, Mani Rām came to Anandpur to pay homage to Guru Tegh Bahādur. Here he made a study of Sikh history, religion and its sacred texts. After the martyrdom of Guru Tegh Bahādur, he continued to serve Guru Gobind Singh. He was sent to Dehrādun by Guru Gobind Singh in 1687 to help the widow of Bābā Rām Rāi in her struggle with the local *massands*. Bhāi Mani Rām took active part in the battles of Guru Gobind Singh with the hill *rajas* at Bhangani (1688) and Nadaun (1689). Being impressed by his martial and literary skills. He took *Amrit* in 1699, and his name was changed to "Mani Singh", Guru Gobind Singh sent Bhāi Mani Singh with five Sikhs to look after the Harmandar Sāhib, Amritsar. Bhāi Mani Singh re-started the Sikh tradition of *kirtan* and worship at the Golden Temple. After the evacuation of the fort of Anandpur in the end of December 1704, Guru Gobind Singh recalled Mani Singh and asked him to chaperon his wives (Mātā Sundri and Mātā Sāhib Devan) to Delhi. Later, he accompanied Guru Gobind Singh to Bhagor in Rajasthan.

After the death of Guru Gobind Singh in 1708, Bhāi Mani Singh shifted to Amritsar as directed by Mātā Sāhib Devan where he worked as *Granthi* of the Golden Temple. He patched up the differences between Bandāi Khālsā and Tat Khālsā factions in 1723. He was keen to revive the tradition of worship at the Golden Temple, in spite of the opposition of the Mughal rulers. He gave a call to

Sikhs to assemble for the Diwali celebration at Amritsar in 1733, and agreed to pay Rs 5000 to the government for permission to hold the meeting. Meanwhile the Sikhs of Lahore informed Bhāi Mani Singh of the secret plan of the rulers to commit genocide of the Sikhs during the proposed Diwali celebration. This plot was hatched by the tyrannical Governor of Lahore, Zakriya Khan. Bhāi Mani Singh cancelled the proposed Diwāli celebration, and as such did not pay any fee to the government. He was, therefore, arrested and brought to Lahore. He was offered the usual choice of conversion to Islam or death by torture. He refused to change his religion and was beheaded at Nakash Chowk in Lahore in 1734.

Bhāi Mani Singh was a great theologian. Guru Gobind Singh dictated to him the final copy of the *Ādi-Granth* at Damdamā Sāhib in 1705. It was this copy of the Sikh scripture which was given the permanent status of the Guru, and came to be known as the *Guru Granth Sāhib*. Bhāi Mani Singh wrote two books *Bhagat Ratnāvali* and *Giān Ratnāvali* which expound the basic tenets and practice of Sikh religion. He also compiled the writings of Guru Gobind Singh in a volume called the *Dasam Granth*. Bhāi Mani Singh was a great scholar and teacher of Sikhism. He was also the founder of the *'giāni school'* of Sikh preachers and missionaries.

Mānjh

This is one of the *rāgās* in the Indian classical music and belongs to *Khamaj Thath*. It has six notes in the ascending order *Sa Re Ma Pa Dha Ni* and seven notes *Sa ni Dha Pa Ma Ga Re* in the descending order. The time for its performance is afternoon, from 3 to 6 PM. The Gurus used it because it is very popular in that part of the Panjāb which is called Manjha (Amritsar, Gurdaspur).

Manji

Manji literally means a seat or string-cot used by a leader or chief while addressing an audience. In Sikh history, *Manji* is considered a missionary assignment, which was initiated by Guru Amardās after 1552. He divided the *sangats* (congregations) under devoted Sikhs for preaching Sikhism and collecting offerings of the Sikhs to be passed on to the Guru for public welfare projects. There were 22 *manjis* in different parts of northern India. Later the *manjis* were replaced by the *Massand* system which was started by Guru Rāmdās. *Manjis* were assigned to male or female devotees. (See also Massand)

Man-Mukh

Man-mukh, literally an ego-centered person who is selfish and wicked.

Generally it covers the category of ordinary worldly people who find fault with others and often speak ill of persons who are of a religious or spiritual temperament. Such persons are beyond redemption and they are subject to the cycle of death and rebirth.

Two men called Bhagta and Ohri asked Guru Nānak how peace was to be obtained, and transmigration avoided. The Guru replied that you shall find peace by avoiding Manmukh Karm (perverse acts) that is enjoying wealth, happiness, comforts, and doing good to no one. The perverse man is also proud and relentless, slanderous, obstinate. These vices of envy, pride, slander, and obstinacy make a person perverse.

Manne/Manay

Manay means total faith and commitment to the Guru's teachings. It is the acceptance of the Guru's words as gospel-truth by following which, life is totally transformed. It is like a new awakening, a perception of the significance and purpose of life. The four verses (12 to 15) of Guru Nānak's *Japji* sum up the benefits of total commitment to the Guru's teaching. The devotee understands the extent of God's creation and finds the path of righteousness *(Dharma).* He finds the way to salvation and is also able to guide others on the spiritual path. Such a devotee is called "Panch" (spiritual person).

Mansarovar Lake

It is the most sacred lake of the world for the Hindus. It is the same as the Binda Sarovara of the Hindu mythology, produced from the heart of Brahma. It is called Anandat. Four rivers are supposed to spring from it, and that it is near Sumeru, the abode of Gods, the Vidhyasaras of the Puranas. It is a place of Hindu pilgrimage of peculiar sanctity. There are several Buddhist monasteries on its banks.

There is a tradition that swans live on the banks of Mansarover Lake and pick up jewel-like drops of water. In religious literature, holy company or spiritual place is compared to the Mansarover Lake. Kabir says:

Jo Brahmand pind so jān,
Mansarover Kar Ishnān. (GGS, p. 1162)

Mansukh, Bhāi

Mansukh, a businessman of Lahore was a friend of Bhagirath, a devotee of Guru Nānak. As such, he came in touch with Guru Nānak. Guru Nānak sent Mardānā to Lahore to get the wedding dresses of his daughter made with the help

of Bhāi Mansukh. Mansukh had a large import and export business and helped Mardānā in getting the necessary things required by him. Mansukh went to Sri Lankā on a long business tour. According to the *Janam-Sākhis,* he did not observe the Hindu fast festival, and was called by the king to explain his conduct. He told the king, whose name is mentioned Rājā Shivnabh, a devotee of Lord Shiva, that he was a follower of Guru Nānak and did not believe in fasting for earning religious merit. The king was impressed by Mansukh's arguments and longed to see Guru Nānak. Luckily, Guru Nānak came to Sri Lanka after some time. The king sent some dancing girls to seduce Guru Nānak, but they failed. The Guru told the girls to be humble and virtuous. The king became a follower of Guru Nānak and helped Mansukh to establish a *sangat* (congregation) in the city.

Later Mansukh returned to Lahore for his business. After his death, his descendants continued their business in Lahore. It is said that during Mahārājā Ranjit Singh's regime, some of Mansukh's direct descendants came to Sind and settled in the city of Hyderabad. They were educated and took up jobs with the rulers (Amirs) of Sind. They came to be known as Mansukhani, that is descendants of Mansukh. The co-author of this dictionary believes that Bhāi Mansukh was his earliest ancestor.

Mantra

Mantra is that portion of Veda which consists of hymns, as distinct from Brahmanas. *Mantra* is defined as a formula, comprising words and sounds which possess magical or divine power. It is a verbal utterance of sacred words which are believed to possess power. Gods are invoked by means of *mantras* to ensure success, to escape from all danger, to grant fulfilment of needs etc.

In Hinduism, it is a prayer, an invocation, a charm. *Mantra* is from *Matr,* to repeat in the mind, and is applied to a formula or litany in use in invocations of the Hindus and other sects. In course of time the term *mantra* came to be applied to any sacred verse from the scriptures or some religious texts. Every ritual has its own prescribed formulas and words of power appropriate for the occasion, and great stress is laid on the proper recitation of *mantras,* for much of the efficacy of a rite depends on their correct use. The great *mantra* of the Brahmans is styled the Gayatri Mantra, and is deemed the holiest verse of the Vedas. It starts with the word *Om.* Usually a *mantra* is communicated by the teacher to the disciple in a whisper, and it is usually a formulae of prayer. In Sikhism, *mantra* means meditation or repetition of *Waheguru* (the Wonderful Lord), *Satnām* (God is eternal).

Manukh/Insān (Human Being)

According to Sikhism, a human person is the crown of creation. He carried with himself certain tendencies of his previous births. A person is subject to two influences: heredity over which he has no control—one cannot choose one's parents—and secondly, environment over which he has limited control. Human life is unique, because it offers a chance of progress. It is a great blessing and an opportunity to win salvation by self-discipline and association with the holy ones.

Human life, being a precious thing, should not be wasted in idle pursuits or chasing fleeting joys. Man is made of three constituents: body, mind and soul. The body is the temple of God, because it houses the soul, a spark of the divine. Defacement or mortification of the body is as bad as vandalism. The body, like a horse, needs to be nourished properly, because how can one expect service from a starving animal. The body is a token of God's power and plan. Sense organs like eyes, ears and the tongue are to be harnessed for good and spiritual tasks. Spiritual direction of the organs is necessary for human perfection. Similarly, the mind is to be controlled to avoid evil thoughts and to reflect on God's qualities.

Mārfat

According to the Sufi doctrine which lays down as unorthodox Islamic way of life, there are four stages of spiritual progress, namely *Shariat, Tarikat, Mārfat* and *Hakikat. Mārfat* is the stage of spiritual knowledge and wisdom. According to the Guru, *Mārfat* is the phase of the purification of the mind and after it, one has to strive for spiritual perfection. Guru Arjan states in *Guru Granth Sāhib:*

Marfamun mārah abdulā,
Milāh Hakikat jit fir nā mārā. (GGS, p. 1083)

Mar-Jīvre

Mar-Jīvre is the name given to sea-divers who go down in the ocean in search of pearls and precious metals. Such persons are supposed to drown, though they may reappear after some time. Symbolically this term is applied to seekers of truth and holy men who are thought to have kept themselves detached from worldly affairs. In Sikhism, this epithet is applied to God-orientated familymen. The Guru says: "*Mār-Jīvre* are busy in devoted service, constantly in tune with God. They are endowed with the inexhaustible treasure of the Holy Name". *(GGS,* p. 589)

Mārkand/Markandya

Mārkand was the son of Rishi Mirkand and Mansāvani. His parents thought

that he would die at the age of twelve and so the child started to pray to Lord Vishnu for long life. Mārkand continued a holy and asectic life till old age. He was remarkable for his austerities and great age, and is called Dīrghāyus, 'the long-lived'. He is reputed author of *Mārkendeya Purān.* Namdev has made a reference to his holy life spent in a thatched hut, *"Mārkande te ko adhkāī jin trindhar moond balāve". (GGS,* p. 692)

Martyrdom

Martyrdom in Panjabi is called *Shahādat* which means bearing witness to the cause or truth which one holds dear. The martyr *(shahīd)* is prepared to uphold the righteousness of his cause with the sacrifice of his own life. Guru Arjan, the fifth Guru, was the first Sikh martyr to offer his life for the principles of the Sikh faith. Guru Tegh Bahādur was the other Guru who sacrificed his life for upholding the right of the Hindus to practise their own religion. Sikh history is full of numerous examples of Sikhs who suffered torture and subsequent death for upholding moral values and integrity of faith. Sikhism enjoins self-surrender. The Gurus wanted committed followers ready to die for upholding the freedom of worship, righteousness, justice and human dignity. Guru Gobind Singh took a practical test of the Sikhs on the *Baisāikhi* of 1699 and the result was the declaration of *Panj Piyārā* who took *amrit* stirred with a sword. According to Guru Gobind Singh the true hero must uphold the truth at any risk to his life. Sikh men and women have laid down their lives for the uproot of tyranny and protection of human rights and freedom. In the Sikh scripture it is mentioned that dying for a good and approved cause is the privilege of heroes *(GGS,* p. 579). The Sikh regards his own life as a trust, so he becomes an instrument of God's will and thus ready to suffer for truth, freedom and justice.

Māru

This is one of the Indian classical *rāgās* belonging to the *Khamaj Thath.* It has five notes *Sa Ga Ma Pa Dha* in the ascending order and seven notes *Sa Ni ni Dha Pa Ma ma Rc* in the descending order. It is an afternoon *rāgā,* performed from noon time to 3 PM.

Mārwār

Mārwār is a region of Rajasthan where desert and sand-dunes and lack of water cause a lot of distress to the people. Bikaner, Jaisalmer and Jodhpur are all sandy places in this region. Nāmdev has mentioned in the *Guru Granth Sāhib* that just as in *Mārwār* water is highly valued, in the same way, he regards the Holy Name as a precious gift of God.

"Mārwār Jaise neer Balhā, ... tiv meray mun Rāmaiyā" (GGS, p. 693)

Mās

It mans flesh of an animal, man's body flesh, the body, also a month (also see Jhatkā).

Massā Ranghar

Massā Ranghar was resident of Mandiala in charge of the administration of Amritsar during the thirties of the seventeenth century. He had a contingent of 2000 soldiers to keep away Sikhs from visiting the city and the Golden Temple. Sukha Singh of Kambomari and Mehtab Singh of Mirakot met at Damdama Sāhib and were told of the desecration of the Golden Temple by Massā Ranghar. He had converted the Golden Temple into a dancing hall. According to Dr H.R. Gupta, Massa smoked hubble-bubble and watched the dance of prostitutes in the sacred shrine. Dressed as farmers and carrying bags on their shoulders containing stones, Mehtāb Singh and Sukhā Singh entered the Golden Temple and placed the bags before Massā. As he bent to look at the coins inside, his head was cut off by Mehtāb Singh, while Sukhā Singh grappled with his bodyguard. Taking Massā's head, they swiftly rode their horses and reached Damdamā Sāhib safely. Thus these two Sikhs preserved the sanctity of the Golden Temple, for which they would be remembered for all time. Mehtāb Singh was later captured and tortured to death in Lahore in 1745.

Massand

A body of Sikh devotees who were employed as collectors of religious offerings for the Gurus until their exactions led to their suppression and almost complete extermination, though a few families still survive.

The story goes that Guru Rām Rāi, who was an adept in Yoga, was in a trance when the massands burnt his body. His widow complained to Sri Hargobind, his father, who went to Dehradun and there he burnt 11 massands alive. He was also fed up with their immorality and wasteful extortion. He got all the massands captured and brought to Anandpur where all of them were killed.

Mātā or Mother

The Sikhs gave the title Mātā or mother to the wives of the Gurus, in the same way as they gave the title Bābā or father to Guru Nānak.

Mathurā

A holy city, founded by Shatrughana (the younger brother of Lord Rāma). It

is situated on the bank of the Yamuna, where a demon resided at one time, named Madhu. His son, the Rakshas Lavana, was slain by Shatrughana, who afterwards built the shrine which obtained celebrity as a purifier from all sins. It was in this place that Dhruva's penance was performed.

Various Hindu shrines and temples at Mathurā were destroyed by Mahmud Ghaznavi (1017-1018); Sikandar Lodhi in 1500, Shah Jahan in 1636 and Aurangzeb in 1669/1670. Ahmad Shah Abdali plundered it in 1757. It is still the centre of Hindu pilgrimage, and rich in the legends of Krishna and his relics in the towns of Mathurā, Vrindaban, Gokul, Govardhan, Baldeo, Barsana and Radha Kund.

There is a reference to Mathurā as a traditional pilgrim-spot in the *Guru Granth Sāhib:*

Tat Tirath dev devaliya,
Kedar, Mathura, Kashi. (p. 1100)

Mathurā, Bhatt

Mathurā was one of the Bhatts who came to Guru Arjan Dev and composed seven *Swayiās* each in priase of Guru Rāmdās and Guru Arjan. He related what he had observed personally and served the fifth Guru. According to him, those who followed the Guru's teachings would be liberated from the cycle of tranmigration.

Japio jin Arjan Dev Guru,
Fir sankat jon garab nahi aiyo. (GGS, p. 1409)

Matidās

Matidās was the son of Bhāi Paraga; the latter was a Brahmin of Jhelum who became a Sikh of Guru Hargobind and fought in his wars against the Mughals. Bhāi Matidas served Guru Tegh Bahādur in Anandpur and accompanied the Guru to Delhi. He refused to embrace Islam and was sawn alive in the jail in Chandni Chowk, Delhi, a few days before Guru Tegh Bahādur's martyrdom on 11 November 1675.

Mātrā

In Indian classical music/dance, the unit for the measurement of the rhythm is called *mātrā*, which is determined by the pace of the overall rhythm. Each *tāl* has a number of *mātrās*, as for example *dādrā* has six, *rupak* has seven, *chartāl* has twelve, *tintāl* has sixteen. The number of *mātrās* does not change in tempo *(laya)* which may be slow *(vilambit)* average *(madhya)* or fast *(drut)*.

Māyā

All that we see is *Māyā*, deception and illusion. Brahma says, in this life, man, as in a dream, finds delight in eating, drinking, and other enjoyments, but as soon as he awakes they yield no longer pleasure, for the joys and pleasures of his life are as unreal as dreams. By meditating on God a man awakes to a knowledge of divine truths, and finds his former enjoyments nothing but illusion. Thus, a supreme eternal spirit, the Creator of all, pervades all, and will finally destroy all; in fine, all things are *Māyā* which do not proceed from the light of divine knowledge. By the Vaishnavas, Lakshmi is called *Māyā*. In Sikhism and the Bhakti tradition in general, it means materialism, ungodly urges, unethical tendencies, etc.

God has created *Māyā*, but He is not affected by it. A devotee can get rid of *Māyā* with the help of his Guru and the Grace of God. The bad influence of *Māyā* is only controlled by a devotee with the help of Guru, and it cannot detach him from God.

The Sikh Gurus have described *Māyā* as materialism, snare, snake, because it lures man away from God. Kabir regards *Māyā* as the manifestation of three qualities. *Rājās, Tamas* and *Sattava— "Rajgun, Tamsgun, Satgun Kahīai, ih teri sabh Māyā" (GGS,* p. 1123). *"Ih māyā jit Har veesare, moh upje, bhau dooja laiya" (GGS,* p. 921).

Māyā makes one forget God. Guru Arjan regards it as a cheat who deceives man and lands him into trouble.

Mai Māyā chal, Trin ki agan, megh ki chāyā,
Gobind Bhajan bin har kā jal. (GGS, p. 717)

Man foolishly loves *Māyā* and thus forgets his spiritual goal:
"Māyā manoh na vīsary, mange damā dam".

Mazhabi Sikh, Rangretās

Mazhabi literally means the religious or faithful one. *Mazhabi,* is a Harijan who has become a Sikh. It also means a menial class converted to Sikhism. The Mazhabi's take the *pahul,* wear their hair long, and abstain from tobacco, and perform all the other offices hereditary to the menial caste. Their great Guru is Tegh Bahādur whose mutilated body was brought back from Delhi by Rangaretas who were then and there admitted to the faith by Guru Gobind Singh as a reward for their devotion. He blessed them as: *'Rangretā, Guru ka betā'*. It means that *Rangretās* are Guru's sons. Sikhs of other castes used to refuse to associate with them even in religious ceremonies. Most of the Mazhabi Sikhs joined the army

during the British period. Mahārājā Ranjit Singh had a great admiration for their bravery and enlisted them freely. Usually Mazhabis are attached to *Jāt* villages where they work as a labourers. The Mazhabi *'gots'* are numerous and many of them are the same as those of the *Jāt*. In their customs they conform to a great extent to those prevalent amongst the Jāts.

Mecca—A Miracle

Once Guru Nānak reached Mecca, he went and sat in the great mosque where pilgrims engaged in their devotions. When he lay down to sleep at night he turned his feet towards Kaba. An Arab priest got annoyed and asked the Guru why he had placed his feet were towards God. The Guru replied that he would like his feet in the direction where there was no God. Upon this the priest seized the Guru's feet and dragged them in the opposite direction. It is said that the mosque turned round, and followed the revolution of his body. Some say that it means that Guru made all Mecca turn to his teaching. Those who witnessed this miracle were astonished and saluted the Guru as a supernatural being.

Medal and Certificates

In the award certificates and medals, the Sikhs followed the example of the West rather than the East. Their certificate was called *Parwānā-Afrin* (Certificate of Merit). As regards medals, a special medal was instituted by Ranjit Singh towards the end of his reign on the occasion of his grandson's marriage in 1837. It was called by the name of *Kaukab-i Iqbal-i Panjāb*. (The propitious star of the Panjāb). It was a bejewelled gold medal which had three orders mainly differentiated by the quality of the precious stones set in it. All the three orders/ classes bore on one side a small image of Ranjit Singh and on the other, his name. This medal resembles in shape the *Legion de Honour* of Napoleon Bonaparte and was probably instituted on the advice of the Mahārājā's French officers. The star of each class was to be worn round the neck by a red and yellow ribbon. Three classes of people were admitted to the Order. The first class was for the members of the royal family, princes, etc. The second class was for the courtiers: Sardars, Governors of provinces, General Officers, envoys, etc. The third class included military officers of the rank of Colonel, Major and Captain for their valour, intelligence and obedience to discipline etc. The number of decorations for each one of these classes was fixed, so that the Order should not become cheap.

The members of the first class were entitled to the appellation of Rājā, of the second class as Sardār and the third class as Bahādur.

During the British period, the new titles of Sardār Sāhib, Sardār Bahādur and Sir were conferred on distinguished Sikhs. (See also Titles).

Megh

(i) Megh means a cloud, hence rainfall.

(ii) A classical *rāgā* of Hindustani music which has a number of varieties or off-shoots.

(iii) The name of a tribe of aborigines in India, who subsist largely by field, labour and weaving.

Meru

It is a large bead in which the two ends of a rosary are joined, without which it is believed that prayers repeated on the rosary are of no avail.

Mihan Sāhib

A Sikh sect founded by Rāmdeva who used to draw water for Guru Tegh Bahādur, his followers and his horses. Seeing his zeal the Guru one day said: "Brother, you pour water like the rain *(minh)."* From that day he was known as Mihan, and the Guru invested him with a Seli (a woollen cord) or hair necklace, a cap *(topi)*, a drum *(nagārā)* and the gift of apostleship. Thus he became a *sādhu* (holy man) and made converts. When Tegh Bahādur became the ninth Guru, Rāmdeva went to Anandpur, but, hearing his drum, the Guru bade his followers to take it away. Rāmdeva nevertheless brought an offering to the Guru who asked him if he cared nothing for the loss of his drum. Rāmdeva replied: "It is yours, you gave it to me and you have taken it". The Guru gave him half of his turban and the title of Mihan Sāhib, and also returned his drum. The Mahant (head) of the sect still wears half a turban and his followers are also called Bakhshish Sādhs from *bakhsh* (the gift of leadership). They have a *derā* (shrine) at Patiala.

Miān Mīr, Hazrat

Miān Mīr, a descendant of Caliph Umar was born in 1550 in Sind in the town of Sivsthan (Sehwan), situated between Thata and Bhakar. His father was Kāzi Sāi Ditta and his mother was Bibi Fātimā. He was a kind and pious man, much respected both by Hindus and Muslims. He shifted to Lahore and came in close contact with Guru Arjan. According to Sikh tradition, Guru Arjan invited him to lay the foundation-stone of Harmandar Sāhib, Amritsar, in 1588. He also paid a visit to the Guru who was imprisoned in Lahore in 1606. Among Miān *Mīr's* followers was Prince Dara Shikoh who wrote his biography entitled *Skināt-ul-*

Aulayā Hazrat Miān *Mīr*. Miān Mīr was a Sufi mystic, renowned for his profound wisdom and spiritual attainment. He died at the age of 88 in 1638.

Military Panchāyats

After the death of Mahārājā Ranjit Singh, the Sikh army disintegrated. The soldiers regarded themselves as the custodians of the 'Sarbat Khālsā'. They formed military *panchāyats* and took decisions. According to Gordon, "Army delegates decided the fate of rulers and the country, making and unmaking their chiefs and officers". The successors of Mahārājā Ranjit Singh were weak and subject to the intrigues of their Ministers. As such, the military *panchāyats* became very powerful. The *panchāyat* consisted of five men selected from each battalion or company. One who gained the support of the military *panchāyats* could govern the country. The *panchāyats* cared little for their officers and could dictate their salaries and conditions of employment.

After the attempt of Hira Singh to gain the throne in December 1844, which was taken over by the right claimant Dalip Singh, the military *panchāyats* gained strength and considered themselves as the 'Sarbat Khālsā'. The first Sikh war was fought by the Sikh army under the orders of these *panchāyats* in the winter of 1845-46. (For details see G.S. Nayyar, *Sikh Policy and Political Institutions*, Delhi, 1979).

Minās

It means cunning, wicked, etc. A nickname given by the Sikh Gurus to those who pretended to become Gurus, while they were unfit to become Gurus. It also means a bull or ox with the horns inclined downward along the face. The word *Minās* was first used by Bhāi Gurdās for Prithi Chand.

The second sect of the Sikhs was *Minās*. Rāmdās (fourth Guru) had three sons, Prithi Chand, Mahādev and Arjan. Prithi Chand started a sect called *Minās*. He had followers whom he warned against association with the Sikhs of Guru Arjan. Enmity between both sects has existed up to the present day. Miharbān, the son of Prithi Chand wrote a biography of Guru Nānak in which he glorified his own father. It is in this *Janam Sākhi* that we find first a mention of Bhāi Bālā.

Bhāi Gurdās has described the characteristics of a *'Minā'* in *Vār* 36. They are like counterfeit coins, similar in appearance, but made of different stuff or substance. Their minds are corrupt and evil. In the *Rahatnāmās* and *Rahat-Maryādā*, there is a ban on Sikhs for any relationship or association with *Minās*, that is the descendants of Prithi Chand.

Mir Mannu

Mir Mannu was the Governor of Lahore. His real name was Muindin and he

was the son of Kumardin Khān, Minister of the Delhi Emperor. Mir Mannu accepted the suzerainty of Ahmed Shāh Abdali, so he was removed from the office of Governor by the Emperor. In 1734, he offered a 'jagir' to the Sikh Sardār Kapur Singh through Diwān Kaurā Mal. There was peace for some time between the Sikhs and the Lahore Darbar, but soon Mir Mannu resumed the genocide of the Sikhs. He died of a fall from his horse in 1753 at Lahore.

Mirān Bāi (1450-1547)

A famous poetess and devotee of Lord Krishna, who is said to have lived in the time of Akbar. She was a Rājput princess of Chittor, married to the Rājā of Udaipur. Having surrendered her life to Lord Krishna, she could not give her complete devotion to her wifely duties. She became the disciple of the saint Ravidās, and incurred the displeasure of her husband and his family. A legend has it that the Emperor Akbar and his musician, Tānsen, disguised as mendicants went to the temple where she worshipped, in order to witness her devotion. Her devotion to Lord Krishna so captivated the Muslim emperor that he fell at her feet and gave an offering for Lord Krishna. Then Lord Krishna appeared to her and commanded her to leave her mortal husband and seek her divine spouse. She spent her last days in Vrindaban worshipping the image of Lord Krishna. She wrote in the Braj dialect Hindi. Her devotional songs are famous all over India. One of her hymns is included in the Banno vāli Bir of the *Ādi Granth*— in *Rāg Māru*.

Misal

The word 'Misal" has a number of meanings. It means a tribe, clan or voluntary association. Sainapat uses the word 'Misal' for a group of people. It also means "alike or equal", also a file of papers. According to S.M. Latif, 'Misal' means "the various clans under their respective chiefs, leagued together to form a confederacy", implying that the chiefs and followers of one clan were equal to those of another.

It also means a clan or a voluntary association of autonomous Sikh chiefs united in a league for a common purpose. Between 1748 and 1761 the Panjāb was invaded three times by Ahmad Shāh. In 1758 the Marathas, with the help of the Sikhs, drove the Afghans out of Lahore, but in 1761 they were completely defeated by Ahmad Shāh who later retired to Kabul. Gradually the number and power of the Sikhs greatly increased. They grouped themselves into associations, called Misals, on democratic and equal basis. This organisation made them powerful. Many chiefs of the Misals built their forts in convenient places, and gradually overran the whole plain country of the Panjab.

The initiated Sikhs, who had taken *pahul,* formed the Khālsā (the chosen or elect or pure), the commonwealth of states of the Guru. The Sarbat Khālsā (all the Sikh people) met once at least at Amritsar during Diwāli. The commonwealth was organised into a number of Misals or confederacies. These confederacies were loosely organised and varied from time to time in power, and even in designation. They are usually known as twelve Misals, but more correct as eight, supplemented by four *dehras* or camps. The following were the Sikh Misals, and the class from which they were mainly recruited:

1. *Bhangis:* They were all Jāts from Amritsar, Tarn Taran, Gujrat, Wazirabad, Sialkot and Chiniot. This Misal was led by Chhajja Singh who was a companion of Banda Bahādur. It was the strongest Misal, but ultimately Ranjit Singh annexed the territory of Bhangi Misal.
2. *Nishānias or Nishānwālā, or standard bearers from Nishān, a standard:* They were from Khatris, and Rangrettas from Ambala. The founders of this Misal were Dasaundha Singh and Sangat Singh. After 1800, this Misal was amalgamated by Ranjit Singh with his own territory.
3. *Rāmgarhias, from Ramgarh, a village near Amritsar:* They were *tarkhāns* or *Bharais* (carpenters) and Jāts. They were mainly from Hargobindpur, Batala and Mukerian. The founder of this Misal was Jassā Singh Ramgarhiā. He was succeeded by his son Jodh Singh who submitted to Ranjit Singh.
4. *Ahluwāliā, from Ahlu, a village near Lahore:* They were mainly from Kapurthala, Nurmahal, Talwandi, Phagwara and Haryana. Jassā Singh Ahluwalia was the founder of this Misal, and Fateh Singh was the last leader of this Misal.
5. *Kanhiyā or Ghaniā, from Ghani, a village near Lahore:* They were mainly from Ajnala, Sohian, Gurdaspur, Dehra Baba Nānak and Pathankot. The Misal was founded by Jai Singh, and he got his granddaughter (Mehtāb Kaur) married to Ranjit Singh. After some time, Ranjit Singh amalgamated Kanhiya Misal with his own Sukar Chakia Misal.
6. *Faizulpuria* or Singhpuria: They were mainly Jāts from Jullundur, Haibatpur and Patti. It was founded by Kapur Singh of Faizalpur village. He was succeeded by Budh Singh, and after his death, Ranjit Singh took over his territory.
7. *Sukar-Chakia:* Mainly Jāts from Gujranwala, Kunja, etc.
8. *Dalewalia:* They were mainly Jāts from Nakodar, Talban, Rahon and Phillaur, etc.

Gulāb Singh of village Dalewālia (near Sultānpur) was the founder of the Dalewāliā Misal. He took part in the expeditions of the Sikhs against Ahmed Shāh Abdali. His successor was Tara Singh, and on his death, Ranjit Singh took over the territory.

Four 'dehras or camps or Misals

1. Shahids, or martyrs. Mainly Jats from Shahzadpur.
2. Nakkais, from Nakka. Mainly Jats from Chunian, Bahrwal, Khem Karn, Khuddian etc.
3. Panjgarhias or Krora Singhias, who were divided into (a) Shām Singhān and (b) Kalsias, the latter being further subdivided into Laudpindiān and Barāpindiān or Birk and Jabāliān. Their capital was Bhungā and they were mainly from Nawāshahr, Rurka, Bassian, Pindorian, Hoshiarpur, Bhanga and Kathgarh.
4. Phulkian. They were Jats mainly from Patiala and Nabha.

The rise of Ranjit Singh and his policy of taking over the land of weak Misals made the Sikh empire possible on the ruins of Misaldhari system in Panjab.

Mohan, Bhāi

Mohan was born in 1536, the eldest son of Guru Amardās, the third Guru. When Guru Arjan Dev was compiling the Holy Granth, he sent Bhāi Gurdās to Mohan for all the manuscripts he had, regarding the Gurus and saints included in the Holy Granth. Mohan refused to part with the manuscripts. Mohan was a great devotee of God and when Guru Arjan came to his house and sang the praise of God, when recalled Mohan, he thought that he was praising him, therefore, he gave him all the manuscripts, Mohan's collection contributed a lot to the compilation of the *Guru Granth Sāhib.*

Mohkam Singh, Bhāi

Mohkam Chand was born in Buray village in Panjab in 1676. His father was Tirath Rām and his mother Mātā Sukhdevi. He settled in Anandpur to serve Guru Gobind Singh and to train in martial arts. He was the fifth Sikh to answer Guru Gobind Singh's call for self-sacrifice at the Baisākhi Assembly in 1699. He took *Amrit* at the hands of Guru Gobind singh and was renamed as Mohkam Singh. He died fighting in the battle of Chamkor against the Moghul forces, on 22 December 1704.

Mohri, Bhāi

Mohri was born in 1539, the youngest son of guru Amardas. When his father

allowed his son-in-law to succeed him as Guru, Mohri fell at the feet of Guru Rāmdās as a token of complete submission to the fourth Guru.

There is a reference to Mohri in the hymn entitled "Sadd" in the *Guru Granth Sāhib* on page 923.

Moolā, Bhāi

(i) Moolā ws a resident of Siālkot. He met Mardānā and told him that death is a must, while life is uncertain. He became a disciple of Guru Nānak and accompanied him on his travels for some time. Later at the bidding of his wife he concealed himself in a spot, fearing the visit of Guru Nanak, where he was bitten by snake and died.

(ii) Another Moola was the father-in-law of Guru Nānak.

(iii) Moolā was also a disciple of Guru Arjan who belonged to the Kapoor family.

Moti Bāgh Gurdwāra - New Delhi

Guru Gobind Singh visited the place in 1707 when he was going to Deccan to meet the Emperor Aurangzeb. On hearing the news of the death of the Emperor he changed his plans and came to Delhi. Prince of Muzzam, son of Aurangzeb, who later became Emperor Bahādur Shāh, received the Guru's help in gaining the throne.

It is said that the Guru originally announced his arrival at the place called Moti Bāgh by shooting an arrow right into the Red Fort where Emperor Bahādur Shāh was staying. The Emperor took this for a miracle when a second arrow came from Guru Gobind Singh with a note that this was not a miracle but a skill in archery. A Gurdwāra is built at that place, called Moti Bāgh Gurdwara.

Mrig-Trishnā

In the sand desert, when the sun shines, the sand-dunes appear like a river of water from a distance. Due to this optical illusion, a deer often runs towards that spot in search of water, but in fact there is none. This sort of delusion is called "Mrig-trishnā" (literally the thirst of a deer). The Guru has compared *māyā* or worldly possessions and joys to a delusion like that of a deer.

"Mirg-Trishnā jiū jag rachnā, yah dekhau riday bīchār". (*GGS*, p. 536).

Mughals/Moguls

A warrior clan of Tatar in Central Asia was called Mughals. Most important of this tribe were Taimur (1336-1405) and Babar (1483-1530). Taimur looted Delhi and killed many citizens. Similarly, Babar defeated the Lodi ruler near

Delhi and established the Mughal rule in Northrn India in 1526. There is a reference to the Battle of Panipat in the *Guru Granth Sahib,* when the Guru attributes the victory of the Mughals forces over the Lodi army to the use of guns, which destroyed the elephants and the swordsmen of India.

"Mughal Pathān bhāi laraee, ran vich tegh vagaee,
Oni Tupal tan chalaee, ohni hast charaee. (*GGS,* p. 418)

The last emperor of the Mughals—Bahadur Shāh Zafar—surrendered to the British in 1857 and thus ended the Mughal rule in India.

Mukatsar

This is a town about 45 kilometres to the north of Faridkot. Literally the word means the tank of the immortals. A great battle was fought near it between 40 Sikhs and the Moghul army in 1705. Earlier this place was known as Khidrānā. The forty Sikhs who had deserted the Guru during the siege of Anandpur laid down their lives for the Guru. Guru Gobind Singh redeemed their honour by tearing off the letter of disclaimer/desertion, a little before the last of the forty warriors beareathed his last. The tenth Guru performed the funeral ceremony of those forty Sikhs who are called *Chalis Mukte* (forty immortals). This Gurdwara is called Shahidiganj. An annual fair is held at Mukatsar on 'Māghi' (the first day of the month of Māgh). (Also see *Chālis-Mukte)*

Mukte Sikhs (Liberated Sikhs)

They are those Sikhs who give their possessions and if necessary their lives in defence of their faith. The Mukate alleviated the suffering of other Sikhs and in so doing secured their own liberation (Mukti), from the weary round of transmigration. (From Chaupa Singh's *Rahatnama)*

Mukti

It means the desire of liberation from the cycle of birth and death. This is the end and ideal of the religious life, and may be achieved through devotion, good actions, knowledge and enlightenment and Yoga. There are four-fold emancipations: *Salokya* (Abiding in the realm of the Being adored); *Samipya* (abiding close to him); *Sarupya* (assuming his form); *Sayujya* (enjoying union with him).

Mūl-mantra

The creed or basic formula or theological statement with which the *Guru Granth Sāhib* opens is: there is one Supreme God, the Eternal Reality. He is the Creator, without fear and devoid of enmity. He is immortal, never incarnated, self-existent, known by grace through the Guru.

Mulā Karār

He was a shop-keeper in Sialkot (Panjab). Once Guru Nānak went to Sialkot and wanted to teach Mardānā about the truth in life. He asked Mardānā to go to all the shops in Sialkot and buy truth and falsehood with a *takkā* (a two-pice coin). The shopkeepers could not understand what Mardānā was asking to buy. Eventually Mulā Karār understood the question and took the *takka* from Mardānā and wrote on a piece of paper that life is false and death is the truth. Guru Nānak was pleased with the answer and invited him for a discussion. Mulā's wife was not happy as he was spending a lot of time with Guru Nānak and not doing his business. One day Mulā's wife did not allow him to go to Guru Nānak and hid him in the back room. When Mardānā came to enquire about the whereabouts of Mulā Karār, she told him that he was not at home and did not know where he had gone. At that very moment Mulā died of a snake bite in the back room of the house. The words of Mulā's wife proved true as he was lying dead.

Mundāvant

In India, there was a custom among rich households and kings that the food prepared by cooks was first tasted by an authorised person and if found good, the vessel was covered and sealed, to prevent pollution and contamination. There is a Mundavani of Guru Amardās on page 645 which he wrote in order to warn Sikhs of fake compositions which some poets wrote using the *nom-de-plume* of 'Nānak'. In order to prevent inclusion of fake poems in *Gurbāni,* Guru Arjan wrote a *mundāvani* — a seal of approval which is the final hymn of the *Guru Granth Sāhib.*

Guru Gobind Singh while preparing the final edition of the *Adi Granth* after inclusion of the hymns of guru Tegh Bahadur appended the Mundāvani of Guru Arjan at the end of the volume.

Mundāvani Mahalā Panjvā

This is the last but one verse of the *Guru Granth Sāhib.* The word 'Mundavani' means "Riddle". Another meaning of 'Mundavani' is "something which pleases the soul".

There is another 'Salok' of guru Amardas on page 645 which mentions three ingredients of spiritual food, but does not spell them out. This riddle is solved by Guru Arjan in the second 'Mundāvani' at the end of the *Guru Granth Sahib.* The three ingredients of the spititual dish are truth, contentment and ambrosial Name. When these three things are sincerely thought over and practised, they enrich man's spiritual life. Man's spiritual progress depends on reflecting on these three things.

Man can thus cross the terrible ocean of māyā (sansār) and be united with the Supreme Being.

The last verse is one of thank-giving to God. In all humility, Guru Arjan expresses his gratitude to the Almighty for the completion of the scripture and declares his longing for the Holy Spirit (The Name) which rejuvenates the soul.

Murid Sikhs (loyal Sikhs)

They are those Sikhs who acknowledge that all things are the gift of the Guru. (From Chaupa Singh's *Rahatnama).*

Mūrti Pūjā/Idol-worship/Idolatry

The word 'idol' is derived from the Greek word 'Eidolon', which means an image or likeness of anything, specially of a god, used as an object of worship. The disciple seeks the blessing of the idol or deity when he worships it. In Hindu religion, there are innumerable gods and goddesses. Idol-worship consists in bathing the idol, bruning incense, etc., bowing to it, serving it with food, and closing the door on it after a few hours. In some temples, there are fixed hours when the devotees can have a view of the idol or worship it. During the Vedic times there was no idol worship. It is likely that the Aryans had no images to start with, but acquired them after contact with the native Indians. The Jābāla Upanishads says, 'Images are meant only as aids to meditation."

Sikhism rejects idol-worship, because God is Formless and Infinite, and cannot be contained in any image. Guru Nanak regarded idol-worship as futile. He wrote:

"Why worship gods and goddesses?
What can you ask of them? What can they give?
The idols that you bathe and worship, sink in the water.
How can they help anyone to cross the ocean of life? (*GGS*, p. 637).

Sikhs believe in the Holy Word, which is God's Revelation to the Guru or prophet. The Word (Bani) contains the spiritual truths for man's union with God. Some people misinterpret the respect shown by the Sikhs to the *Guru Granth Sahib* as idolatry. This is incorrect, *Guru Granth Sāhib* is the embodiment of the Word, the Holy Spirit: *"Bāni Guru, Guru hai Bāni, vich Bāni Amrit sāre."* (*GGS*, p. 980)

Bāni or the Guru's hymns are the Revelation to the Guru, and hence the Sikhs show immense respect to the scripture which contains the utterances and teachings of the Gurus. Sikhs do not bow to paper and ink of the Holy Book. The Gurus called the Revelation as God Himself:

Gur te sabad milyā sach pāyā, Sache sach samaidā." (*GGS*, p. 1060).

"Gurmukh Bāni Brahm hai, Sabad milāvā hoi." (*GGS*, p. 39).

The Sikhs have the Word of the Guru in original and authentic form in the *Ādi Granth*, compiled by guru Arjan and can be seen at Kartarpur. Guru Gobind Singh gave it a final form, and conferred on it perpetual Guruship in 1708.

Musallā

This word in Arabic means a seat. The Muhamadans use a piece of cloth or mat as *'Musallā* on which they sit and recite the *Namāz* (prayer). It is a small prayer-carpet used by individual Muslims for their daily prayers. Some orthodox Muslims emphasise the need of having one's own prayer-seat. The Gurus emphasised inner devotion and faith in God. *"Sach Nimāj, Yakin Musallā."* (*GGS*, p. 1083)

Musalmān

Musalmān means one who follows the teachings of Islam. Islam literally menas surrender to God. A Musalmān or Mohamedan is a follower of Prophet Mohamad. Islam lays down five basic principles of *Kalmā* (Basic cred), *Namāz* (Prayers), *Rozā* (fasting) in the month of *Ramzān, Zakāt* (charity) and *Haji* (Pilgrimage to Mecca). The Muslims stressed the performance of ritual rather than inner discipline and purification. Guru Nānak has given the characteristics of a Musalman in the *Guru Granth Sahib:*

"Mahar Masit, Sidak Musalā, Hak Halāl Qurān, Saram Sunat, seīel Rozā, hoi Musalmān". (*GGS*, p. 140)

It means that a true Muslim is one who regards compassion as a mosque, devotion as a prayer carpet, earning an honest living as the recitation of the Quran. Spiritual effort is his circumcision, charity is his fasting and then alone he is worthy of being called a Musalmān. Another description of the qualities of a true Muslim is found in a hymn of Guru Arjan on page 1083 of the *Guru Granth Sāhib.*

Mūsan/Moosun

(i) It means stealing, corrupting (like the five vices ruining man).

(ii) Moosun was the son of Saman, a great devotee of Guru Arjan. He originally belonged to Shahbāzpura, but shifted to Lahore to make a living. Guru Arjan has referred to both Saman and Moosun in "Chaubole".

"Mūsun nimakh kī prem pār, Vār Vār deu sarab". (*GGS*, p. 1364) (Musan says: I scrifice everything upto a moment's love of my Lord).

Muslim Devotees of Guru Gobind Singh

On the birth of Guru Gobind Singh, a well known Saiyyid Bhikan Shāh, of Kuhram city, bowed towards the East like the Hindus. He told his followers that the tenth spiritual king of the Sikhs had come to this world. Bhikan Shāh went to worship the new-born spiritual sovereign in Patna. He placed two earthen pots, one containing milk and the other containing water, before the child. The child touched both of them, and according to Bhikan Shāh he loved both the Hindus and the Muslims. Besides, Bhikan Shāh, Nawāb Rahim Baksh and Karim Baksh were some of the well known Muslims who admired Guru Gobind Singh.

One day a famous (saint), Pir Arif Din of Lakhanaur, saw the child playing and bowed before him. He told his followers that God was present in the child.

Once a Muslim *fakir* (saint) Ghias-ud-Din said that he was a devotee of Bhāi Nand Lāl. At this, one of the devoted disciples tried to correct Ghias-ud-Din, but the Guru intervened and said that brother Nand Lāl belonged to him and brother Ghias-ud-Din belonged to Nand Lāl.

Pir Budhu Shāh, of Sadhaura, together with his four sons and 700 hundred disciples, joined the army of Guru Gobind Singh and defeated the Mughals about six miles from *Paontā*, in the battle of Bhangani, in February 1688.

One Ghani Khān and Nabi Khān found the Guru very much tired. They dressed him as a Muslim *fakir* and carried him in a litter on their shoulders. They told the Mughal soldiers who were trying to find the Guru, that he was a spiritual leader of the Pirs of Uch, and thus saved him from death.

Rāi Kālia was also another Muslim devotee who brought the sad news of the murder of his little sons. Nawāb Sher Mohammad Khān of Malerkotla left the court of Wazir Khān, Governor of Sarhind as a protest against the cruel order of the execution of the two sons of Guru Gobind Singh. He wrote an epistle to Emperor Aurangzeb that the execution of the sons of the Guru were against the dictates of Islamic laws.

Saeed Khān, brother of the wife of Pir Buddhu Shāh, was ordered by Aurangzeb, to take command of the Mughal forces besieging Anandpur, but later he also became a well-wisher of the Guru. There were other Muslims who also gave much respect to the Guru who fought injustice.

(**Source:** The Tenth Master: tribute on 300th birth anniversary of Guru Gobind Singh. Chandigarh: Guru Gobind Singh Foundation, pp. 89-91, 1967.)

Muslim Terms

(Arabic/Persian words in the *Guru Granth Sāhib).*

The main direction of Sikhism is in the spirit of religious tolerance and goodwill. apart from the Hindu vocabulary and terms the following Muslim vocabulary is also used in the *Guru Granth Sāhib* or in *Gurbani.*

Rahim (merciful); Karim (bountiful); Qādir (Almighty); *Khasam* (master); Shāh (King); Sultān (King); *Allāh, Khudā, Parvardigār* (Cherisher); *Mihrvān* (gracious). Some Muslim words were also used to describe states of spiritual experience; for example, *Arz* (prayer, supplication); *Bandagi* (prayer); *Mehramat* (grace); *Ardās* (prayer); *Andes* (thought, anxiety); *Palit* (impure, especially in the spiritual sense); Jama (robe-implying the human body); *Kateb* (The Koran); *Murid* (disciple); *Muhtāji* (lack, poverty); *Kurbān* (sacrifice); *Furmān* (command, ordinance); *Lāl, Jawāhar* (diamonds, pearls, meaning noble and spiritual qualities); *Garib, maskin/gharib, miskin* (the meek and the humble).

Guru Gobind Singh was liberal in using the Muslim vocabulary in order to bring more understanding and tolerance amongst his followers of the Muslim people. Thus his sons were called Sāhib-*zadās* (Young Lords or Princes); his banner was designated by the Persian word *Nishān;* for victory he used the word *Fateh,* which is still part of the daily salutation of the Sikhs. For the new order he created, he chose the name Khālsā (Khālsā is an Arabic word for pure); *Rozi Razak* (Cherisher and Bread Provider); *Pak Beaib* (pure and immaculate); *Ghaibul Ghaib* (The Supreme secret); Afwal gunah (pardoner of sins); *Shahan Shāh* (King of Kings); *Husnul Wajuh* (Of beauteous countenance); *Tamam-il raju* (mindful of all); *Hameshul salām* (eternally secure); *Ghanim-ul-Shikast* (vanquisher of enemies); *Tamizul-tamam* (all-knowing omniscient); *Gharibul niwaz* (cherisher of the humble); *Husnul Jamal* (beauty and loveliness); *Zahir zahur* (the Supreme manifestation); *Sarbam-kalim* (in communion with the universe); *Raju-ul-nidhan* (expander of his treasures); *Nir Sharik* (without a rival), *Samastul-kalām* (with the universe in communion); Samastul-zuban (universal speech); *Bahishtul-nivas* (dweller in paradise, etc).

Mutiny of 1857 and the Sikhs

After the escape of the Meerut mutineers to Delhi, most of the Indians supported the insurgents. Owing to the recent annexation of the Panjab, the British garrison was larger there than it was anywhere else. Delhi, the centre of the Sepoy Mutiny, was associated in the minds of the Sikhs with the memory of bitter persecutions and the torture and martyrdom of the Sikh Gurus. At that time the Sikh soldiers identified themselves with the British cause with a loyalty which never wavered. The 14th, 15th and 45th Sikh Battalions rendered splendid

service in Oudh and the North-West Provinces. They saved the fort at Allahabad from falling into the hands of rebels, took a distinguished part in Havelock's advance on Lucknow, and in the subsequent defence of the residency. They took a very important part in the suppression of the Mutiny.

N

Nābhā

Nābhā was one of the important centres of Phulkian Misal. Bābā Phul's sons, Trilok Singh and Gurdit Singh began conquering territories and established the Nābhā Chaudhry dynasty. After Chaudhry Gurdit Singh's death, Hamir Singh, his grandson, became the ruler. The city of Nābhā was developed in 1755. With the rise of British power in the Panjab, the Nābhā rulers continued to rule the State till 1928, when the Rājā Ripudaman Singh was dethroned and sent into exile to Dehradun. There are many gurdwārās in Nābhā region connected with the visits of Guru Gobind Singh. In 1948 Nābhā became a part of PEPSU State and was merged in the Panjab in 1956.

Nād

Nād has a number of meanings, depending on the context. *'Nād'* generally means sound, voice. *'Nād'* is of two kinds:

(i) Sound is created by striking one thing against another—like a tong or drum. Different kinds of sounds are produced by musical instruments.

(ii) The sourceless sound is heard by holy men within. Some think of it as heavenly melody, an unseen voice. It is through intuitive perception that spiritual beings get promptings from within. In the *Guru Granth Sāhib, 'Nād'* is also used in Sikh parlance for music which caters to the needs of lower passions.

In its higher sense *Nād* is Revelation or Godly 'Sabad'.

Yogis use a kind of horn or shell which produces musical sound. This is also called *'Nād'*.

Nād Bind Upanishad

One of the ancient texts dealing with the glory of Nād or the Sound Current.

It prescribes the spiritual exercises that give power to the *yogins* to hear *Anhād (Omkār* or *Onkār)* sound of *Brahmā's* first manifestation within one's own self. Its realisation gives knowledge and power to create as it is the only creative principle working in the cosmos.

Nadar/Nagar

Literally, 'Nadar' means sight or vision. 'Nadar' also means God's blessing or divine grace. See 'Grace'.

Nādir Shāh

Nādir Shāh was born in Khurasan in 1688. He became the ruler of Persia in 1735. He set his eyes on India and invaded it in 1739. He massacred Hindus and Sikhs in the Panjab. When he reached Delhi, he plundered it and killed thousands of men, women and children. He took away the treasure of Mohamed Shāh of Delhi including the Kohinoor diamond and the peacock Throne. He took into custody many Indian men and women whom he wanted to sell as slaves in his country. The Sikhs attacked the rear of his army and liberated many Indians. This roused his anger and he ordered Zakariya Khan to intensify the genocide of the Sikhs. Sikhs were hanged like wild beasts and the killers were rewarded. Nadir Shāh was murdered in 1747 and was succeeded by Ahmed Shāh Abdali *(Durani).*

Nagar-Kirtan

Nagar-kirtan means singing *Gurbāni* songs in city streets. At the time of Sikh festivals, Sikhs take out a procession, generally from a gurdwārā with or without the *Guru Granth Sāhib,* march with numbers of *Kirtaniyas* or lay people reciting hymns in popular folk-tunes or *Jotiyan-de-shabad.* During such processions or rallies, long talks should be avoided and the importance of the celebration emphasised. No controversial or political issues may be mentioned. Hymns sung should be appropriate to the theme of the *Gurpurabh* or celebration. Brass bands and student groups and women should be encouraged to join the procession. Its route should avoid narrow streets and bye-lanes.

Nāi (barber)

The Nāi is a village barber and corresponds to the Muslim hajjām of the cities. His occupation is a menial one, his duties being to shave and shampoo the villagers, attend upon the village guests and he also acts as a surgeon. He is often a messenger of auspicious events like weddings, congratulations, etc. The nāis are popularly regarded as extremely clever and shrewd. A common saying among the villagers is that the jackal is the sharpest amongst beasts, the crow amongs

birds, and the nāi amongst men. In the 1891 Census the nāis had a population of about 340,000 of which over 20,000 were Sikhs.

A Sikh barber would appear to be rather an anomaly, but it must be remembered that in addition to his more usual functions he shampoos, cuts the nails, and cleans the ears of his clients. His village name is *Nahernā*, the 'nail-cutter'. The principal clans *(gots)* of the tribe are: Gola, Bhambheru, Basi, Baghu, Bhatti and Khokhar.

Nakshatras/Nakhatar

There are twenty-seven divisions of the lunar orbit; each making the motion of the moon in one lunar day. The Nakshatras are classified as *deva* (divine), *munushya* (human), *rākshasa* (savage); if the two parties to be married are born in the same class, it is well: if one asterism be divine, the other human, it may pass; but divine and savage is a cross that may not be permitted.

The horoscopes are made up of nine stars *(nau graih)* in twelve houses. The stars affect the lives of the beings according to their respective places in the houses of the horoscopes concerned. It is stated in the *Guru Granth Sāhib* that the stars or houses have no effect on those who abide by the Will of God, remember the Name of God, sing the praise of God, and always pray for the blessings and the Grace of God to assimilate the attributes of God in their lives.

Nām

Nām literally means the Holy Name. It has also other meanings. *First,* it stands for the Supreme Reality—the all-pervading Spirit—which sustains the universe. *Secondly,* it stands for *Gurbāni* or the compositions of the Sikh Gurus. *Thirdly, Nām* stands for the glorification and praise of God. God is love. Those who love God love his creation and serve it selflessly. The mind's impurities are removed by devotional utterance of the True Name. According to Sikhism, the Guru is the giver of *Nām* to man. The practice of *Nām* is done in a normal family-life, and not by renouncing the world. Moreover, the disciple earns his living by honest labour and shares his earnings with others. When the Holy Name is enshrined in the heart, the mind becomes tranquil and finds peace and joy all around: "By communion with the Holy Word, man attains the divine vision."

In Sikhism, the recitation of *"Wāheguru"* (the Wonderful Lord) or *"Satnām"* (God is Truth) is an invocation of the Holy Spirit. This may be done by chanting, muttering, intonation or quietly within the mind. This is called *"Nām-simaran"*. There are some obstacles to this sort of remembrance of God, namely, material possessions, worldly thoughts, sloth and even occult powers.

The *Nām* or spiritual consciousness is latent in every person. The Guru reveals it to the devotee, and then he tries to keep his mind in tune with the Lord. The Name serves three purposes: it is *purgative,* for it removes evil thoughts; it is *illuminative,* for it imparts the understanding of Truth, Beauty and Goodness; it is *unitive,* for it links one's heart to God. The recitation of *Gurbāni* or *kirtān* (hymn-singing) is equivalent to meditation on the Holy Word.

Though Sikhism recommends no particular technique of meditation, it furnishes certain hints; for example, rising early in the morning, taking a bath, and sitting down for meditation and contemplation on the attributes of God and the wonders of His creation. It also recommends ethical conduct and social service as necessary aids for facilitating the awarness of divine consciousness. Moreover, the Guru recommended the company of holy men—*Sādh-Sangat.* By engrafting oneself with holy souls, one's spiritual awareness comes to better fruition. Finally, prayer for God's grace is necessary, for without His favour, our spiritual effort may not bear fruit. His grace enables one to realise His presence everywhere, and thus one's soul gets linked with the Universal Soul. (See Nām-Simaran)

Nām Karan or Naming Ceremony

Normally on the thirteenth, twenty-first, and forty-first day after the birth of the infant, or now-a-days according to the convenience of the parents, the child is taken to a gurdwārā and is presented before the *Guru Granth Sāhib.* The Granthi prepare *amrit* by mixing sugar with water and reciting five stanzas of *Japji Sāhib.* After reciting prayers *amrit* is dropped on the child's lips. The mother is given *amrit* as well.

The *Granthi* or a Sikh priest, after reciting suitable prayers and thanksgiving bestows a name on the child. This is generally done by opening the *Granth Sāhib* at random. The first letter of the first line of the page at which the book opens, must be the initial letter of the name bestowed on the child. The holy food is distributed and congregation disperses.

Nām Simaran

Sikhism lays great emphasis on *Nām-simaran.* What is *Nām-simaran*? It is remembrance of God and realising his presence both within and without. It promotes love for all creation and concentration on the Holy Name. Guru Ramdās says:

Gun kah Har lah, kar sevā satgur,
Iv Har Har Nām dhiāe. (GGS, p. 699)

This means, the *Nām-simaran* is reciting or remembering the attributes of God so that disciples may endeavour to imbibe His qualities—fearlessness, rancourlessness, universal brotherhood. This means cultivation of ethics by discipline of body, mind and character. It is essential that one must imbue oneself with truth and shed ego.

Manah kamavai, mukh Har Har bolai
So jan it ut katah na dolai. (GGS, p. 388)
Mikhah Har Har Sab ko kahāi,
Virlai hirdai vasāiyā. (GGS, p. 565)

There are three easy steps to meditation:

(i) Recitation of the Name by the tongue or singing of *Gurbāni,*
(ii) Mental remembrance with devotion,
(iii) Spontaneous remembrance or unuttered meditation: 'Ajapajap'.

The Guru says: "By linking the consciousness with the Holy Name, one gets in tune with God and obtains sublime joy." *(GGS,* p. 62)

Nāmdeo Panthi

Bābā Nāmdeo, a disciple of Rāmānand, was born in Marwar AD 1443. He is said to have been persecuted by Muslims, who tried to persuade him to repeat the words "Allah-Allah", instead of his favourite "Rām Rām", but by a variety of astonishing miracles he escaped from their hands. He came to the Panjab and settled in the village of Ghuman, Tehsil Batala, district Gurdaspur, where he died. A shrine known as the *"Darbār"*, was erected in his honour in Ghuman, and on the *Sankrānt* (fast) day of every Magh (January-February), a crowded fair is held there in his honour. He taught the unity of God and the uselessness of ceremonies; and his doctrines are close to that of Guru Nānak. Several of his poems are incorporated in the *Ādi Granth.* The followers of Bābā Nāmdeo are mostly Sikhs. The Hindu Nāmdeo Panthis also hold the *Guru Granth Sāhib* in reverence.

Nāmdev Bhagat (1270-1350)

He was a saint *(bhagat)* of great fame and a follower of Vishnu. He was born in Pandharpur (Maharashtra), a great centre of Vishnu worship. He was son of a tailor. and followed his father's trade. In his youth he came under the influence of *Jnānadeva* who brought him to the devotion of Vitthoba/Vishobha (Vishnu) of Phandarpur. It is said that Vishnu (God) came to Nāmdev in the guise of an aged leper, and he was looked after by him with great respect. Lord Vishnu blessed the *ghagat* and disappeared. Nāmdev devoted himself to the worship of Vishnu. His

devotional writings in Hindi and Marathi are well-known all over India. His 61 hymns are included in the *Guru Granth Sāhib* under different *rāgās.*

Nāmdhāri Sect (Nausherā Majhā Singh)

The leader of the sect at present is Sant Harnām Singh of Naushehrā Majha Singh. It is part of the original 'Kukā' or Nāmdhāri movement. The other group at present is led by Guru Jagjit Singh. Both groups believed in Bābā Rām Singh as their Guru who started the movement.

Sant Harnām Singh was born in a Khatri family in 1877 at Quilla Sooba Singh in Sialkot district now in Pakistan. As a young man he joined the Nāmdhāri sect and went to Bhaini Sāhib for meditation.

After getting enlightenment at Bhaini Sāhib, he returned to his village. Most of the Khatri community of his village became his followers. He delivered the *Gurumantar* to them and made them Nāmdhāris. The villagers treated him as their Guru and ignored the main Nāmdhāri Guru at Bhaini Sāhib. After the partition of India in 1947, Sant Harnām Singh came to Naushehra Majhā Singh, a small village about 10 kilometres from Batala.

The distinctive feature of the new Nāmdhāris is their uniform. The original Nāmdhāri uniform is a white *kurtā* (shirt), white *pyjamas* (trouser), and a white turban tied in a special way. They also carry *lathis* (sticks). The new Nāmdhāri sect of Sant Harnām Singh has substituted a blue piece of cloth tied in a particular style for the white turban and has added a blue *kamarkasa* (waistband) to the uniform. The use of a *lāthi* has been discontinued. *Sela* (a kind of hook) is used to dig the ground (before one eases onself). They also use *Mālā* (a chain of small diamond shaped stones) for the purpose of meditation.

The followers of the sect are not allowed to eat meat or take any intoxicants including wines and drugs. They are also not supposed to eat food cooked by non-followers.

At Naushera Majhā Singh there are two gurdwārās in the village. The one outside the village is used on festivals and the other inside the village is used for daily services. The sect has established a number of branch gurdwārās. They have some branches in India and also branches in Singapore and Bangkok. Although the Guru visits the branches at different times, but the *Gurumantar* can also be given by some favourite followers appointed for the purpose. The sect believes in the *Guru Granth Sāhib,* but the main attraction of the people is the Guru (Sant Harnām Singh, popularly known as *Mahārāj Ji)* by his followers. Occasionally, when he sits with his followers, they clap their hands and dance around him. The followers keep a photograph of him in their homes, and bow in front of it before

starting their daily routine. At present the Sant is very old and is known to be a married Brahmchari. He has two wives, but remains a celibate person and has no children. His wives are nothing but devotees of the Guru. The sect believes in social work and financial help to the poor. They celebrate Hola, *Amāwas* (night of complete darkness), birthday of Bābā Rām Singh (who started the main sect), *Sankrānt* (the first day of each month), *Puranmāshi* (the night of the full moon) and birthdays of the Sikh Gurus. The Guru (Sant Harnām Singh died recently). (See also Kukā)

Nānak, Guru

His Times: Guru Nānak was born during a critical period in Indian history; India was passing through political turmoil and religious decadence. The Lodi rulers in Delhi were corrupt and unjust. The local rulers ruled the people by threats, force and fraud. The Panjāb was then under control of Sikandar Lodi, Governor of Lahore. Corruption, confusion and treachery were the order of the day. Guru Nānak diagnosed the disease both of the rulers and the ruled. He wrote: "Greed is the king, sin the minister, while the people are blind and senseless". *(GGS,* p. 468) The priestly class too exploited the innocent villagers.

The Muslims treated the Hindus with cruelty and contempt. The lot of the common man was miserable. He was not sure of his next meal. The masses were illiterate and superstitious. The leaders of the community were mean and hypocritical. According to Guru Nānak: "The moon of truth was totally eclipsed".

His Life: Guru Nānak's life may be divided into three parts: the first period of 38 years (1469-1506) covers his childhood, education and family life; the second period of 14 years (1507-20) was utilised in his missionary tours within India and abroad, the third period of 18 years (1521-39) was spent at Kartarpur, teaching his disciples the Sikhs way of life. We shall briefly deal with these three phases.

A a child, Guru Nānak was much gifted and charitable. At school he learned everything thoroughly and quickly. His teachers were amazed by his performance and spiritual approach. The local chief Rāi Bular praised him as an extraordinary boy. At the age of nine, Nānak was invested with the sacred thread of the twice born Hindu, and lived for some years the life of a twice-born. Nānak spent much time in solitude and meditation, and so his parents got worried. At the age of 16 he married Sulakhni, daughter of Lala Mul Chand, and had two sons, Shri Chand and Lakhmi Chand. Nānak and his family shifted to Sultānpur where he got a job as a store-keeper. He spent a large portion of his income in charity. Out of

jealousy, his colleagues made a complaint, that Nānak was squandering the stores by giving free rations to poor people. An enquiry cleared him of any malpractice. He resigned his job to devote himself to spiritual pursuits. One day in 1507, he disappeared in the neighbouring river, only to reappear after three days. During this period, he had a Revelation, a mystic vision of God's court where he was commanded to propagate the Holy Name. He proclaimed his mission: the Fatherhood of God, the Brotherhood of Man, and the Motherhood of Nature. He bade farewell to his parents and his family and started on his mission.

Guru Nānak undertook four missionary tours and covered more than 20,000 miles in 14 years. The first tour was in Eastern India. Wherever he went, he pointed out to the people the futility of ritual, pilgrimage and other fruitless chores. he emphasised the three rules of life, namely:

i. One should earn one's livelihood and maintain one's family.
ii. One should share his food and give money in charity for the poor.
iii. One should remember God while leading an honest and moral life.

During his second tour, Guru Nānak went to the south of India. He visited Ceylon and its ruler became his great admirer. The third tour took him to the Himalayas in northern India, where he held discussions with the *yogis*. These are recorded in one of his compositions called *Sidh-gosht*. During his fourth tour, Guru Nānak visited western India and went further into the countries of the Middle East. At Mecca, he gave a religious discourse to the Muslim priests and also visited Baghdad. He returned to the Panjāb early in 1521.

The third and last phase of his life was spent in a new town (Kartārpur) where he established a model colony. Here he gave his sermons and taught the people how to lead an ideal life of work, service and worship. Here he trained his disciple Bhāi Lehnā whom he later appointed his successor and gave him the name of Guru Angad in 1539. On his death, his Hindu and Muslim followers cut his funeral sheet into two pieces. The Hindus burnt it, while the Muslims buried the other half.

His Personality: Guru Nānak was a versatile genius. He was a poet, singer, philosopher, farmer and preacher. Though he faithfully discharged his obligations to his own family, he was more inclined to attend to the needs and difficulties of the greater family of mankind. His sweet reasonableness appealed to one and all, equally to Bhāi Lalo the carpenter and Emperor Babar.

Guru Nānak gave to the masses the moral and religious values of life. He emphasised the underlying unity of all religions and the irrelevance of strife among different sects. He also pointed to the futility of ceremonial worship. Only devotion and service of the people could find the God in man. He set up

'Dharamsālās' (places of prayer, shelter and care of the poor). He took upon himself the task of healing the sick and caring for the disabled and helpless. *'Sewā'* or voluntary service was valued as a proof of true devotion.

Guru Nānak was a champion of freedom and equality. He upgraded the role of woman in society. he opposed child-marriage, female infanticide and immolation of widows. He gave her the right of education and reading of scriptures and attending religious congregations. How can humanity progress, if women, contributing about half of it, were degraded and remained illiterate drudges?

Guru Nānak was a world-teacher and peace-maker. He reconciled many warring groups and mutually hostile priests. He was fair to everyone. He rejected the claim of his son to hereditary Guruship. Only the best person who proved his worth in test would earn the office of the Guru. He was loved by both Hindus and Muslims. Hindus called him 'Guru' (Enlightener), while the Muslims called him 'Pir' (Holy Guide).

His Message: Guru Nānak realised the Divine Presence in all people and so valued every human being. He practised universal brotherhood. His two life-long companions were Bālā—a Hindu, and Mardānā—a Muslim. He regarded all mankind as one family and as such all forms of discrimination were taboo. Moreover, brotherhood meant giving to those in need and helping the helpless. Altruism is a basic human duty. The Guru organised charity through *langar* (Free Kitchen). His feeling of human brotherhood enabled him to collect the hymns of both Hindu and Muslim saints which were later compiled in the *Ādi Granth* (Sikh scripture) by Guru Arjan. In one of his hymns, he wrote: "None is a stranger, no one is my enemy". On the other hand, he warned against pride and vanity. A proud man alienates himself from his own fellow-men and thus degrades himself. Humility is the best of virtues.

Moreover, Guru Nānak emphasised "truthful living". He wanted his followers to be truthful in thought, word and deed. It is essential that in pursuing a life of truth, the means employed should be equally good. The right means alone make the attainment of the goal worthwhile. Only inner purity and refinement of character can bring joy and bliss to the heart.

Inner purity is possible with mind control. The mind is the originator of good and bad actions; often the mind is dominated by selfishness and evil. Controlling the mind is a difficult task. The Guru's Word gives right direction and guidance to the mind and so enables it to gain equipoise and peace. The conquest over the mind eliminates the ego and as such one accepts God's will as the guiding force in life. God's realisation is possible through self-discipline and supplication for grace.

Finally, prayer or meditation on the Holy Name implies constant reflection on God's attributes. As one thinks, so one becomes. Dwelling on God's qualities—Truth, Beauty, Perfection, Compassion, Bliss—one imbibes them within oneself. Then one becomes a God-oriented man, an ideal person who can help others to be like him and thus establish God's kingdom on earth.

Nānak-Matā

Nānak-Matā is a place in Uttar Pradesh in India; it was formerly called 'Gorakh-Matā', because, it was a centre of Yogic cult. It is 32 miles away from Pilbhit Railway Station. Guru Nānak, during his preaching tours, came to this place and sat under a pipal tree. Here some *yogis* led by their leader Bhagarnāth discussed spiritual matters with the Guru. The Guru impressed on them the importance of meditation on the Holy Name, and told them that Yogic practices and occult powers did not bring one nearer to God. Later, this place was renamed 'Nānak*matā*' in memory of the visit of Guru Nānak by Guru Hargobind. A fine gurdwārā has been built here, and it is now a centre of a Sikh mission in the UP State.

Nankānā

A town where Guru Nānak was born. (see Talwandi)

Nānak Panthi

They are the followers of Guru Nānak. They were taught about the unity of God, the uselessness of ceremonies, the vanity of earthly wishes and the equality of castes, topics which are common to Guru Nānak and the *bhagats*. The *Ādi Granth*, or first sacred book, is full of quotations from elder or contemporary saints/teachers, who taught similar doctrine as Nānak himself.

The Nānak-Panthis of the sixteenth and seventeenth centuries were a sect much as the Kabir-Panthis and the Dādu-Panthis are sects. The Nānak-Panthis of today are known as Sikhs who are not Singhs, followers of the earlier Gurus, who do not think it necessary to follow the ceremonial and social observances inculcated by Guru Gobind Singh. Their characteristics are, therefore, mainly negative; they do not forbid smoking, they do not insist on keeping long hair, or the other four *kakkas;* they are not baptised with the Khande-di-pahul; they do not look on the Brahman as superfluity, and so forth. They are also known as *Sahijdhāri*—followers of Guru Nānak. The term Nānak-panthi is applied in a very loose way. The followers of Nānak also call themselves as Nānak *Shāhi*, Nānak-*dāsi*, Sewak Guru Nānak, Nānak-math, Bābā Panthi, etc.

Nānak Piāo

Guru Nānak stayed on the outskirts of Delhi around 1510 near a garden-well, where he preached his mission of love of God and the brotherhood of man and served water to passers-by. The owner donated the place for public use and it came to be known as 'Nānak *piāo*'. Here travellers were offered shelter, food and water of the well. It later became a Sikh missionary centre. A Sikh festival is held annually at the gurdwārā on the death-anniversary of Guru Nānak.

Nānak Sār

Nānak-sār is the name of an institution established by Bābā Nand Singh of Kalera, situated about 30 miles from Ludhiana. A big gurdwārā has been constructed on the site which includes the basement room in which Bhāi Nand Singh used to do his prayers and penance. On every full-moon night (*Pooranmāshi*) a long *kirtan* session is held, which attracts a lot of neighbouring villagers.

The Nānak-sār Movement is being promoted by the devotee of Bhāi Nand Singh not only in India but also in foreign countries. Nānak-sār devotees have established a gurdwārā in UK and Canada. They are vegetarians and practise *Nām-Simaran.*

Nankānā Sāhib Massacre

Nankānā Sāhib, literally means the village connected with the birth of Guru Nānak. This village was earlier called Talwandi (now in Pakistan), situated about 48 miles from Lahore. In the days of Guru Nānak, it was under the rule of Rāi Bular, a good and tolerant local chief. Later the village came to be known after the name of Guru Nānak. It contains a number of shrines connected with the early life of the Guru. The most important shrine is called Gurdwārā Janam-sthān, the place where he was born.

After the end of the empire of Mahārājā Ranjit Singh, this shrine came into the possession of Mahants (professional priests) who mismanaged it. The Sikhs wanted democratic control over the shrine, which was then under the control of Mahant Narāindās, a wicked and violent person. On February 20, 1921, a group of about 150 Sikhs wanted to enter the gurdwārā to hold talks with the Mahant, but they were violently attacked with different kinds of weapons by the Mahant's supporters and mercenaries. More than 130 peaceful Sikhs were shot and maimed and immediately cremated in the open courtyard. The *Guru Granth Sāhib* was riddled with bullet marks. The goverment ordered an inquiry into this massacre and handed over the management of the shrine to a Sikh Committee of seven

members. Recently the Nankānā Sāhib Foundation has been established in Washington D.C. (USA) to secure the right of easy access to Sikhs settled in different parts of the world, to all Sikh gurdwārās situated in Pakistan.

Nānakputra

It means a descendant of Nānak; a synonym for *Udāsi*. The Nānak*putra* were employed in the later Sikh period as escorts of caravans, their sacred character as descendants of Guru Nānak, ensuring their safety from attack.

Nānakshāhi or Gobindshāhi Rupee

In 1764 the Sikh chiefs assembled at Amritsar and proclaimed their supremacy and struck the Nānakshāhi or Govindshāhi rupee which bore the inscription:

Deg wa Teg wa Fatch nusrat be-drang,
Yaft az Nānak Guru Gobind Singh.

(Guru Gobind Singh received from Nānak, the Sword, the Bowl and Victory unfailing).

This inscription was adhered to in the main by the later Sikh chiefs, including Ranjit Singh, though petty chiefs occasionally inserted the emperor's name. It was also retained by Nabhā, but never adopted by the other two Phulkian States.

From time to time attempts were made to restore the Sikh theocracy, under representatives of the sacred Khatri families. For instance, in 1800 Sāhib Singh Bedi, a descendant of Guru Nānak, 'pretended to religious inspiration', collected a large force, invested Ludhiana, took Maler Kotlā and called on George Thomas to obey him as the true representative of the Sikh prophet. But the time had gone by for militant religious leaders and the Bedi soon retired north of the Sutlej.

Nandlāl, Bhāi

Nandlāl was born at Ghazni (Afghanistan) in 1630. His father Diwān Chajjumal was the Private Secretary to Dara Shikoh, the Governor of Afghanistan, and son of Emperor Shāh Jahān. Nandlāl learnt Arabic and Persian from his father. At the age of 12, he started composing poems under the *nom-de-plume* of "Goya". He lost his father at the age of 19 and could not get a suitable job at Ghazni. So he migrated to Multan in 1649. For some time, he served as Private Secretary to the Nawāb of Multān. Later he shifted to Delhi and became a tutor to the Emperor's son Prince Muāzim. He came to the notice of Emperor Aurangzeb when he gave a very authentic interpretation of a verse from the Quran. Nandlāl came to know of Aurangzeb's intention to convert him to Islam.

Nandlāl's wife was a Sikh lady and urged him to go to Anandpur and seek shelter with Guru Gobind Singh who was a great patron of Arts. He presented his first collection of poems called *Bandagi-Nāmā* to Guru Gobind Singh. The Guru was much pleased with his work and called it *Zindagi-nāmā.* Nandlāl became in due course the Poet-Laureate of Guru Gobind Singh's court. His main works are:

1. *Ghazaliat (Diwan Goya)*
2. Zindagi-*Nāmā*
3. *Tausif-e-Sānav*
4. Arzul *Alfār*
5. *Dastur-ul-inshā*
6. *Ganj-Nāmā*
7. *Khatnāt*
8. *Jot Bigās*
9. *Rahat Nāmā*
10. *Tankhah Nāmā*

The first seven are in Persian poetry and the last three are in Panjabi. *Ganj Nāmā* and *Jot Bigās* contain praises of the ten Gurus. *Rahat Nāmā* and *Tankhāh Nāmā* throw light on the code of conduct for the Khālsā. Bhāi Nandlal left Anandpur in 1704, when the Guru alongwith the Sikhs evacuated the fort. He shifted to Multan, where he died in 1712. He is considered as a great Sikh theologian and an eminent poet.

Nānkī Bibī/Bebe

Bībī Nānkī, also called Bebe Nānki was born in 1464 at Talwandi. She was the only daughter of Mehtā Kalu and the elder sister of Guru Nānak. She was very pious and resourceful. She had the intuition to recognise her younger brother as a saint. She loved her brother too much and when she found her parents ill-treating him, she called him to her husband's home in Sultanpur and procured for him a store-keeper's job. For some time Nānak lived in Nānki's house but soon Nānak's wife, Sulakhni came to Sultanpur and the couple then moved to a new residence. Nānki looked after Nānak's friends. It is said she presented a *rabāb* (stringed instrument) to Mardānā, a close companion of Nānak. Nānki's husband Jai Rām was a revenue officer in the service of Nawāb Daulat Khān. When Nānak disappeared for three days in the Vein rivulet, people thought that he had been drowned. Nānki, however, felt that her brother would turn up and give her his company and so it happened. Nānak appeared after three days. During Nānak's preaching tours, Nānki felt terribly lonely and remembered him. Whenever Guru Nānak returned to Talwandi to meet his parents, he made it a point to visit his sister. Nānki died in 1518.

Nānki, Mātā

Nānki the daughter of Hari Chand and Hardevi was born in Bakālā. She gave birth to a son called Tegh Bahādur in 1621. She accompanied her son to Bakālā and later to Bilaspur. In Bilaspur, the Rāni Dowager Champā gave Guru Tegh Bahādur a piece of land for a new township which the Guru named after his mother: Chak Nānki. Later this township was called Anandpur. Nānki accompanied her son to Saifābād in 1665. She died in Kiratpur in 1678.

Nārad

Divine Rishi, sage, said to be born from the hip of Brahmā. He is also the author of *Nāradiya Purāna*. In the Brahma Purāna he is called the smooth-speaking Nārada, and his likeness to Orpheus is carried still further by a descent which he made from heaven to visit Patāla (nether regions). In Manusmriti and in the *Vishnu* Purāna he is called a *Prajāpati* or divine Rishi. It was he who disuaded the sons of Saksha from multiplying their race; they accordingly scattered themselves through the regions of the universe to ascertain its extent, etc., and the patriarch Daksha finding that all his sons had vanished was incensed and denounced an imprecation on Nārada. It was Nārada who informed Kans that the supporter of the earth, Vishnu, would become incarnate as the eighth child of Devki. In mythology Nārada is often described as bearing a resemblance to Hermes or Mercury, being engaged in conveying messages and causing discord amongst the gods and men. He is usually represented as sitting in a fire, having his hands folded over his head, and stretching his legs also towards his head, his arms and legs being tied together with a girdle.

He is the inventor of the *vinā* (lute) and was chief of the Gandharvas or heavenly musicians. He also wrote a book on law called *Nāradiya-Dharma-Shāstra*.

Narak (hell)

Hell, of which twenty-eight different divisions are enumerated, is said to be situated beneath the earth, below *Patāla*. It has terrific regions of darkness, of deep gloom, of fear, and of great terror. Heaven is that which delights the mind; hell is that which gives it pain; hence vice is called hell; virtue is called heaven.

According to Sikhism, God is the only one who knows all about the universe and hell is not considered to exist as a distinct unit of space in the Universe. One who surrenders his own will to the will of God is not afraid of hell or heaven. His heaven is in surrendering himself to the will of God.

Narsingh/Nara-sinha, or Nri-sinha

The man-lion. Vishnu assumed this form to deliver the world from the tyranny of Hiranyaksipu, a demon who, by the favour of Brahmā, had become invulnerable, and was secure from gods, men, and animals. This demon's son, named Prahlāda, worshipped Vishnu, and this so incensed his father that he tried to kill him, but his efforts were all in vain. Contending with his son as to the omnipotence and omnipresence of Vishnu, Hiranyakasipu demanded to know if Vishnu was present in the stone pillar of the hall, and struck it violently. Vishnu came forth from the pillar as the Narasingh, half-man and half-lion, and tore the arrogant Daitya king to pieces. This incarnation is supposed to have appeared in the *Satya-yuga,* the first age of the world. There is a reference to this story in the *Guru Granth Sāhib* (p. 451).

Nasihat-Nāmā

Literally a letter of advice or teaching. It is the title of a poetic composition said to be composed by Guru Nānak containing his advice to a cruel king. Historically this piece which begins with the verse— *"Kī je nekhāmī jī devai khudāi"*—is regarded as apocryphal and excluded from *Gurbāni.*

Nāstak (Atheist)

Normally an atheist is defined as one who does not believe in God. Sikhism goes a bit further; one who does not believe in the doctrines of *karma* and grace is also a Nāstak. Secondly, a Sikh who denies the *Guru Granth Sāhib* as a manifest existence of the ten Gurus, and practises theft, slander, partisanship, commits other sins and is arrogant and haughty is also regarded as an atheist.

Nāth

Lord or Master. The name of a yogic cult founded by *Gorakhnāth* or Machhindra Nāth and developed by his illustrious disciple, Gorakh Nāth. The Nāth rose to prominence in northern India, Nepal, Bengal and Assam from the tenth century onwards. They appeared to be heralders and wizards, to have complete mastery over respiration and other bodily functions, to be able to bring rain or cause drought, control wild animals, serpents, scorpions, ants and insects, ride tigers, and transform themselves into any shape at will. The Nāths make use of intoxicants and drugs, and are specialists in therapeutic alchemy.

Nāth also means a *yogi.* There are nine Nāths mentioned in the *Holy Granth Sāhib.* A *yogi* or *jogi* means a devotee or a performer of Jog. The Yoga system of philosophy as established by Patānjali, taught the means whereby the human soul

might attain complete union with the Supreme Being. The cult of the *yogis* started with the God-head Shiva as the first yogi. It appears that Guru Nānak Dev (first Guru), had discourse with Machhendar Nāth, Gorakh Nāth, Bharathari Nāth, Charpat Nāth, Loharipa Nāth and Gopi Chand Nāth. Gopi Chand Nāth is said to be one of the ten Rājā incarnations of God as stated in the *Daswān Granth.* The names of the ten Rājā incarnations are as follows:

1. Rājā Inder, Rām Chandar, Krishan, Prahlad, Janak, Rishav Dev or Rikhab Dev, Gautam Buddha, Bikramajit or Vikramadittya, Hari Chand, Gopi Chand. (Mohan Singh, *Gorakhnath and Medieval Hindu mysticism,* Lahore, 1937).

Nathā

i. Nathā Bhāi was a follower of Almast Udāsi. Later he came under the influence of Guru Har Rāi and became a Sikh missionary in Dacca. He used to send Dacca muslin to the Guru for his turbans. Later he met Guru Tegh Bahādur Sāhib at Dacca and served him.

ii. Nātha was a companion of Bhāi Abdulla; while Nātha played on *dhadh,* Abdulla played on *sarangi.* Both used to sing heroic ballads at the court of Guru Hargobind in Amritsar.

Nau Nidhi

This expression is used in the sacred writings of the Sikhs to denote unlimited wealth and prosperity. In the sacred writings of the Hindus the expression has a more definite numerical significance.

The nine treasures are the blessings achieved by those destined to be fortunate. These are counted variously and are named after different precious stones.

1. *Padam* (gold and silver)
2. *Mahā-Padam* (gems and other precious stones)
3. *Sankh* (costly dresses and rich foods)
4. *Makar* (efficiency in martial arts and honour in royal court)
5. *Kachhap* (trading in cloth, grains and commodities)
6. *Kund* (trading in bullion)
7. *Neel* (trading in precious stones)
8. *Mukund* (efficiency in fine arts like music, dance, painting, poetry and sculpture)
9. Virch/Kharah (riches of all kinds)

According to the Guru, the devotion to the Holy Name is the all-compassing treasure *(Navnidh)* for humans. *(GGS,* p. 263)

Nau Nihāl Singh, Prince

Nau Nihāl Singh was born at Lahore in 1820. His father, Kharag Singh, was the son of Mahārājā Ranjit Singh and the prince, like his grandfather, was brave and wise.

He learnt the martial arts at an early age, and took part in Ranjit Singh's battles while in his teens. At the age of fourteen, he became a commandant of a platoon of the army, which was sent to attack Peshāwar. He discharged his duties so successfully and perfectly that Mahārājā Ranjit Singh appointed him as Governor of Peshāwar.

At the age of seventeen, Nau Nihāl Singh was married to Nānki daughter of Sardar Shām Singh of Attari. This marriage which took place on 7 March 1837 will be remembered long, as it was a unique occasion of splendour and merriment, at the Lahore Durbār.

In 1839, Prince Nau Nihāl Singh heard the news of Mahārājā Ranjit Singh's death at *Peshāwar*, where he had gone to help Shāh Shuja to capture the throne of Kabul.

Ranjit Singh was succeeded by Mahārājā Kharag Singh, who was a weak monarch, and his Minister, Dhiān Singh, was extremely crafty and wicked. Due to domestic problems Kharag Singh was made to retire, and Nau Nihāl Singh took over the administration of the State, an arrangement not liked by Dhiān Singh. Mahārājā Kharag Singh died in 1840. Fearing that Nau Nihāl Singh would be the next Mahārājā, Dhiān Singh conspired to get Nau Nihāl Singh killed, as if by an accident. He laid a trap for the prince's death. Secretly, he so arranged with his subordinate officer that the porch of the fort would be made to collapse with a charge of gun-powder, when Nau Nihāl Singh was to pass under it, after returning from his father's funeral. And so, Nau Nihāl Singh was killed on 5 November 1840, on the day he was to wear the crown. One of the promising descendants of Mahārājā Ranjit Singh was thus disposed of, by the villainy of Dhiān Singh. It may be noted that three years later, Dhiān Singh was murdered by one of the Sikh Sardārs named Ajit Singh.

Nav-Duār

Nav-Duār means nine doors of the human body, namely, two eyes, two ears, two nostrils, the mouth, organ of excretion, organ of repoduction (sex). The mansion of the body is said to have ten doors: the tenth door is called *Dasma-Duār*, which is said to be located in the centre of the skull. Some scholars mystically equate it to inner consciousness, *Surt*. It is said to be the source of joy,

peace and harmony. The tenth door opens for those who are graced by God with the nectar of the Holy Name. (*GGS*, p. 922)

Nav-Grah

Nine constellations according to Indian astrology are:

1. The Sun (*Suraj*)
2. The Moon (*Chandarmā*)
3. Mars (*Mangal*)
4. Jupiter (*Brhispat*)
5. Venus (*Shukar*)
6. Saturn (*Shani*)
7. Neptune (*Rāhu*)
8. Mercury (*Budh*)
9. The Dragon's tail (*Ketu*)

Nigurā

Nigurā means one who has no Guru. Just as one has to join a school and study under the guidance of a teacher, in the same way, a disciple must visit the gurdwārā and acquire wisdom from the teachings of the *Guru Granth Sāhib*. Without the Guru, one cannot make any progress on the spiritual path. The divine spark is latent in man, but it is the Guru who lights the spark that gives light. The Guru is a perfect guide, for he has gone over the spiritual path and can tell the disciple of all the hurdles he must cross on the spiritual journey. The Guru says: "Without the Satguru, there is no enlightener; the label of 'nigura' is very bad". (*GGS*, p. 435). *Nigura* is quite different from *Nāstak* (atheist).

Nihang

It means free from care. It is a title of the Akāli Sikhs. (See also Akāli). It also refers to a person without pride or arrogance, a humble and gentle person. Nihang Singhs trace their origins to the creation of the Khālsā by Guru Gobind Singh and consider themselves to be his true Khālsā, the soldiers of the Eternal One (Akāl Purkh).

The Nihangs are divided into four groups or Dals: Tarna Dal, Bābā Bidhi Chand Dal, Bābā Bhindran Dal and Bābā *Budhā* Dal. Usually Dals (groups) are named after some important *Akāli* leaders. Within each Dal all members are equal except for the *Jathedār* who is the supreme commander of the Dal and he will nominate his successor.

The philosophy of the Nihangs is that of Rājā Yogi, one who is a *fakir*

(holy man) and yet involved in the affairs of the world. Some Nihangs get married and some stay unmarried. Most of them stay at Nihang *deras* (settlements alongside a gurdwārā). They till the land given to them. The income from the land is used for a *langar* (Free Kitchen). Some Nihangs keep on moving from one place to another. Nihangs take part in all Sikh festivals in order to serve the people. They wear blue clothes. They believe that the blue colour is liked by God and that is why the sky, the purified flames of a fire and the water all are blue. A Nihang wears a blue turban called a *damalā*, which is approximately forty yards long. There is a *farlā* on the top of the turban which is like a big flag.

They wear iron rings around their turbans. These rings called Chakkars, are like stars on an officer's shoulders. As a Nihang makes progress in the spiritual life, the Chakkars are placed higher and higher on their turbans. If the Chakkar (iron ring) is on the top of the turban it symbolises his having achieved a very high degree of enlightenment. They wear a long blue shirt which they call a *Cholā*. They also keep a comb in their hair and wear a long underwear (shorts). They also keep a sword with them.

Nihangs do not drink, but they take *bhang/hashish (sukhā)* which they call *Sukh Nidhān* (treasure of bliss).

They believe that the use of *hashish* helps them to meditate and concentrate.

They believe that liquor is of no use in meditation as it makes one depressed; however they do not object to the use of liquor by others. (J.C.B. Webster, *Popular Religions in the Panjab Today,* p. 40-45, Batala: The Christian Institute of Sikh Studies, 1974.

Nij-Thāv

This means one's original house or place, the recognition or awareness of one's divine or spiritual nature. Without meditation of the Holy Name, the individual cannot go to his own 'house' or in the presence of God. Man's final goal and destination is union with the Supreme Being.

Nām binā nahī nij thāv. (*GGS,* p. 222)

Nikalsaini or Narangkaria, a Sect of Faqirs

A sect of *faqirs* (mendicants) from Rawalpindi. It is said that after the battle of Gujrat, the Khālsā (Sikh) army surrendered at Rawalpindi, and giving up their arms and receiving a gratuity of a rupee each, they were permitted to disperse to their homes. A great panic prevailed among the Sikhs of the district; very many cut off their Kes (long hair), and were in great fear of being forcibly converted to Christianity. Some months later three men were seen in loose clothes and hats,

and with shaven heads and faces. The eldest was called Mahant (chief) of a sect, and the others to be his *chelas* (disciples). The Mahant played on a two-stringed instrument and his *chelas* sang songs in praise of the English. It should be borne in mind that during the Sikh rule it was quite common for *faqirs* to receive (through the good offices of the district officers — at that time John Nicholson) money for the maintenance of religious or quasi-religious institutions. John Nicholson was appointed the first Deputy. Commissioner of Rawalpindi and therefore these men, by calling themselves 'Nikalsaini Faqirs', were under the impression that the Deputy. Commissioner would feel flattered at being associated with a new sect of his name. Instead the Deputy. Commissioner had them flogged and their enthusiasm was shattered. The sect had a natural death. They believed that the Bible, Quran and the *Granth Sahib* were true.

Nimirtā/Halimi

Humility is a special virtue recommended to the Sikhs. It involves self-discipline and is a curb over ego or pride. In the *Sukhmani,* Guru Arjan says: "One who regards himself as humble, will be deemed the most superior. One whose mind is gentle and subdued will be able to contain the Holy Name." (*GGS,* p. 266)

Nindā

Nindā means slander, calumny, back-biting, denunciation, denigration particularly of any man or woman. This is forbidden in Sikhism. It is as bad as washing dirty linen in public. *Nindā* is regarded as a sin. In the *Sukhmani,* Guru Arjan censures the slanderers of saints, for they will go in endless cycle of birth and death. In the scripture the Guru says: "Evil is slander, indulged in by unenlightened egoists, blackened are their faces and they are thrown into terrible hell". (*GGS,* p. 755)

The *Rahatnāmas* contain a prohibition on slander.

Niranjan

(i) This is characteristic solely of the formless Divine Being which is not polluted by *Māyā.* It occurs often in *Gurbāni* in the phrase Niranjan (the Divine Essence).

(ii) In Bengal the Hindu rite of casting an image into the water after a festival dedicated to its worship is called Niranjan.

Nirankār

Formless, the Supreme Being that cannot be represented by any figure. It is a

vision of the Supreme Being. It is applied to the doctrine that perception of the outer world does not come from forms impressed on the mind. *Nirankāri* in *Gurbani* is used to describe God as the formless one.

Sikhs believe in a personal God. He is not in man's image. Guru Nānak calls him, *Nirankār* — that is, without form. Gurdās speaks of him as formless, without equal, wonderful, and not perceptible by the senses.

Nirankāri

A Sikh sect founded by Bhāi Dayāl Dās, a Khatri of Peshāwar, who established it at Rawalpindi about 1845. On his death in 1870 his son Bhāi Darbārā Singh succeeded him, and then Bhāi Rattā, another son. Later Bābā Rattā's son, Sāhib Gurdit Singh, continued the propagation of the Nirankāri mission until 1947.

After the partition Nirānkāris migrated to India leaving behind their main centre at Rawalpindi and more than 60 sub-centres in Pakistan. The Nirankāris frequently visited their holy places in Pakistan until 1960 when the Pakistan Government refused them permission to visit their holy places. A new centre has been established at Chandigarh. The fifth Satguru of the Nirānkāris, Sāhib Harā Singh (1877-1971) started reorganising the *sangat*. He was succeeded by his eldest son Bābā Gurbakhsh Singh.

The Nirankāri Sikhs are liberal and profess to propagate the true mission of Guru Nānak. They believe in the *Guru Granth Sāhib*, and also in the existence of a living teacher and guide.

The Nirankāris worship one invisible God as a spirit who is a hearer of prayer, avoiding idols, and making no offerings to them, the Brahmans or to the dead. They abstain from partaking of flesh and liquor and reverence truth. Pilgrimages are regarded as useless, and neither Brahmans nor cows are to be revered. The first day of each week is to be kept holy by attendance at the temple, reading the *Granth*, repentance for sins, and almsgiving. The *Ādi Granth* of Bābā Nānak is their sacred book though they also respect the later Gurus and their writings. Weddings are celebrated according to the Sikh rites, by a *Granthi*, not a Brahman: the bride sits unveiled in public and the pair circumambulate the *Ādi Granth*, instead of fire. They inculcate belief in the transmigration of souls; reverence and honour towards parents and elders. At funerals instead of mourning, they look upon death as an occasion of rejoicing. Smoking is forbidden, but Nirankāris may sell or deal in tobacco. The use of wine and flesh is prohibited. Besides the usual sikh places of pilgrimages the Nirankāris look with special reverence upon a pool in the park at Rawalpindi (Pakistan) to which they give the name of Amritsar.

A breakaway sect emerged in the 1930s under the leadership of one Butā Singh and soon became more numerous than the parent Nirankāri body. Though denounced as Nakli (artificial), Butā Singh's son, Avtār Singh, acquired a very large following and compiled two scriptures for the sect: *Avtār Bani* and *Yug Purush*. Orthodox Sikhs strongly resented certain passages in these texts which they felt denigrated the Sikh Gurus and the *Granth Sahib*.

Nirankāris believe in a living Guru. The Nirānkari sect was excommunicated by the Akāl Takht in 1978.

Nirbhau

Nirbhau means fearless. This word applies to God, who alone is fearless. All people are under some kind of fear. God is not under anyone's control and as such he has no fear. Those who serve Him become fearless like Him. The devotees are not afraid of any sorrow, suffering or even death. They are, if at all, afraid of losing His love and grace.

Nanak says: "The True Formless Lord alone is fearless." (*GGS*, p. 464).

All the planets and worlds act under his law and control. He is above law or discipline, sovereign and carefree.

Nirmalas

The Nirmal *sādhus*, or 'pure saints', are a Sikh order which was bitterly opposed to that of the Akālis. The are said not to undergo any rites of purification, but merely to receive the *amrit* like other Sikhs when they become Singhs. They originated, like the Akālis, in the time of Guru Gobind Singh, but the history of their foundation is obscure.

According to one story, a water-carrier was seized by the Guru's soldiers for supplying their enemies with water during a battle, but the Guru declared him Nirmal (stainless). This account, however, undoubtedly arose out of a confusion between this order and the Sewapanthis. According to the *Panth Prakash* (Amritsar, 1892, p. 855), the Nirmalas originated thus: Guru Gobind Singh invited a Brahman to come from Banaras to teach the Sikhs, his disciples, Sanskrit, but he declined the invitation, saying that none but Brahmans were entitled to learn Sanskrit or the Vedas, and pointing out that many of the Sikhs were artisans or even menials by caste. To this the Guru replied that the Sikhs would become more erudite than the Brahmans, and that the latter would one day be glad to learn from the Sikhs. He also sent many of his disciples to learn Sanskrit. They wore the saffron garment of the *Sadhu* and translated many Sanskrit works into Panjabi. These people were known as Nirmalas by the Guru.

Another story is that once the Guru asked his Sikhs to cook *Karah Parshad* (sweetmeat eaten in the communion), and they all obeyed him except thirteen who kept their seats. These were called Nirmalas, as they had discarded the things of this world from *nivirt* (renunciation).

A third tradition is that once, after a hard-fought battle, the Guru and his companions went to rest, but at midnight he arose to see if any were awake in meditation. Those whom he found keeping vigil in spite of their fatigue he called Nirmalas.

The precise derivation of the name is obscure. The Yogis practise a rite called *nivali,* or *niuli* (physical purification by purging) as a preliminary to the rite of Yoga (drawing in the breath) properly so called, and the term Nirmal may be derived from this practice.

At first the Nirmalas accepted *pahul* and wore white raiment, but they have adhered to the study of the orthodox Hindu scriptures and thereby lost touch with Sikhism. They now wear the ordinary saffron robes of the Indian *faqir,* possibly to facilitate begging, which they profess to avoid, as they claim to subsist on offering voluntarily made. All Nirmalas are *Kesh-dhari,* that is, they wear the Kes of the true Sikh or Singh.

The Nirmalas form a well-disciplined and highly respected organisation. Each monastery is under a Guru, while a council or committee periodically visits their societies through the province. Almost all of them are celibate, they bear a far higher reputation for morality than most of the other religious orders in the Panjab. Their principal *akhāra* is at Hardwar, but they also have foundations at Amritsar and elsewhere in the Panjab.

Nirvair

Nirvair means without enmity. God is free from revenge, jealousy, *hat* and resentment. He is rancour-free and unenvious. God is free from grudge and retaliation. He is a hard Task-Master, but often he is generous and forgiving.

"God is un-inimical and hence His devotees are likewise spotless."

Since there is no other greater than Him, He can have no enemy. He is Supreme and free from internal contradictions. He has internal harmony.

Nirvāna/Nirbān

The blowing out or the emancipation of the soul from the body: its exemption from further transmigration, and re-union with the God. Some regard *Nirvān* as synonym with *Moksha;* the absorption of the individual soul into the Divine Essence.

In Sikhism, *Nirvāna* is called different names like *Sach-khand, Sahaj, Turiya, Nirban pad, Mukta-pad, Sunya-mandal.* It is a state of spiritual illumination and perpetual God-consciousness acquired in normal family-life by social commitment, public service and performance of noble deeds and comtemplation on God's Name and His attributes. A person who attains this stage is called *Brahm-giāni,* or *Gurmukh* or *Sant* (saint).

One who is immune to greed, attachment and vanity,
Who in happiness and sorrow, self-poised remains,
And is not affected by lust and wrath,
Is blessed by the light of God. (*GGS,* p. 633)

Such a person earns liberation from the cycle of birth and death. (See also Salvation.)

Nitnem

It means recitation of certain *Bānis* (hymns) every day by Sikhs and by the Khālsā. It is necessary for every Sikh to read at least five *Bānis* every morning. The first one is *Japu Ji,* composed by Guru Nānak. The second and third are Jap Sahib and *Mukh Vāk Saviyās,* composed by Guru Gobind Singh. The fourth is Anandu Sāhib, composed by Guru Amardās.

Nodha Bhakti (Nav Bhakrian)

There are the nine types of devotional services:

1. *Sarwan:* Hearing the Lord's Name.
2. *Kirtan:* Singing the praises of God.
3. *Simran:* Meditation on the Lord's Name.
4. *Achāran:* Good character.
5. *Pad-sewan:* The service at the Lord's feet.
6. *Dās Bhav:* Obedience (to the Guru's instructions) devotion to God like a slave to his master.
7. *Bandhanā:* Making obeisance to the Lord.
8. *Mitaratā:* Making friendship with God.
9. *Atam-Nivedan:* Following spiritual instructions with a feeling of surrender.

Nukta Sweda or Nukta-i Saveda

It means Shiv Netra or Divya Chakshu (the third eye), as known among the Hindus and 'Single Eye' as termed in the gospels. It is this point behind and in

between the eyes wherein the soul currents are gathered in the concentration for rising into higher spiritual planes.

Nut-Narain

This is an Indian classical *rāga*, belonging to the *Bilāval Thath*. It has seven notes *(Sa Re Ga Ma ma Pa Dha Ni)* in the ascending order and five notes *(Sa Dha Pa Ma ma Re)* in the descending order. It is performed from 9 PM to midnight.

O

Om or Omkāra/Onkār/Oankār/Ik-Onkār

A combination of letters invested by Hindu mysticism with peculiar sanctity. In the Vedas it is said to comprehend all the gods; and in the *Puranas* it is directed to be prefixed to many sacred formulas. The syllable *Om* says that the *Padma Purāna* is the leader of all prayers; and to be employed in the beginning of all prayers. According to the same authority one of the mystical imports of the term is the collective enunciation of Vishnu expressed by 'A', of Sri, his bride, intimated by 'U', and of their joint worshipper designated by 'M'. A whole chapter of the *Vāyu Purana* is devoted to these terms. It is said to typify the three spheres of the world, the three holy fires, the three steps of Vishnu, etc. It is identified with the supreme undefinable deity, or Brahma. In the *Bhāgvat Gita* it is said: "Repeating *Om,* the monosyllable, which is Brahma, and calling me to mind." The form or Vāsudeva, is considered to be the monosyllable 'Om'.

In later times, the monosyllable represents the Hindu triad or union of the three Gods, 'A' being Vishnu, 'U' Shiva, and 'M' Brahma. This monosyllable is called *Udgitha.*

Omkara the sacred monosyllable *Om.* In *Gurbani* it means the Supreme Being in His attributed creative aspects in contradiction to 'Ek Omkar', who is unattributed.

The word is used at the commencement of prayers and religious ceremonies, and is generally placed at the beginning of books. In Sikhism the word means God-head, the Divine essence, the Eternal Being, the Supreme Reality the Creator, the Absolute and unattribute God, 'Nirgun Parbrahm'. Oankar created everything: Brahma, Vishnu, Shiva and all beings.

"Oankar created Brahma, Oankar fashioned the human mind." (*GGS,* p. 929)

(Also see God.)

P

Pahir

Literally, *phir* means a period of three hours. The 24 hours of day and night are divided into eight *pahirs*: four of day and four of night. The Gurus have made the four *pahiray* of night as the basis of division of human life. These are conception, childhood, manhood and old age. Man is compared to a travelling trader who spends nights at different places. He passes sleepless nights, thinking of his commodities which he wishes to sell, for little profit.

There are three sets of compositions of *Pahiray* in Sri *Rāg*, by Guru Nānak, Guru Rāmdās and Guru Arjan, reminding man of the four stages of life as a traveller and exhorting him to use his time wisely in the service of God and man. (See *Guru Granth Sāhib*, p. 74 to 78)

Another composition of Guru Nānak in *Rag Tukhari* (*GGS* p. 1110) is called "Pahray-chhant". Here the soul is compared to a bride who desires complete union with the Lord and, therefore, should make earnest efforts to win His love.

Paintings—Sikhs (1775-1850)

Until the second quarter of the nineteenth century, no painting that is really Sikh existed. It was only in the Panjab hills that artists painted for local princes and their courts, Kangra was the chief centre of painting. During the eighteenth century, the Sikhs had often interfered in Hill states. In 1809 Sansar Chand of Kangra had been replaced as suzerain by Ranjit Singh himself, and soon local artists began to paint for the Sikhs. The Sikh Gurus, chiefs, nobles and people, representing Sikh type were painted. As a school of painting it is strongly reminiscent of Mughal portraiture. (See also Arts)

Panch

A group of five people, also representatives of a village or town, the head of an assembly, holy person, prominent person, member of *panchāyat* (village community).

Pandit

Literally, *Pandit* means a learned person. But this term is generally applied to Brahmins who are the custodians of Indian religious thought among Hindus. Such men are intellectually gifted and inclined to hair-splitting and raising controversies about interpretations of sacred texts. According to Guru Arjan, a pandit is a person who disciplines his mind and has true devotion for God. He enjoys the nectar of the Holy Name, and expounds the philosophy of the Name to others. He should understand the essence of the teachings of religious texts, namely the importance of meditation on the Holy Spirit. He should impart spiritual knowledge to all without distinction of caste, sex and creed. Such a pandit will be respected by all.

Pangat

Pangat means a group of people sitting in a row, so that they can be served with food. Sharing of food was emphasised by Guru Nānak as a token of human brotherhood and help to those in a need. Guru Nānak established a *Dharamsāla* (a place for the practice of righteous living) where at the end of prayers, free meals were served to the participants. Guru Angad continued this practice at Khandur Sāhib. He and his wife, Mātā Khivi, personally served food to the members of the congragation. Even so, some of the orthodox Hindus who believed in caste restrictions came to the Guru's congregations to participate in prayers but hesitated to sit in a row alongwith low-caste disciples for fear of defilement. Guru Amardas ordered that free food must be served first and then people should assemble for prayer—*Pahle Pangat. Pichche Sangat.* This practice made the Free Kitchen (*langar*) a part of the *gurdwārā service*. Even Emperor Akbar and Rājā of Haripur had to take food in the Free Kitchen before they joined the Guru's congregation for prayers. *Pangat* is now a synonym for *langar* of free kitchen. In the Sikh prayer, it is said, "food and water belong to God and the desire to serve the people gives pleasure to Sikhs". It is a practical way of sharing fellowship with others. (For further details, see Langar.)

Panj Amrit

These are the best eatables:

1. Milk (*dudh*)
2. Cream (*malāi*)
3. Clarified butter (*ghee*)
4. Honey (*shahad*)
5. Sugar (*chinī*)

Panj Bānīā

The five sacred texts of the Sikh liturgy, namely:

1. *Japji* of Guru Nānak
2. *Jāp* Sāhib of Guru Gobind Singh
3. *10 Tav Prasād Savaye* of Guru Gobind Singh
4. *Rahras (with Benti Chaupāi)* evening prayer of the Sikhs
5. *Kirtan Sohila* the bedtime prayer of the Sikhs

However, the five compositions for the preparation of *amrit* are as under:

1. *Japji* of Guru Nānak
2. *Jāp* Sāhib of Guru Gobind Singh
3. *Benti Chaupāi* of Guru Gobind Singh
4. *10 Tav Prasād Savāye* of Guru Gobind Singh
5. *Anand* Sāhib (40 verses) of Guru Amardās

Panj Giān-Indre Panch Sākhi/Panch Chelay

There are five sensory organs:

1. Nose (*nak*)
2. Ears (*kan*)
3. Eyes (*ankhen*)
4. Mouth (*mooh*)
5. Skin (*khalrī*)

Panj Gunn/Panch Sakhay

The five virtues are truth (*sat*), contentment (*santokh*), compassion (*dayā*) righteousness (*dharam*), patience (*dhiraj*).

Panj-Isanān

Panj Isanān means washing of five limbs of the body; namely face; both hands and both feet. When a bath is not possible, *gurbani* may be recited or Gurdwārā visited after *panj-isanān*. This can also be called a mini-bath or ablution.

Panj Karam-Indre

These are the five organs of action, namely:

1. Feet (*pair*)
2. Hands (*hath*)
3. Mouth (*mūh/munh*)
4. Urinary organ (*peshāb dā ang*)
5. Anus (*guda*)

Panj Payārās (Five Beloved Ones)

The first five who were initiated into the Khālsā Holy Order on 30 March 1699 by Guru Gobind Singh were as follows:

1. Bhāi Dayā Singh, son of Māyā Rām and Sobhā Devi, a Kshatriya family from Lahore.
2. Bhāi Dharam Singh, son of Param Sukh and Ananti of Hastinapur (Delhi). He was an agriculturist by profession.
3. Bhāi Himat Singh, son of Mal Deo and Lal Devi; a washerman of Puri in Orissa.
4. Bhāi Mokhan Singh, son of Jagjiwan Rām and Ambhali from Dwārkā in Kathiāwār; a tailor by profession.
5. Bhāi Sāhib Singh, son of Furnarayan and Anukampa Devi from Bidar in Central India; a barber by profession.

The initiation ceremony took place at a place now called Keshgarh Sāhib Gurdwārā at Anandpur. After the morning prayers on 30 March 1699—Baisakhi day—Guru Gobind Singh told the congregation that he wanted a head and Dayā Rām came forward. The Guru took him to a tent and returned with his sword full of blood. He asked another head and Dharam Dās offered himself. On three more similiar calls, Mokham Chand of Dwārkā, Himat of Jagannath and Sāhib Chand of Bidar came forward. In the tent Guru Gobind Singh dressed them in fine clothes and escorted them back to the congregation, and called them the Panj Payārās, the five beloved Sikhs.

For baptism, he filled an iron vessel with pure water, stirred it with a two-edged sword (*khands*) while reciting the holy verses. The Guru's consort, Mata Sundri/Jaito added some sugar puffs to the water. *Amrit*, the nectar of immortality, was thus ready and the five chosen ones took five palmfuls each. They were given the appellation of 'Singh', and enjoined to keep hair (*kesh*) and to wear comb (*kanghā*), steel wrist-band (*kara*), shorts (*kaccha*) and sword (*kirpān*). The Guru himself took the *amrit* from Panj Payārās, thus removing the distinction between himself and his followers. About 20,000 people were baptised that day.

Panj-Mudra

Panj Mudra means the five practices of yoga. These are:
Khechri: Mounting of the breath (Inhalation)
Bhuchri: Suspension of the breath (retention)
Chachri: Dismounting of the breath (Exhalation)
Unmān: Pulling up the eyebrows
Agochri: Getting rid of passions

Panj Mukte

Literally Panj Mukte means the Five Baptised Sikhs. These formed the first batch of Sikhs who took *amrit* after the Panj Piyārā. The names of these Sikhs were Deva Singh, Ram Singh, Tahal Singh, Ishar Singh and Fateh Singh, who were baptised by Guru Gobind Singh. They are called *Panj Mukte.*

Panj-Nād/Panj Sabad

These are the notes of five types of musical insturments.
1. Stringed instruments like *sitar, rabab.*
2. Metal instruments, like cymbals, tongs.
3. Wind instruments like flute, harmonium.
4. Leather instruments like *tabla, dholak.*
5. Earthen instruments like *Matka, Jal-Tarang.*

Panj Parsād

The five articles which according to Sikhism can be distributed as sacrament (sanctified food) among the congregation are as under:
Karāh Parsād
Patāse (sugar puffs)
Gur (molasses)
Fruits of different kinds
Ilāchi (cardamom)

Panj Sanbandhi

Panj Sanbandhi literally means the five nearest and dearest relations namely, father, mother, wife, sons/daughters and brothers/sisters.

Panj Takht

Panj Takht means the five centres/seats of Sikh authority. These are connected with certain important events in the lives of the Gurus. These five are: The Akāl Takht built by Hargobind to indicate the twin doctrine of *Mīrī/Pīrī*

Takht Patna Sahib, Patna, the birth place of Guru Gobind Singh. Takht Kesgarh Sāhib, the creation of the Khālsā at Anandpur (1699) Takht Sri Huzur Sāhib (Nander) where Guru Gobind Singh was cremated, Takht Sri Damdamā Sāhib (Panjab) where Guru Gobind Singh dictated the final version of the *Ādi Granth.*

The Head of the Takht is called *Jathedār,* and he has the authority to issue *Hukam-nāmas* (Religious Edict) which are binding for all Sikhs.

Panj Tat

The five basic elements which make up all that exists in the world, including human beings are:

1. Fire (*agg*).
2. Earth (*mitī*)
3. Water (*pānī*)
4. Air (*havā*)
5. Sky/space (*asmān*) (*GGS*, p. 870, 1426)

Modern science has classified some minor elements in addition to the above basic five elements.

Panj Vikār/Panj Dūt/Panu Chor/Panj Dokh

These are the five vices or demons, namely:

1. Lust (*kām*)
2. Wrath (*kirodh*)
3. Avarice (*lobh*)
4. Worldly attachment (*moh*)
5. Pride/ego (*ahankār*).

Panjā Sāhib

On his return from a tour of the Middle East, Guru Nānak halted at Hasan Abdul (about 48 kilometres from Rawalpindi) at the foot of a hill. Here live a Muslim *fakir* (holy man) called Wali Khandhāri on the top of the hill. Mardānā felt thirsty and at the Guru's bidding went up the hill to get drinking water. Twice the *fakir* refused to give him any water to drink. Nānak dug up the earth and a spring sprang forth from the spot. It soon appeared that Wali Kandhāri's pool was drained. In anger, Kandhāri rolled a boulder towards the Guru sitting at the foot of the hill. The Guru stopped the huge stone with his hand, and the imprint of his palm got engraved on the stone. *Panjā* means the five fingers of the hand. Wali Kandhāri felt repentant and apologised to the Guru for his indiscretion. He became an admirer of Guru Nānak, and turned a new leaf in his life.

This spot was discovered by Mahārājā Ranjit Singh who got a gurwārā built on the spot. Later, rooms were constructed for the stay of visitors and pilgrims. In 1928 the Shromani Gurdwārā Prabhandhak Committee, Amritsar, took over the control of this Gurdwārā. It built a huge three-storey building and extended the tank. After the establishment of Pakistan, Panjā Sāhib, as the shrine is known, is managed by the Wakf Board. Sikhs from India and abroad visit the shrine on Guru Nānak's birth anniversary celebration.

Recently, the Nankānā Sāhib Foundation has been established in the United States of America, which has secured some facilities for the visits of Sikhs setlled abroad, to this shrine. Many people from different countries visit Panjā Sāhib from time to time. There are a few *sewādars* who look after the maintainance of the shrine.

Panjab

Before 1947 the State of Panjab or land of the five rivers was the country enclosed and watered by the Jhelum, Chenab, Ravi, Beas, and Sutlej, but now only the three rivers, the Ravi, the Beas and the Sutlej flow through the Indian Panjab. The State is bounded on the north by Jammu and Kashmir, on the west by West Pakistan, on the south by Rajasthan and Haryana, and on the east by Himachal Pradesh.

Area of the state: 50,362 sq. kms; population of the State (1981 Census) 16,669,755; sex ratio: 886 females per 1000 males; literacy: 40.74 per cent. There are 12,188 inhabited villages and 108 towns in the Panjab. The main language is Panjabi and the capital is Chandigarh.

The Panjab suffered the most destruction and damage at the time of partition, yet today it is the most affluent State in India. Prior to 1947 the Panjab extended across both sides of what is now the Pakistan-India border. Its capital was Lahore, which today is the capital of Pakistan (Panjab).

The major city in the Panjab is Amritsar, the holy city of the Sikhs. Panjabis comprise less than two and a half per cent of India's population, but they provide 50 per cent of India's rice surplus and 60 per cent of its wheat surplus. The Panjab provides a third of all the milk produced in India. The Panjabis also have the highest consumption of alcohol in India. The Sikhs have contributed a lot to the success of the Panjab. The Sikhs have a reputation in India like the Irish people in the West. The Indians have as many Sikh jokes as the West has Irish jokes. The Sikhs have a great reputation for hard work, great courage, mechanical ability, and enterprise. Most of them are peasants, while some prefer army-service.

Panjab Accord—24 July 1985

The Panjab Accord was an agreement between Rajiv Gandhi, Prime Minister of India, and Sant Harchand Singh Longowal, the then leader of the moderate group in the Shromani Akāli Dal in the Panjab. It was signed on 24 July 1985 by the leaders to bring peace and stability in the State. The following are the points of the agreement covering a wide variety of issues. Haryana was neither consulted nor made a party to the accord. The clause 7 deals with territorial claims. It is also known as the Rajiv-Longowal Accord. The text is reproduced here from the Times of India, 26 August 1985.

Text of Panjab Accord

Following is th text of the memorandum of settlement:

1. Compensation to innocent persons killed.

1.1 Along with ex-gratia payment to those innocent killed in agitation or any action after 1.8.1982, compensation for property damaged will also be paid.

2. Army recruitment.

2.1 All citizens of the country have the right to enrol in the army and merit will remain the criterian for selection.

3. Enquiry into November 1984 incidents.

3.1 The jurisdiction of Mr. Justice Ranganath Mishra Commission enquiring into the November riots of Delhi would be extended to cover the disturbances at Bokaro and Kanpur also.

4. Rehabilitation of those discharged from the army.

4.1 For all those discharged, efforts will be made to rehabilitate and provide gainful employment.

5. All-India Gurdwārā Act.

5.1 The Government of India agrees to consider the formulation of an All-India Gurdwārā Bill. Legislation will be brought forward for this purpose in consultation with Shiromani Akali Dal, others concerned and after fulfilling all relevant constitutional requirements.

6. Disposal of pending cases.

6.1 The notification applying Armed Forces Special Powers Act, Panjab will be withdrawn.

Existing special courts will try only cases relating to the following type of offences:

(a) Waging war

(b) Hijacking

6.2 All other cases will be transferred to ordinary courts and enabling legislation if needed will be brought forward in this session of Parliament.

7. Territorial Claims.

7.1 The capital project area of Chandigarh will go to Panjab.

Some adjoining areas which were previously part of Hindi or the Panjabi regions were included in the Union Territory. With the capital region going to Panjab, the areas which were added to the Union Territory from the Panjab region of the erstwhile state of Panjab will be transferred to Panjab and those from Hindi region to Haryana. The entire Sukhna Lake will be kept as part of Chandigarh will thus go to Panjab.

7.2 It had always been maintained by Mrs Indira Gandhi that when Chandigarh is to go to Panjab some Hindi-speaking territories in Panjab will go to Haryana.

A Commission will be constituted to determine the specific Hindi-speaking areas of Panjab which should go to Haryana, in lieu of Chandigarh.

The principle of contiguity and linguistic affinity with a village as a unit will be the basis of such determination.

The Commission will be required to give its findings by 31 December 1985 and these will be binding on both sides.

The work of the Commission will be limited to this aspect and will be distinct from the general boundary claims which the other Commission referred to in Para 7.4 will handle.

7.3 The actual transfer of Chandigarh to Panjab and areas in lieu thereof to Haryana will take place simultaneously on 26 January 1986.

7.4 There are other claims and counter-claims for readjustment of the existing Panjab-Haryana boundaries. The government will appoint another Commission to consider these matters and give its findings. Such findings will be binding on the concerned States. The terms of reference will be based on a village as a unit, linguistic affinity and contiguity.

8. Centre-State relations.

8.1 Shiromani Akāli Dal states that the Anandpur Sāhib Resolution is entirely within the framework of the Indian Constitution, that it attempts to define the concept of Centre-State relations in a manner which may bring out the true federal characteristics of our unitary

Constitution, and that the purpose of the resolution is to provide greater autonomy to the States with a view to strengthening the unity and integrity of the country, since unity in diversity forms the corner-stone of our national entity.

8.2 In view of the above, the Anandpur Sahib Resolution insofar as it deals with Centre-State relations, stands referred to the Sarkaria Commission.

9. Sharing of river waters.

9.1 The farmers of Panjab, Haryana and Rajasthan will continue to get water not less than what they are using from the Ravi-Beas system as on 1 July 1985. Water used for consumption purposes will also remain unaffected. Quantum of usage claimed shall be verified by the tribunal referred to in para 9.2 below.

9.2 The claims of Panjab and Haryana regarding the shares in their remaining water will be referred for adjudication to a tribunal to be presided over by a Supreme Court judge. The decision of this tribunal will be binding on both parties. All legal and constitutional steps required in this respect will be taken expeditiously.

9.3 The construction of the SYL canal shall continue. The canal shall be completed by 15 August 1986.

10. Representation of minorities.

10.1 Existing instructions regarding protection of interests of minorities will be recirculated to the State Chief Ministers. (PM will write to all Chief Ministers)

11. Promotion of Panjabi language.

11.1 The Central Government may take some steps for the promotion of the Panjabi language.

This settlement brings to an end a period of confrontation and ushers in an era of amity, goodwill and cooperation, which will promote and strengthen the unity and integrity of India.

Panjabi

It is the official language of the Panjab State in India and is specified in the Schedule VIII of the Constitution of India. The language is spoken with some variation throughout the Panjab, and is usually written in Gurmukhi character. The word Panjab means the land of the five rivers.

This term is derived from *Guru* (teacher), and *mukh* (mouth), and it owes its origin to the fact that the art of writing was first employed only on sacred

subjects, and was practiced by pupils who recorded the oral instruction of their Gurus. (See also under Gurmukhi)

The alphabet consists of thirty-five letters, whence the name *painti* signifying thirty-five. Of the entire number about twenty-one can be reoognised in the ancient Hindu incriptions, six at least being traceable to the tenth century of this era, three to the fifth century, and twelve to the third century before Christ.

Panjabi has the following important dialects spoken in India and Pakistan: 1. *Mājhi*-spoken in Lahore (Pakistan), Amritsar and Gurdaspur; 2. *Doabi* of Jullandhar—spoken in Jullandhar, Kapurthala, Hoshiarpur; 3. *Powādhi*- spoken in Hissar, Ambala, Patiala, Jind, etc., 4. *Rathi*—spoken in Hissar and Jind; 5. *Mālwāi*—spoken in Ferozepur, Ludhiana, Faridkot, Malerkotla, parts of Patiala, Nabha and Jind; 6. Panjabi merging into Lahnda (Pakistan)—spoken in North-east Gujrat, Sialkot, East Gujranwala, Trans-Ravi Lahore, East Montgomery and North Bhawalpur.

The oldest Panjabi literature, is said to be written in the Panjabi language in the *Ādi Granth* or the *Guru Granth Sāhib*. The book is in Gurmukhi characters, but a small collection of its contents is in the Panjabi language. The best known Panjabi portion is the *Japji,* the composition of Guru Nānak. Most of the contributors in the *Guru Granth Sāhib* wrote in some form of Western Hindi, while others wrote in Marathi. The celebrated *Janam-sakhi* (a life of Guru Nānak) is in Lahnda, not in Panjabi. The folk poetry of the Panjab is very famous and has received considerable attention from European scholars. The best known work on the subject is Colonel Sir Richard Temple's monumental work called 'legends of the Panjab'.

Modern Panjabi literature is known to have begun with the works of famous poet and writer Bhāi Vir Singh (1872-1947). His poem 'Rānā Surat Singh' has been considered the most outstanding work in Panjabi.

Now there is a lot of literary work going on in Panjabi in India. (See also Gurmukhi)

Panth

Panth means the path or the way. The word also means *dhārama* or religion and covers the followers of any religious group of doctrine like Kabir Panth. Guru Nānak started a new way for man's development and salvation. Later on Guru Gobind Singh initiated the *amrit* ceremony of committed Sikhs and those who took the *amrit* were called corporately the Khālsā Panth.

Paontha Sāhib

Paonta Sāhib is a beautiful spot in Nahan district (Himachal Pradesh). It is

about 80 miles to the north-east of Ambala. Guru Gobind Singh came here in 1684 and settled on the bank of the Jamuna river. He built a fort there with the help of his followers. The Guru practised riding, hunting and martial arts in addition to recitations of *Gurbāni* and *kirtan*.

Guru Gobind Singh used to hold *darbār* (court) here. He engaged 52 poets to compose poems on heroic and religious themes. Bhāi Nandlāl was the Poet-Laureate of his court. Another was Sainapat, who wrote *Gur-Sobhā*. The Guru translated *Krishan Avtār* into *Brij-bhasa*. Many devotees came here to visit the Guru, including Pir Budhu Shah. The Guru brought peace between two rival hill-rajas, namely, Rājā Fateh Shāh and Rājā Medni Prakāsh. They embraced each other and vowed perpetual friendship.

A magnificent gurdwārā was built on the bank of the river. On the other side ran the road to Dehrādun. Poetic contests and congregations were held every day. Recently, Guru Gobind Singh Foundation of Chandigarh constructed a Writers' Home on the premises of the gurdwārā, also added a library for the benefit of research scholars.

Lately, a girls' school and college have been established. The lovely environments have made the site a congenial place for writers and devotees seeking peace of mind through contemplation and meditation.

Pāp and Punn

Pāp means sin and *Punn* means virtue or charity. Many people think that following conventional morality is ideal living, which may lead to spiritual progress. Both *Pāp* and *Punn* are man-made and the offshoot of egoism or duality. According to the Gurus, it is not for man to judge what is sinful and what is virtuous. Sikhism considers that as sinful which takes one away from God, and that as virtuous which takes one near God. In the final analysis, the Divine Will—*Hukam*— is supreme. One who submits to the Divine Will is really virtuous—this is what *Gurmat* teaches us. Sacrifice for a good cause is considered a virtue in Sikhism, while following one's ego is sinful. (See also Sin)

Papihā/Babīha/Sarang/Chartik

According to Indian tradition, a rare bird of cuckoo species often looks at the skies and watches the clouds, for he likes to drink a special raindrop called "*Swanti būnd*" which quenches his thirst and gives him great satisfaction. Like *papīhā*, the devotee longs for the gift of the Holy Name from the Guru, for that will give him peace of mind and bliss.

Pār Brahmand

The upper part of the Second Great Division (Brahmand) where spirit

predominates over the matter, unlike in the lower part (*Dasam Dwār*), where both are at pār.

Paras Rām/ Parsu Rāma

A Brahman, supposed to have lived in 1176 BC, who gave his name to an era, used still on the Malābār coast. He was son of Jamadagni. He was descended on his father's side from Bhrigu, and on his mother Renuka's side from the royal Kusika, and was born near Agra. Parsu Rām means Rām with the axe, and he was also called Khandu Parsu, who strikes with the axe, and is said to have 21 times overthrown his Kshatriya opponents, which would seem to indicate a prolonged contest for supremacy between the Brahmanical and Kshatriya races. He was a contemporary and an opponent of Rāmchandra, by whom he was overcome. His history is detailed in the *Mahābhārata, Ramāyana,* and *Bhāgavad-Gitā.* Hindus regard him as the sixth *avatāra* (incarnation) of Vishnu, and Rāmchandra as the seventh.

He is said to have been a worshipper of Shiva; and the cause of his war with Rām was his anger with Rām for breaking Shiva's bow.

Parijata Tree/Parjat

A celestial tree, produced at the churning of the ocean, from the whirlpool of the deep, the delight of the nymphs of heaven, perfuming the world with its blossoms. Krishna, at the desire of his wife, Satyabhama, carried off this tree from the gardens of Indra. A conflict ensued between the gods and Krishna, which is narrated in the *Hari Vansh* and also in the *Vishnu Purāna.* Krishna was victorious, and took the tree to Dwarka where it was planted in Satyabhama/ Rukmani's garden. When Krishna abandoned his mortal body the tree proceeded to heaven again along with the Sudharman palace.

Guru Arjan compares the Guru to the *Parjat* tree which can fulfil all the desires of the disciple. (*GGS.* p. 52 and p. 265)

Parchār/Prachār

Literally, *parchār* means preaching but it broadly covers every aspect of missionary work or religious sermon including performing the *amrit* ceremony which enables any Sikh to join the Khālsā brotherhood.

Parkarma

Parkarma literally means going round. This generally includes walking round the circumference of the sacred pool (*sarovar*) which is a part of a big gurdwārā. The devotees circumambulate in a clockwise direction till they reach the main

door or entrance to the main shrine. It is customary for visitors to take a bath in the pool before entering historical as gurdwārā.

Parmānand, Bhagat

Permānand was born in Barsi in Sholapur district in 1359. He was a disciple of Rāmānand Bhagat and a devotee of Lord Krishna. He called himself *Sarang* perhaps because the bird called *Sarang* longs for heavenly drops of rain-water. Later, Parmānand became a devotee of the Formless God. His only hymn in the *Guru Granth Sāhib* is written on page 1253.

Pārvati/Pārbati/Devi

The great goddess or Mahā Devi, wife of Lord Shiva, and the daughter of Himavat (Himalayan mountains). She has other names like Ambikā, Bhavāni, Durgā, Kāli, Kalikā, Mahā Māi, Shakti, Chāndi or Chamundi. As the Shakti or female energy of Lord Shiva she has two characters, one mild, the other fierce; and it is under the latter that she is especially worshipped. In her milder form she is Umā (light, and a type of beauty); Gauri (the yellow or brilliant); Pārvati (the mountaineer); Haimāvati (from her parentage); Jagan-mātā (the mother of the world); and Bhavāni.

In her terrible form, she is Durgā (the inaccessible); Kāli and Syāma (the black); Chāndi and Chāndikā (the fierce); Bhairāvi (the terrible). It is in this character that sacrifices are offered to her. Durgā Pujā and Charak Pujā are perpetrated in her honour and Tantrik rituals are held to propitiate her favours and celebrate her powers.

She has ten arms, and in most of her hands there are weapons. As a Durgā she is a beautiful yellow woman, riding on a tiger in a fierce and menacing attitude. As Kāli or Kālikā, the black, she is represented with a black skin, hideous and with a terrible countenance, dripping with blood. The *Chāndi-mahātmyā,* which celebrates the victories of this goddess over the Asuras (demons), speaks of her under the following names:

1. *Durgā* when she received the messengers of the Asuras (demons).
2. *Dasa-bhjuā* (ten-armed) when she destroyed part of their army.
3. *Sinha-vāhini* (riding on a lion) when she fought with the Asura general Rakta-Vija.
4. *Mahishā-mardini* (destroyer of *Mahishā* - and Asura (demon) in the form of a buffalo).
5. *Jagad-dhātri.* (Fosterer of the world). When she again defeated the Asura army.

6. *Kāli* (the black) She killed Rakta-Vija.
7. *Mukta-keshi* (with dishevelled hair). Again defeats the Asura army.
8. *Tārā* (star). She killed Sumbha.
9. *Chhinna-mastaka*—the headless form in which she killed Nisumbha.
10. *Jagad-Gauri* (world's fair one) as lauded by the gods for her triumphs.

The names which she obtains from her husband Lord Shiva are: Bābhravi, Bhāgvati, Isāni, Iswari, Kalanjari, Kapalini, Kausiki, Kirati, Maheswari, Mrida, Mridani, Rudrani, Sarvani, Tryambaki.

From her origin she is called Adrija and Girijā (mountain born); Kuja (earth born); Daksha-jā; Kanyā (virgin); Kanyā-Kumāri (the youthful virgin); and Ambikā (the mother); Ananta and Nitya (ever-lasting); Arya (the revered); Vijaya (victorious); Riddhi (the rich); Sati (virtuous); Dakshina (right-handed); Karna-moti (pearl-eared); Padma Lanchana (distinguished by lotus); Kamākshi (wanton-eyed),

Other names, most of them applicable to her terrible forms, are Bhadrakali, Bhima-Devi, Chamunda, Maha Kāli, Mahamari, Mahasuri, Matangi, Rajasi (the fierce); and Rakta-danti (red or bloody toothed).

In the *Japji,* the Guru is considered as sacred as Pārvati for her worshipper.

Pātāl

Pātāl means regions under the earth. There are countless regions of this kind according to Sikhism. (*Japji* 22) Some say there are only seven such regions. Also it means the people living in the nether worlds; also a kind of *Swaiyā* (poetic composition in Panjabi).

Pātāl-Puri

Literally Pātāl-puri means a ditch, mine or a place in a lower region Guru Hargobind passed away at Kiratpur and was cremated at a spot on the bank of the Sutlej river which came to be known as '*Pātāl-puri*'. Later a gurdwārā was constructed on this site.

Patiālā

Patiālā is one of the main cities of the Panjab founded by Rājā Alā Singh in 1753 where he built a fort in 1763. He conquered Sarhind and extended his territory. During Rājā Ranjit Singh's reign, the ruler of Patiālā sought help from the British power to keep Ranjit Singh at bay. The last Rājā of this dynasty was S. Yadvindar Singh who became Rāj Pramukh (Governor) of the PEPSU. He was pensioned and became an Ambassador of free India in the Netherlands. He died in 1982.

Patiālā has a very important historical gurwārā called "Dukh-Nivāran". It contains the Mahārājā's treasures and the relics and heirlooms of the Sikh Gurus.

Patiālā and Eastern Panjab States Union (PEPSU)

After India became independent, the Government of India decided to integrate the princely states and to establish democratic institutions therein. After the formation of the province of East Panjab, the then Home Minister Sardar Patel, started negotiations with the Panjab princely states. It was decided to form a separate State of these princely regions. The new State was called Patiālā and Eastern Panjab States Union—PEPSU (for short)—which compromises territories of Patiālā, Nābha, Faridkot, Kapurthalā, Jind, Malerkotlā, Kalsia and Nalagarh. The new State was formed on 5 May 1948 and was formally inaugurated in July 1948. Mahārājā Yadvindra Singh of Patiālā became the Rajpramukh and the Mahārājā of Kapurthala the *Uprājpramukh*. The other Mahārājās were given pensions and certain benefits. The Sikhs formed 48 per cent of the population of the State. A caretaker Ministry was established under S. Giān Singh Rarewālā, a senior officer of the erstwhile Patiālā State on 22 August 1948. In November 1949, the Government of India took over the administration of the PEPSU. In May 1951, Raghbir Singh, leader of the Congress party in the State, formed an interim Ministry. The Assembly Elections were held in January 1952, and with Congress victory, Raghbir Singh became the Chief Minister of the PEPSU. There was great rivalry between the Congress party and the Akāli Party. The State was divided into two Zones (Panjabi-speaking Zone and Hindi-speaking Zone). In April 1952, S. Giān Singh Rarewālā headed the non-Congress Ministry in the PEPSU. He introduced some land reforms and surplus land was distributed among landless peasants. On account of disturbances in the State, the Government of India took over the administration again in March 1953. The second election to the PEPSU Assembly was held in March 1954. Col. Raghbir Singh, leader of the Congress party became the Chief Minister. He died in January 1955 and was replaced by Brish Bhan. He nationalised the road transport of the State. On the recommendation of the States Reorganisation Commission, the Government of India merged the PEPSU in the Panjab in November 1956. The PEPSU ceased to exist after a period of over eight years.

Patit

Literally, *patit* means an apostate, an irreligious or degraded person. The word *patit* is defined in the Sikh gurwārā Act, 1925 as under:

"*Patit* means a person who being a Kesadhāri Sikh trims or shaves his beard

or Kesha or who after taking *amrit* commits any one or more of the four *Kurahits* (religious misdeeds). The four prohibited actions are:

(i) The use of tobacco in any form
(ii) The eating of *halāl* or *kuthā* meat
(iii) Sexual intercourse with a person other than one's wife/husband.
(iv) Removal of hair from the body.

A person who has not taken *Amrit* (Khālsā baptism) cannot be called a *patit*, except as mentioned in the above definition.

Sahijdhāri Sikhs, the slow adopters of the Sikh path who are recognised as an approved group of Sikhs, ought to be associated in some form with the working of the gurwārās because they form a part of the congregation. Thus they will feel encouraged to accept *amrit* at some later stage. However, according to the Sikh tradition and the *Rahat-Maryādā*, the children of a Kesadhāri Sikh are expected to keep their hair unshorn.

Pauri/Paudi

Pauri literally means a ladder. In Panjabi poetry, it means a stanza but the number of lines may vary. A *vār* consists of *pauris*. The *pauris* of *Asā-dī-vār* are of four-and-a-half lines, while those of the *Japji* are of different number of lines. The rhyming scheme also differs in these stanzas.

Persian

An Iranian language which Guru Nānak learned. All the Hindus used to learn Persian as that was the language of the Mughal rulers. Nānak surprised his Persian teacher by comprising an acrostic on the letters of the Persian alphabet. Some Persian verses of the Guru are found in the *Granth Sāhib*.

Pheru, Bhāī

Pheru was born in 1640 in the village of Ambmari. His parents called him 'Sangat'. When he became a Sikh of Guru Har Rāi, the Guru gave him the old name of Pheru, because as a merchant, he used to travel a lot. The word "Pheru" literally means a traveller or wayfarer. He was later appointed as a massand of the Naka region. When Guru Gobind Singh ordered the capture of massands by their beards to appear before him, Pheru came gripping his beard with his hands. The Guru knew of his innocence and devotion and gave him the title of "Sangat Sāhib". He had a large following and they were known as "Sangat Sāhib Ke".

Phool/Phūl, Bābā

Phool was born in 1627. As an orphan he was taken by his uncle *Kelā* to

Guru Hargobind in 1631 where the child touched his belly, indicating he was hungry and poor. The Guru blessed him. Again in 1646 Phool visited Guru Har Rāi who predicted that he would be a king. Phool married twice and had a number of children. He became the founder of the Phulkiān misal.

In this misal were three states—Patiala, Nabha and Jind. In 1860 the Phulkian misal came under the suzerainty of the British power in India. (See also Phulkian Misal)

Phulā Singh, Akāli

Phulā Singh was born in 1762 in a small village called Shian Hissar. His father Ishar Singh on his death-bed entrusted this infant to the care of his friend—Narāin Singh Akāli. The latter took over the training of Phulā Singh, as if he was his own son. He taught him the principles of Sikhism and martial arts. Phulā Singh lost his mother at the age of fourteen.

He concentrated on horsemanship and swordsmanship and learnt a good deal of the strategy of warfare.

Phulā Singh shifted to Amritsar, in order to serve the Sikh community. Amritsar was faced with a great crisis, when Mahārājā Ranjit Singh sent his army there to oust the Bhangi rulers in 1799. Phulā Singh through his good offices brought peace between the two opposing armies. Mahārājā Ranjit Singh was much impressed by the personality and courage of Phulā Singh, and requested him for help whenever he needed it.

Ranjit Singh got the aid of the group of warriors controlled by Phulā Singh in his military action against the Nawab of Kasur, and later in 1816 for the attack of Bhakhar. Again Ranjit Singh invited Phulā Singh and his band of soldiers during his expedition to Multan in 1818. After the conquest of Multan, Ranjit Singh honoured Phulā Singh by inviting him to a victory procession in Lahore. Similarly, Phula Singh won Peshawar for Mahārājā Ranjit Singh. He also helped the Mahārājā in gaining suzerainty over the chiefs of Rajauri in the Kashmir region. When Dost Mahomed, the Governor of Peshawar, revolted against Mahārājā Ranjit Singh in 1823, Akāli Phulā Singh led the troops across the Indus river. When face to face with the sturdy Pathan soldiers, Akāli Phulā Singh displayed great courage. Ranjit Singh's army won a victory over Dost Mahomed troops in the battle of Tarka. Akāli Phulā Singh was killed in action on 14 March 1824. A brave and simple man, Phulā Singh devoted his life to the service of the community and the Khālsā Darbār. He is remembered today as a great and selfless Sikh warrior. (See Khushwant Singh's *Ranjit Singh*, 1962, for more details.)

Phulkiān Misal

Phulkiān Misal owes its origin to Phūl who was blessed by Guru Har Rāi in 1646. Phūl died in 1690. His son Rām Singh acquired some jagirs and estates. Rām Singh's son Alā Singh became the ruler of Barnala region in 1724, making Barnala his capital. Alā Singh extended his empire by annexing the district of Sanawar to Patiālā.

Trilok Singh was the son of Phūl, and Trilok Singh's son, Hamir Singh, took over the territory of Nabha. Gajpat Singh was the grandson of Trilok Singh who took over Jind. The Phulkian states continued to rule over their territories even under British rule. At the time of partition of India these states formed a union-state called Patiala and East Panjab States Union. Mahārājā Yadvinder Singh became the *Rājpramukh* of the PEPSU in 1948 which was later merged in the Panjab in 1956. (See also Patiala and East Panjab States Union and see also Misal).

Phulkiān States

Phulkiān misal (confederacy)—whose ancestor was Bābā Phul (1627-1690) controlled the territory of Patiala, Nabha and Jind (Sangrur). In 1809, the above territories came under the protection of the British Raj. In a treaty signed in 1860, the British power granted the ruler immunity from interference in internal affairs and the right to nominate a successor in the absence of an heir, in consultation with the Government of India. After the independence of India, the Phulkiān States merged to form the new Patiala and Eastern Panjab States Union (in short, PEPSU) in 1948. In 1956 PEPSU became a part of the Panjab State and later in 1966, it was included in the truncated linguistic Panjab State.

Pilgrimages

Pilgrimages are extensively made by Hindus, and regarded as being very meritorious. Of all the holy cities of the Hindus, Benares is the holiest; but the shrines at Hardwar (Himalaya), Dwarka (Gujarat), Jagannath (Orissa), Panderpur on the Krishna, Tripati in N. Arcot, Srirangam near Trichinopoly, and the island of Ramaiseram, are all sacred sites to which Hindus resort. There may also be mentioned Abu, Anupshahr, Arora, Badrachalam, Badrinath, Bhadreswar, Bhagulpur, Bhuvaneswar, Birbhum, Danta, Deogarh, Deoprayag, Ganga—Bal, Gaya, Gauhati, Govardhan, Kedarnath, Kurukshetra, Nasik, Parsnath, Puri, Rameswaram, Saugar Island, Sivaganga, Trichinopoly, Trembak.

Of the rivers, the Ganges is the most holy; but Hindus believe there are five Ganges, the Ganges (proper), the Godavery, Krishna, Cauvery, and Tungbhadra,

and they have twelve holy rivers. The objects of the Hindus in making their pilgrimages are as varied as human motives, passions and desires, but chiefly to fulfil a vow or to implore benefits, or in penance. To visit various sacred sites—from the source to the mouth of the Ganges and back again—may take six years.

In India, pilgrim taxes were instituted by Muhammadan rulers on Hindus, but were abolished by an Act passed by the British in 1840, and all interference with the religious ceremonies or temples of the natives discontinued.

The term the sixty-eight places of pilgrimage is used frequently in the *Granth Sāhib*, and it says that for the achievement of oneness with God, the remembrance of the Name of God and thoughts about the attributes of God and the singing of His praises are far better than pilgrimages to sixty-eight holy places. (See also Tirath)

Pingalwārā, Amritsar

'Pingalwārā' literally means a home for the crippled. The *Pingalwārā* at Amritsar was established by a poor but selfless Sikh named Bhagat Puran Singh born in a village near Ludhiana in 1904. He did social service to the community particularly to destitutes and the sick needing help. After partition, he registered a Society called *'Pingalwārā'* at Amritsar. With public devotions, he has built a three-storey building for 250 patients. He also received grants from the SGPC and the Panjab Government. His work has been commended both nationally and internationally. Bhagat Puran Singh also published books and pamphlets on topics of health and religion on behalf of the *Pingalwārā*. After his death in 1992, *Pingalwārā* is run by a Registered Trust Committee.

Pipā (Rājā Pipā), born 1426

Rājā Pipā of Gangaraun was originally a worshipper of Devi, and later became a devotee of Vishnu and went to Banaras to be a disciple of Rāmānand. Having disturbed the sage (Rāmānand) at an inconvenient season, Rāmānand angrily wished that he might fall into the well of his courtyard, on which Pipā, in the fervour of his obedience, attempted to cast himself into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased Rāmānand that he immediately admitted Rājā Pipā amongst his disciples.

Rājā Pipā abandoned his earthly possessions, and accompanied by only one of his wives, named Sitā, as ardent a devotee as himself, adopting a life of mendacity, accompanied Rāmānand and his disciples to Dwārkā. Here he plunged into the sea to visit the submerged shrine of Krishna, and was

affectionately received by that deity. Rājā Pipā returned home after spending some days with the deity. When the news of this occurrence spread, many people came to see him. Finding them incompatible with his devotion, Rājā Pipā left Dwarka in search of another place. On the way some Pathans carried off his wife, but Lord Rām himself rescued her, and slew the kidnappers. The life of Rājā Pipā is narrated at considerable length in the Bhakta Mālā. On one occasion the Rājā encounters a furious lion in a forest; he hangs a rosary round his neck, whispers the mantra of Rām, and makes the lion quiet in a moment. He then lectures the lion on the impropriety of devouring men and kind, and sends him away penitent, and with a pious purpose to do so no more. One of his hymns is included in the *Guru Granth Sāhib* on page 695.

Polyandry

The custom of a woman having more than one husband at a time is peculiar to the Himalayas. In rare cases it does exist amongst certain classes of Sikhs, but is not openly practiced.

Pit Paksh (in September)

Pit Paksh/Pitri Paksh or the fortnight of the *Pitris* or divine fathers; also called *Mahalayā Amāwas.*

This name is applied to the sixteen consecutive lunar days which are devoted to the performance of the *Shradha* or ceremonies in honour of ancestors or deceased relatives. Among some Malwa Sikhs when anyone dies an unnatural death, such as by an accident, snake bite, etc., the funeral obsequies have to be performed by the Brahmans of Pihewa in the Ambala district. There is a constant stream of Sikh and Hindu pilgrims to this place.

Polygamy

The custom of having more than one wife is rare amongst Sikhs and is permitted in few cases. In order to keep the family property, a deceased brother's wife is generally to be remarried by *Karewa* to her husband's surviving brother. The usual practice is that a man may have only one wife and does not marry a second during the lifetime of the first unless the latter fails to bear a son, suffers from some incurable disease, is disloyal to her husband, or there is total disagreement between her and her husband.

Prabhati, Rāga

This is an Indian classical *rāga* under *Bhairav Thath.* As its very name indicates, it is an early morning *rāga,* performed from 3 AM to 6 AM. It has

seven notes (*Sa re Ga Ma Pa dha Ni*) in the ascending order and seven again (*Sa Ni dha Pa Ma Ga re*) in the descending order.

In the *Guru Granth Sāhib*, a composite *rāga, Prabhāti Bibhās,* is also included.

Prahlād

The son of *Harnākhas,* a *daitya,* but a worshipper of Vishnu. In the war between the gods and demons, however, he takes part with his family, and is killed by the discus of Vishnu. He is again born of the same parents, and with the same name, the pious son of an impious father, the latter of whom was destroyed by Vishnu in the Narasimha or man-lion *avatars,* and the former was raised to the rank of Indra for life, and finally united with Vishnu.

The *Vishnu Purān* contains a full account of the cruelties to which Prahlād was subjected by his father in order to compel him to renounce the worship of Vishnu, but all in vain; he remained firm throughout. It is said in the *Bhāgvata* that Hiranyaksipu at last asks his son, why, if Vishnu is everywhere, he is not visible in a pillar in the hall where they are assembled. He then rises and strikes the column with his fist, from which Vishnu emerges, in a form which is neither wholly a lion nor a man, and a conflict ensues, which ends in Hiranyaksipu's being torn to pieces.

Prahlad is said to be one of the child-devotees of God as mentioned in the *Guru Granth Sāhib.*

Prān-Sangli

It is an apocryphal composition said to be of Guru Nānak. On account of its inauthenticity, Guru Arjan did not include it in the *Ādi Granth.*

Pranāyam

Breath-control. It is performed by three modifications of breathing: the first act is expiration, which is performed through the right nostril, whilst the left is closed with the fingers of the right hand; this is called Rechakas. The thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled; this is called *Puraka.* In the third act both nostrils are closed, and breathing suspended; this is *Kumbhaka,* and a succession of these operations is the practice of Pranayama. This practice is discontinued and even forbidden in the Guru's teachings. Instead the path of *Sahaj* is recommended.

Sahaj means inborn, innate character. In Sikhism it stands for the path of prayer, meditation and devotion, spiritual illumination; bliss; the supreme state.

Prayāg (Allahabad)/Prāg

The modern Allahabad, also called *Pratishthāna* and Triveni. It is described in ancient Hindu writings as at the confluence of the Yamuna and Ganges, on the bank of the latter. Prayāg was a holy place, having been the seat of Bhardwaja's hermitage; but Allahabad was never a city until Akbar made it one. Akbar called it Ilahabad, and it was afterwards called by Shah Jahan, Allahabad. The name of *Prayāg* was recorded by Hiuen Tsang in the seventh century. In addition to the annual fair, there is the Kumbh Mela (fair) which is held every twelfth year. The old city of Prayāg totally disappeared, and we can scarcely find any traces of the various Buddhist monuments which were seen and described by the Chinese pilgrims in the seventh century. Guru Gobind Singh mentions Prayāg in the *Bachitra Nātak.*

Prem Sumarg

Prem-Sumarg is an anonymous work in Panjabi written in the early part of the eighteenth century. The work was discovered in the nineteenth century, but was published later by the Sikh History Society, Amritsar, after being edited by Bhāi Randhir Singh in 1953. It has been regarded as a source of Sikh history. It deals with the period from the death of Guru Gobind Singh to the rise of Ranjit Singh. The author predicts a period of persecution for the Sikhs affirming that the Khālsā will become triumphant in the distant future.

Prem-Sumarg contains a prologue which details the comprehensive code of conduct of the Khālsā and the ultimate triumph of the Khālsā in spite of some vicissitudes. It assures the Khālsā of its better days on account of the divine ordainment of Guru Gobind Singh. The main body of the work covers the religious, social and political aspects of the ideal Sikh community. It details the ceremonies of birth, marriage and death of a Sikh. It also furnishes the concept of the ideal Sikh society—its moral duties, its attitude to women and other communities, and the ideal Sikh state. Submission to God's will and elimination of egoism, and humility are the pillars of the Khālsā's all-round success. Devotion to the Guru is equated to submission to the Divine Will. The Sikh symbols (five Ks) are also emphasised along with the virtues of Truth, Contentment, Compassion, Continence, Charity and Duty. Caste distinctions are generally rejected, but eating restrictions with 'chuhra', 'chamar' and '*sānsī*' are mentioned on account of the nature of their occupations. Though equality of sexes is accepted the Sikh women are recommended domestic life and avoidance of appearing on public stage.

The ideal Sikh state would be governed by a Mahārājā assessed by a 'vazir' and councillors. The kingdom would be divided into provinces and the provincial government would be a replica of Central administration. The Justice department would be supervised by the ruler and even he would have to obey a summons from a court of justice. On the whole, the ideal Sikh state would be a welfare state and the administration would be carried on impartially and without discrimination of any sort. Trading and farming would be the two important occupations. The Sikh polity is not theocratic but founded on morality and benevolence.

All in all, Prem-sumarg is a useful treatise on the Sikh religion and political thought. However, its ideology would need modification in the light of recent Sikh history and the diaspora of the Sikhs in a worldwide setting.

Premā

(i) Premā was a resident of a village called Talwandi near Goindwāl. He became a devotee of Guru Amardās. He used to take yoghurt every day for the Guru's meal. He was slightly lame and with the Guru's blessing, he overcame his lameness.

(ii) Premā, and ex-ADC of Mahārājā Gulab Singh, was a Sikh who conspired with Lal Singh Adalti and others to murder the British Resident Lt. Col. Henry Lawrence on 21 April 1847 in Shalimar Gardens, on account of the British repressive policy in the Panjab. Unfortunately the plot leaked out and the government filed the Prema Conspiracy against many rebels. On 18 November 1847, 11 persons including Prema and Munshi Buta Singh were exiled to Delhi to serve various prison sentences there.

Punāhchār

This word is a combination of '*Punn*' and '*achāran*' that is atonement for misdeeds and sins. This includes repentence, charity, recitations of sacred texts and works of selfless service to redeem the previous evil deeds by subsequent good actions. (*GGS*, p. 184)

Purakh

Purakh means a conscious Being. God is a conscious Being. He is the power, the life-force. Another suggested meaning is the male God, because His created human beings are regarded as spouses of the Lord.

Though God is neither male nor female, the Gurus compared a true devotee

to a faithful wife. A third meaning is the pervading and perfect spirit. The Supreme Being is of the nature of Truth.

Purānas

Purānas means old, hence an ancient legend or tale of olden times. The *Purānas* contain the five distinguishing topics:- (1) The creation of the universe; (2) Its destruction and renovation; (3) The genealogy of gods and patriarchs; (4) The reigns of the Manus, forming the periods called Manwantras; (5) The history of the Solar and Lunar races of kings. The *Purānas* are eighteen in number, and in addition to these there are eighteen *Upa Purānas* or subordinate works. The following is a list of the main *Purānas:*

1. *Brahma Purāna.* 2. *Padma Purāna.* 3. *Vishnu Purāna.* 4. *Vayaviya Purān.* 5. Sri *Bhāgavata Purāna.* 6. *Nārada Purāna.* 7. *Markandeya Purāna.* 8. *Agni Purāna.* 9. *Bhavishya Purāna.* 10. *Brahma Vaivartta Purāna.* 11. *Linga Purāna.* 12. *Varaha Purāna.* 13. *Skanda Purāna.* 14. *Vamana Purāna.* 15. *Kurma Purāna.* 16. *Matsya Purāna.* 17. *Garuda Purāna.* 18. *Brahmanda Purān.*

It is believed that it is in Bhavishaya *Purāna* that the prophecy about the coming incarnation of Guru Nānak, the first spiritual teacher, is mentioned, and the Guru would promise a better future for the beings.

The *Upa Purānas* are named: *Sanat-Kumara, Nara-sinha, Naradiya, Siva, Dur-vasasa, Kapila, Manava, Ausanasa, Varuna, Kalika, Samba, Nandi, Saura, Parasara, Aditya, Maheswara, Bhāgavata, and Vasishtha.*

Of the main *Purānas,* the *Vāyu Purāna* is the oldest, and may date as far back as the sixth century, and it is considered that some of the others may be as late as the thirteenth century.

The *Mārkandeya* is the least sectarian of the *Purānas;* and the *Bhāgvat,* which deals at length with the incarnations of Vishnu, and particularly with his form, Krishna, is the most popular. The most perfect and the best known is the *Vishnu Purāna.*

Puri

Puri, a town in Orissa, is commonly known as *Jagannāth.* It is one of the sacred cities of India containing about 120 temples. The main temple at Puri is one of the wonders of the world. The Hindu deity *Jagannāth* is a form of Krishna, who was an incarnation of Vishnu. Once a year the Hindu Rath Yatra (chariot pilgrimage) festival is held in June/July in Puri. Once *Sādhanā,* one of the contributors to the holy *Granth Sāhib,* was going to Puri on a pilgrimage when his hands were ordered to be cut off for a crime he never committed. He reached Puri

and prayed before the idol of *Jagannāth* in the temple. He opened his eyes and found his hands with his arms.

Guru Nānak visited Puri and composed the hymn of *Aarti "gagan mai thal"* at the main temple. (*GGS,* p. 12)

Pursalāt

Pursalāt, according to Islamic belief, is a bridge at the entrance of hell which is very thin (like a hair) and sharp (like a razor) and which a person has to cross after his death. Hence the Valley of Death which is horrible to walk over. *"Pursalāt Kā* Panth *duhelā."* (*GGS,* p. 793)

Putnā

Putnā was a demon, daughter of Bāli. She attempted to kill the infant Krishna by suckling him, but was herself suckled to death by the child.

Q

Quoits

It is a weapon peculiar to the Akālis. It is a steel ring, 6 to 9 inches in diameter, and about one inch in breadth, very thin and with its edges ground very sharp. The Akālis are said to be able to lop off a limb at 60 or 80 yards distance. (See also Chakkar)

R

Rabāb

This is one of the oldest stringed instruments which was first used in Central Asia. It was later used in the Panjab. Guru Nānak had a Muslim companion who was an expert in playing on the *rabāb*. Guru Nānak would sing a song while Mardānā played the *rabāb*.

The *rabāb* has a piece of hollow wood at the top and a hollow circular wooden belly covered with a sheepskin at the bottom. It has two bridges, one in the middle and the other at the tip. It has usually six strings which are manipulated by six pegs at the top. Some *Rabābs* have four or five frets made of gut tied round the finger-board, while others have a wooden gourd *(toomba)* at the top. It is played with a triangular wooden plectrum. The effect of the drum-sound produced by it is very pleasing. It is suited for devotional music and is very popular with the *mirasis* (professional *kirtan* singers).

(i) Rādhā Swāmi, Agra

Shiv Dayāl (1818-1878) a Hindu banker was the founder of the Radhā Swāmi sect. He believed in a doctrine which constrained both Hinduism and Sikhism. He explained God as the union between Rādhā (representing soul) and Swami (Master); hence a worshipper of Rādhā Swāmi. He attracted both Hindus and Sikhs and became the first Guru of the sect. Shiv Dayāl was succeeded at Agra by Rāi Sāligrām Saheb Bahādur (1828-1898). The second Guru composed two anthologies, *Prem Bāni* and *Prem Patra*. He also wrote an exposition of the Rādhā Swāmi doctrine in English. The third Guru was a Bengali Brahman called Brahma Shankar Mishra (1861-1907). After Mishra's death the sect broke up into different factions, but it has a flourishing industrial estate in Dayālbāgh (Agra).

(ii) Rādhā Swāmi, Beas

On the death of Shiv Dayāl in 1878, the Rādhā Swāmis split into two: the main centre was at Agra, a branch was started on the bank of the river Beas (Panjab) by a Sikh disciple called Jaimal Singh (1839-1913). The Beas sect had a succession of Keshdhari Sikhs. Their discourses are largely from the *Guru Granth Sāhib,* but it would be wrong to describe them as a sect of Sikhs. The main difference is that they believe in a living Guru. They do not worship the *Granth Sāhib,* but have a raised platform where the Guru sits to deliver a discourse. They do not believe in *pahul* (baptism), nor in the militant vows of the Khālsā. They have no *kirtan* in a temple, like the Sikhs, because they believe that music diverts people's minds from the meaning of the hymns to the simple enjoyment of sound.

They only accept the teaching of the first five Sikh Gurus. Their followers are Hindus, Sikhs, Christians, etc. They are essentially vegetarians.

Rāg

In India there are six principal *rāgs* or musical measures, according to *Rāg-mālā,* namely, Sri *Rāg, Bhairov, Māl* Kaus, *Hindol, Dipak* and *Megh.* To these are allotted 'wives' and 'sons', which are modifications of the principal airs, and are sung all over the Indian sub-continent. The hymns of the *Granth Sāhib* were composed to as many as thirty-one such musical measures which are as follows:

1. Sri *Rāg 2. Rāg Mājh 3. Rāg Gauri 4. Rāg Asā 5. Rāg Gūjrī 6. Rāg Devgandhārī 7. Rāg Bihāgrā 8. Rāg Vadhansu 9. Rāg Sorathi 10. Rāg Dhanāsarī 11. Rāg Jaitsirī 12. Rāg Todī 13. Rāg Bairārī 14. Rāg Tilang 15. Rāg Sūhī 16. Rāg Bilāvalu 17. Rāg Gaud 18. Rāg Rāmkalī 19. Rāg Natnārāin 20. Rāg Māhgaurā 21. Rāg Mārū 22. Rāg Tukhārī 23. Rāg Kedārā 24. Rāg Bhairau 25. Rāg Basantu 26. Rāg Sārang 27. Rāg Malār 28. Rāg Kānarā 29. Rāg Kaliān 30. Rāg Prabhātā 31. Rāg Jaijāvantī*

The verses of the different Gurus have been distributed into these fore-mentioned *rāgās.* At the conclusion of a *rāg* frequently some sayings of one or more *bhagats* are added. Only Guru Tegh Bahādur composed hymns in *Jaijāwanti.*

Rāgī

A Sikh title of a musician. It is also described as a Jāt sub-caste, according to the Panjab census report, 1912, page 431. A *Rāgi Jathā* consists generally of three musicians, one plays on a stringed instrument, another on the harmonium and the third on the drums/*tabla.* In addition to *kirtan* (hymn singing), one of them sometimes explains the meaning of the hymn being sung.

Rahāu

In music, *Rahāu* means pause or the line of refrain; also ponder, reflect. The *Rahāu* line generally sums up the central idea of the hymn. In sacred music, *Rahāu* is the 'Asthai', the repetitive verse of song.

Rahit Nāmā

It is a manual of conduct. *Rahitnāmā* which was issued by the Gurus, became a part of the *Granth Sāhib*, for example, the Five Ks and the initiation ceremony, etc. It was introduced by the 10th Guru (Guru Gobind Singh), but most of the *Rahitnāmās* were written by the followers of the Gurus.

The earliest *Rahitnāmā* is "Chaupa Singh *Rahitnāmā;* the work of a personal servant of Guru Gobind Singh.

Rahitnāmā called *'Prem Sumarg'* is an anonymous work, but *Tanakhah nāmāh* and *Prasan Uttar* are attributed to Nand Lāl. During the latter half of the nineteenth century the Singh Sabhā reformist movement emerged and it began to compile a manual of *Rahitnāmā* and it was finally issued in 1915 as a *"Sikh Rahit Maryādā".*

Rahras

Rahras is the evening prayer of the Sikhs. Literally *Rahras* means the Path of Truth. This composition is found on pages 8 to 12 of the scripture. It is a group of ten hymns under different *rāgās* in the beginning of the *Guru Granth Sāhib*. The more important of them are *'Sodar'* and *'So Purakh'.*

To the above composition were later added the *Beni Chaupāi*, a *Saviayā* and *Dohrā*, all of Guru Gobind Singh, and abbreviated *Anand* (of six lines) of Guru Amardās, followed by five hymns of Guru Arjan. It is recited in all gurwārās, and by individuals wherever they are at sunset time.

Rāi Kamāl-di Mouj-Di kir Vār ke Dhun Upar Gāvni

Gauri Ki *Vār ,Mahlā* V (beginning on page 318 of the *Guru Granth Sāhib*) is to be sung according to a popular folk tune. The ballad of Rāi *Kamāl* relates to a story sung in folk style. Kamaldin was the chief of a state called Bardesh. He poisoned his own brother named Sarang. Sarang's widow took her own minor son to her parental home. When he became an adult, he marched with his troops and attacked Kamaldin and killed him on the battlefield. A local bard composed a ballad beginning with the line:

Rānā Rai Kamāldin run bhāra bahi,
Moujdi Talwandio Char hiya sabahi

The *Pauris* of this *Vār* like *'Jo tudh bhāvah so bhalā sach tera bhānā'* are to be sung in the tune of this ballad.

Rāj Karegā Khālsā

This is a couplet mentioned in the *Tankhah-nāmā* of Bhāi Nandlāl, the Poet Laureate of Guru Gobind Singh's court. The couplet in original is reported to be an answer by Guru Gobind Singh on the question of the future of the Khālsā:

Rāj *Karegā Khālsā, āki rahe nā koi,*
Khuwār hoi sab milenge, bache saran ji hoi. (Dohra-62)
It means: "The Khālsā (pure) shall rule, no enemy shall survive.
Defeated, they shall assemble, and those who surrender shall be saved."

It is said that the above couplet in Panjabi was popularised by Bandā Bahādur who won victories for the Sikh army in the Panjab during 1709-1715. Even when the Sikhs struggled for survival in the eighteenth century, they derived inspiration from this victory-couplet. Today it is chanted at the end of each formal prayer called *ardās*. The 'Khālsā' means the Khālsā, Panth created by Guru Gobind Singh. The couplet is an expression of the dynamic optimism of the Sikh community, an embodiment of *Chardi Kalā*. It strengthen the conviction held by the Sikhs that the Khālsā will rule the land of their ancestors and culture at some time in the future, as Mahārājā Ranjit Singh did in the first forty years of the nineteenth century.

Rāj Kaur

(i) Rāj Kaur was the daughter of Rājā Gajpat Singh of Jind and wife of Maha Singh of Sukercharia misal and the mother of Mahārājā Ranjit Singh. She was married in 1774.

(ii) Rāj Kaur was the first wife of Bābā Rām Rāi. She left Dehradun, when Rām Rāi took Panjab Kaur as his second wife; she lived hereafter in Manimajra.

(iii) Rāj Kaur was the queen of Patiala and wife of Rājā Amar Singh and mother of Rājā Sahib Singh.

(iv) Rāj Kaur was the queen of Nabha State and wife of Rājā Hamir Singh and mother of Rājā Jaswant Singh.

Rāj Yogā

This is the type of life which the Gurus commended and practised. Literally the word means to enjoy kingly comforts and yet keep in tune with the Infinite. To live in the midst of the world, availing of all kinds of joys and comforts and

yet to keep away from vice and evil. The Gurus held a royal court and lived in princely style, and at the same time remained free from material possessions and attachments. That is why they were called "*Sachā Pātshāh*"—True King, for they had mastery over themselves.

In another sense, Rāj-*Yogā* implies family-life without attachment and ego. The Gurus gave the example of the lotus flower which grows in a muddy pond but remains clean and steadfastly undisturbed by the dirt and ripple. This means control over the mind and the practice of meditation. It is in this sense that Guru Hargobind explained it as *'Zahir amiri, batan fakiri'* - Royalty outside and asceticism (renunciation) inside. This is a style of living which is best exemplified by the lives of Guru Hargobind and Guru Gobind Singh.

Rajindar Kaur, Bibi

Rajindar Kaur was the daughter of Bhumia Singh and grand-daughter of Bābā Alā Singh. She was married to Chowdhry Trilokchand of Phagwara. She was a great administrator and warrior. She protected the Patiala State from its enemies. She died in 1791.

Rajni Devi

The shrines of Devi, the smallpox Goddess, in the Hoshiarpur district, are largely patronised by the Majha Sikhs who make their offerings every Thursday during the month of Chet (March-April). The Mālwā Sikhs pay equal reverence to the shrine at Manimajra in Ambala, where the Devi is worshipped.

Rajputs

In the Panjab, Jat and Rajput tribes are so closely connected, that it is sometimes difficult to determine to which of these races a tribe really belongs. Most authorities agree that Rajputs and Jats belong to an Aryo-Scythian stock which entered India from the plains of Central Asia. They most probably belong to one and the same ethnic stock and it is practically impossible to distinguish them from their social character, identical physique and the close communion which has always existed between them. Under the Sikhs, the Rajput was overshadowed by the Jat. Some Rajputs were converted to Sikhism in Gurdaspur and around and from there they migrated to Hoshiarpur. The following are the principal divisions of Rajput Sikhs: Awan, Bhatti, Chauhan, Chhadhar, Kharral, Khokar, Manu, Rahor and Tarar.

Rakābganj

Literally, *'Rakābganj'* means a place for the storage of stirrups. During

Mughal times, this place was used for the king's bodyguards and stables. At this spot, there were some mud-huts. Bhāi Lakhi Shāh Labana cremated the body of Guru Tegh Bahādur on the night of 11 November 1675. Later, a temporary mosque built there was demolished and a gurdwārā built on the spot, in the memory of Guru Tegh Bahādur, by Sardar Baghel Singh. This place is situated in Raisina village, to the north of old Delhi. For some time, the gurdwārā was maintained from the grants made by the Patiala State. During the Mutiny of 1857, the gurdwārā was replaced by a mosque. Subsequently, as a result of Court decision, a gurdwārā was rebuilt at the same spot.

In March 1914, the Government of India demolished a portion of the wall in order to build a road. The Sikhs started an agitation, and as a result, the government rebuilt the wall. A new marble building has recently been built, decorated by several domes. A big hall has been added for accommodating special congregations. A Sikh missionary school is also run on the premises. A few weapons of Guru Gobind Singh are preserved in the gurdwārā. It is now managed by the Delhi Gurdwārās Management Committee, under an Act of Parliament.

Rākhi or Rakshā Bandhan

Rākhi is an important Hindu festival and is observed on the full moon day of the month of *Sawan* (July-August). The festival is observed all over India both by Hindus and Sikhs. *Rākhi* is also known by some other names for example, *Rākhari* and Solono. The word Solono is a corruption of the Persian term Sāl-i-Nai, 'the new year' and it is a name given to the full moon of *Sāwan,* because it marks the point of transition between the old and the new *fasli* or agriculture year. The name *Rakshā Bandhan* is derived from the principal ceremony of the day, that is, the tying of an ornamental cord round the wrist. The silk or cotton cord is called *Rakshā* because it is intended to serve as an amulet guarding the wearer from all kind of evil. These are usually dyed in yellow, the most auspicious colour among the Hindus; but very often they are blazoned with a variety of gaudy colours and ornamented with tassels, to suit individual tastes.

In ancient times *Rakshā Bandhan* was distinctively a Brahmin festival. This notion is based on an ancient saying which enumerated four chief denominational festivals, corresponding to the four chief divisions of Hindus. The *Rakshā* is the festival for Brahmins, *Dussehrā* for Kshatriyas, Diwāli for Vaishayās and Holi for Shudrās.

In some towns Brahmins of the priestly order and of the mendicant class wander about the town all day, carrying a bundle of *Rakshās* visiting the houses

of the well-to-do people, tying *Rakshā* on their wrist and receive a cash present in return.

The legend connected with the origin of the festival is as follows:

Once Yudhishtra inquired from Krishna as to how impending evils could be warded off throughout the year. Krishna advised him to observe *Rakshā Bandhan* in consonance with the scripture. He also narrated to him a story of a long-drawn series of battles between Indra and Daityarāj, the demon-king. The latter succeeded in annexing the kingdom of the former and drove him away. God Brihaspati advised Indira to wait for the most opportune time of the full moon day of *Sawan* to attack the demon king. Indrani and Brihaspati tied a *Rākhi* each round the right hand wrist of Indra. After the ceremony Indra attacked the demon-king and defeated him, and re-established his superiority over Triloki, all the three worlds—*Swargloka, Manushialoka* and *Narakloka,* that is, heaven, earth and hell.

At the time of tying a *Rākhi* the following couplet is uttered:

> Thus I tie the *Rakshā* round your wrist - the same which was twined round the arms of the mighty Bali, King of the Danavas. May the protection afforded by it be eternal.

In present India, instead of a Brahmin, a sister or sisters tie *Rākhi* on the right wrist of their brothers. After tying a *Rākhi* she applies a *tilak* and puts some piece of sweetmeat in his mouth. In return the brother gives her some gift. This is symbolic of the sister asking for brother's protection and the latter promising it. Where sisters cannot go and tie *Rākhi* personally, they send it by post. Sometimes Brahmins also visit their patrons and present *Rākhis* in return for a cash present. *Rākhi* is celebrated by a large majority of Sikhs.

Rākhi System

During the disturbed political conditions in the eighteenth century when the power of the Mughal rulers was on the decline, the Sikhs organised themselves in small bands of soldiers. Their leader-warriors crippled the Mughal administration by plundering hostile people looting government property and that of its henchmen. As the government authority weakened, the Khālsā groups offered a plan to the villagers for their safety, either individually bilaterally or collectively. They gave protection and assured security of life and property from the rulers, government officials and bad characters, on the payment of about one-fifth of their income either in cash or kind, twice a year at the end of the harvest season. *Rākhi* was a kind of insurance against murder, insecurity, loot and persecution. Later on, the leaders of the army bands acquired territory and became rulers.

Many of them became masters of the land which they had earlier controlled under the *Rakhi* arrangement. For example, Charat Singh, grandfather of Mahārājā Ranjit Singh held some villages between rivers Rāvi and Chenab in 1750, but appointed a Governor in 1765 at Wazirabad. As the strength of the misals grew, the powerful misals came in clash with the weaker misals. The establishment of Ranjit Singh's sovereignty spelt the extinction of the *Rākhi* system and many misals.

Rām/Rāmā

Rām, Rāmchandra, the eldest son of Dasaratha, a king of the Solar race, reigning at Ayodhya. Lord Rām is the seventh incarnation of the God Vishnu, and made his appearance in the world at the end of the Treta or second age. His story is told in the Vana Parva of the *Mahābhārata,* but it is given in full length as the grand subject of the *Ramāyana.* The oldest of the Sanskrit epic poems, written by the sage Vālmiki. It is supposed to have been composed about the fifty century BC.

In *Gurbani* it stands for the Supreme Being.

Rāmchandra is mentioned as a Rājā incarnation in *Daswan Granth* and also he is mentioned in the *Guru Granth Sāhib.* The personality of Rām is depicted as an ideal ruler, just and fair towards his subjects and the embodiment of grace and glory. His reign—Rām *Rājya*—is cited as a model rule.

Rām Garh

(i) In 1746 Jassa Singh son of Bhagwan Singh of Lahore built a mud fortress for the protection of the city of Amritsar. This fort was called "Rām-Rauni". Later Jassā Singh strengthened this fort which was called Rām-Garh. Jassā Singh was the leader of Rāmgarhia misal.

(ii) The name of a village in Tehsil Amloh three miles to the west of Nābha Railway Station. Near this village is a gurdwārā built in the memory of Guru Tegh Bahādur who visited this place. This gurdwārā was maintained by the Nābhā sate for many years.

Rām Rāi

A section of the Sikh sect which owes its origin to Rām Rāi, eldest son of Hari Rāi (seventh Guru) and the elder brother of Guru Harkishan (eighth Guru) to whom they adhered when Teg Bahādur (ninth Guru) became Guru. He was excluded from the office of Guru on account of his tendency to keep on good terms with the Mughals, for which he was rewarded a *jagir* in Dehradun.

Rām Rāi to win the favour of Emperor Aurangzeb changed a word of the *Ādi Granth*. Guru Har Rāi was displeased and expressed to Rām Rāi his resentment.

As the enemity between the Mughals and Sikhs widened, the relations of Rām Rāi and his followers towards other Sikhs became more and more strained. Rām Rāi's sect does not recognise Guru Hargobind (sixth Guru) and Guru Gobind Singh (tenth Guru). They follow the *Ādi Granth* and do not keep long hair. They have a considerable establishment near Hardwār. The Khālsā do not associate with Rām Rāi's followers.

He died under suspicious circumstances in 1687. It is said that some massands captured Rām Rāi while he was in a spiritual trance and cremated him. His widow complained to Guru Gobind Singh of the massands' cruel action. The Guru came from Paonta to the estate of the late Rām Rāi and punished the miscreants. In 1699 a memorial building was erected at the cremation spot called "*Dehrā* Rām Rāi". It is said that the city of "Doon" was named after the *Dehrā* of Rām Rāi.

Rām Raunī

At the Baisākhi festival at Amritsar in 1746, Sardār Jassā Singh Ahluwalia was selected as the Commander of the "Dal Khālsā". The Khālṣā decided to protect their life and property. For the protection of Amritsar, they decided to erect a mud fort capable of accommodating 500 horsemen and their horses on the outskirts of the city. This fort was called Rām-Raunī, after the name of Guru Rāmdās.

The Governor of Lahore, Mir Manoo, regarded the building of Rām-Raunī as a challenge to his authority. So he laid a siege to the fort. The provisions of the Khālsā ran out and so they decided to fight their way out of the fort. Jassa Singh Ramgarhia and his followers who were in the army of the besiegers of the fort changed sides and joined the Khālsā. At this juncture, the siege of Rām-*Raunī* was lifted, because Ahmed Shah Durrani (Abdali) with his army was marching towards Lahore. The Sikhs were allowed to retain the fort.

Rāmānuja (1370-1470)

He was born in Allahabad and was a follower of Rāmānuja (1017-1137). He started a sect called Rāmānandis or Rāmavāts. The followers of Rāmānand are much better known in Uttar Pradesh: they are usually considered as a branch of the Rāmānujā sect, and address their devotions peculiarly to Rāmchandra, and the divine manifestations connected with Vishnu in that incarnation, as Sitā, Lakshman, and Hanumān.

Rāmānand taught at Banaras and Agra in Hindi language of the masses. One of his hymns is included in the *Guru Granth Sāhib*. He was at one time leader of the Rāmānuja sect, and fifth in descent from the teacher, Rāmānuja. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the *Math*, his brethren objected to him that it was impossible he could have observed the privacy of his meals during his travels. The privacy in meals is a vital observance of the Rāmānuja sect, and Rāmānand was asked to eat in a place apart from the rest of the disciples. He did not like the behaviour of his fellow disciples and started a new sect called Rāmānandi. One of his hymns is included in the *Ādi Granth* on page 1195.

The residence of Rāmānand was at Banaras, at the Pancha Ganga Ghat, where a *Math*, or monastery of his followers, is said to have existed, but to have been destroyed by some of the Muslim princes: at present there is merely a stone platform in the vicinity. There are many *Maths* of the sect in UP and at Banaras as well. Rāmānanda selected twelve disciples to help him in his mission. They were Anantananda, Sukha, Narahari, Bhavanananda, Sursura, the wife of Sursura, Rāidas, Padmāvati, Kabir, Dhannā, Senā, and Pipā. Later members of the sect were Mirā Bāi, Tulsidās, Nabhāji and Malukdās.

Ramāyana

Ramāyana and the *Mahābhārta*, are very old epic poems of the Hindus, and the *Ramāyana* seems to be older than the *Mahābhārata*. The principal hero in the *Ramāyana* is *Rāma*, the seventh incarnation of Vishnu. Originally there were three versions of the book, one composed by Rishi Vālmīkī, one by Tulsidās, one by Vyāsa. Vyāsa version is known as *Adhi Atma Rāmāyana*. The story of the *Ramāyana* has some resemblance to that of the Iliad. The name is from 'Rāma' and 'Ayana' (to go). *Ramāyana* has seven *kandas* or books, and 24,000 *sloks*, or about 48,000 lines. The events detailed, occurred about the beginning of the third century BC.

The story of *Rāmāyana* is very popular in India. Sitā, the beautiful wife of the hero Rām, was carried off by the demon, Rāvana to the island of Lanka or Ceylon, whither Rām follow her, and after a variety of skirmishes recovered his wife (Sitā), and subsequently acknowledges his two sons, Kusa and Lava.

Rāmdās, Guru

Bhāi Jethā son of Haridās and Dayā Kaur, later known as Guru Ramdas, was born on 24 September 1534 in Lahore. He lost his parents at the age of seven and, therefore, his grandmother came to Lahore and took him to Basarkay where she

lived. The major portion of his early life was spent under the care of a family friend named Bhāi Amardas who was a disciple of Guru Angad. He taught Jethā, Panjabi and Gurbāni. Later he took him to Goindwāl—a new township—where the boy earned his living by selling boiled grain. In 1552, when Amardās became the third Guru, Jethā served in the *langar* and also did various arduous tasks. Being pleased with his service, Guru Amardās got his daughter married to Bhāi Jethā in 1553.

The second period of 21 years (1553-1574) of Jetha's life was one of practising the Sikh way of life by serving the congregation and undertaking preaching work and welfare projects. He took an active part in the construction of a deep well—called Baoli Sāhib—which was completed in 1559. At the inaugural function of Baoli Sāhib, Guru Amardās held a big celebration where he exhorted his disciples to undertake public welfare projects.

He was a great man of considerable merit and of quiet and peaceful disposition. He is said o have been held in esteem by Akbar, and restored an old tank at Rāmdāspur. which he renamed Amritsar, or the tank of immortality.

Later the emperor visited Goindwāl to meet Guru Amardās. As was the custom, Akbar and his retinue took meals in the Guru's langar and listened o his discourse. The Guru suggested to him to remit the land-revenue for the Lahore region because of drought. The emperor readily agreed and the farmers thanked the Guru for this.

Guru Amardās decided to set up a new township to serve as a centre for the Sikhs. He deputed Bhāi Jethā who selected a big piece of land which he purchased from the landlords of Tung. The first task was the provisions of water-supply; so Bhāi Jethā planned the construction of a huge tank. This was the beginning of Rāmdāspur, later called Amritsar. As Guru Amardās was getting very old, he decided to hold a test among his two sons-in-law whom he thought suitable for succession. In the test Bhāi Jethā emerged successful and he was declared the fourth Guru in 1574 and renamed Guru Rāmdās.

Bābā Srichand, the son of Guru Nānak and the founder of the *Udāsi* sect came to Goindwāl to meet Guru Rāmdās. He was warmly received by the Guru. Srichand asked the Guru casually, why he had grown a long beard. The Guru answered with humility that it was grown to wipe the feet of holy men like Bābā Srichand. The latter was much impressed by the Guru's sincerity and thanked him for his hospitality.

Guru Rāmdās shifted from Goindwāl to Rāmdāspur in 1577 to develop the new township. He persuaded many artisans, craftsmen and traders to settle in the township. A new shopping centre called "*Gūrū-kā-Bāzār*" was established. To

strengthen missionary work, Guru Rāmdās set up a new organisation called 'Massand'. Those selected were to carry the message of Sikhism to different regions and initiate converts and collect donations for the development of Amritsar and local welfare projects.

During the third part of his life (1574-1581) when he was the Guru, Ramdas contributed a great deal to hymnody and sacred music. He composed special hymns to be sung for starting new ventures and religious ceremonies. He composed *Lavan*—the Sikh wedding song, and *Ghoriān*—the songs to be sung as a prelude to marriage.

Guru Rāmdās was a self-made man. He came to Guru Amardās as a helpless orphan and by dint of his devotion and humility was elevated to the position of 'Guru'. His life is a beacon to Sikhs that any one of them can gain spiritual stature by discipline and selfless service.

In 1580, Guru Amardās deputed his youngest son Arjan to attend his cousin's marriage at Lahore. Arjan was asked to stay there till recalled. He wrote letters of great love to his father requesting him to recall him to Amritsar. Guru Rāmdās selected Arjan as his successor and soon passed away at Ramdaspur in 1581.

Guru Rāmdās contribution to Sikhism was great and significant. Though his Guruship lasted for seven years, he wrote more than 800 hymns in 30 *rāgās*. He gave the Sikhs a centre of Sikh worship, trade and education in the new township of Rāmdāspur. He created the "Massand" order and this ensured funds for nation-building activities. He laid down the Sikh routine and code of conduct. As a poet, missionary and nation-builder, he put Sikhism on the path of development.

Rāmdāsi, Rāidāsi or Rāodāsi or Ravidāsi

These terms are loosely used with several different meanings. In its widest sense Rāmdāsi means a follower of Guru Rāmdās and other Gurus. It is usually applied to a Chamar or *julāhā* (weaver) who has taken the *pahul*. It is said that this Guru first admitted Chamārs into the Sikh community, but this theory is untenable, and the name was probably adopted because it closely resembled Ravidās, a famous *bhagat* of the Chamār caste.

Bhagat Ravidās, Rāidās, or Rahdās, was, according to some accounts, a disciple of Rāmānand; according to others he lived in the time of Akbar. He is said to have been born at Banaras, and his followers are mainly Chamārs (low caste). Rāmdāsi are true Sikhs as they take *Pahul*. Ravidāsi do not take *Pahul* and are only Nānak panthis. Ravidāsi believed in the unity of God and forbade the worship of idols. The Satnāmis of the Central provinces are an off-shoot of the Rāidāsi Chamārs. The followers of Ravidās have their own temple.

Rāmgarhiās or Tarkhāns (carpenter)

Sikh *Tarkhāns* always call themselves Rāmgarhiās in remembrance of a famous ancestor called Jassā Singh, who was the leader of the Rāmgarhiā Misal or confederacy, and the builder of Rāmgarh, a fortress near Amritsar.

The *Tarkhān,* also called Khati, corresponds to the *Barhai* of the North-West provinces. He manufactures and repairs the agricultural implements and household furniture required in his village. Many Rāmgarhias are cultivators and hold respectable positions. The main sects of the clan are: Dhamna, Khatti, Siawan, Matharu, Gade, Tharu, Natal, Janjua and Khokhar.

These days the Ramgarhia community has separate gurdwārās.

Rāmkali

This is an Indian classical *rāgā,* belonging to the *Bhairav Thath.* It has five notes (*Sa Ga Ma Pa Dha*) in the ascending order and seven notes (*Sa Ni dha Pa Ma Ga re*) in the descending order. The time for performance of this *rāgā* is 3 to 6 AM. Guru Nānak composed 'Sidh-gosht' in this *rāgā.*

Randhāwā

They claim their ancestor to be a celebrated Rājput warrior called "Randhāwā Bhatti" whose name is said to signify martial prowess. Randhāwā is derived from *ran* (war) and *daurna*(to run) and means eager for war. The tribe has a good reputation for courage. The tribe came from Bikaner about 750 years ago and settled in Amritsar and Gurdaspur. Bābā Budhā, one of Guru Nānak's devoted disciples belonged to this group. Another follower of Guru Nānak was Ranjit Randhāwā.

Randhir Singh, Bhāī

Bhāī Randhir Singh was born in Narangwāl (Ludhiana district) on 7 July 1878. After school education, he joined the government service. He took *amrit* in 1904 and soon became spiritually awakened. In 1905 he worked as superintendent of Khālsā College Hostel in Amritsar. He became a freedom-fighter and was implicated in a political conspiracy and sentenced to life imprisonment in 1915. His jail experiences are recorded in his book, *Jail-chithhian,* in Panjabi. After spending 16 years in jail, he was released in 1931.

Bhāī Randhir Singh was a devoted Sikh who spent much of his time in doing *kirtan* and meditation. He preached the purity of Sikh doctrines and never compromised on Sikh principles. He had many mystic experiences which he has mentioned in his books. As a theologian, his exposition of *Gurmat* is both clear

and practical. His style and idiom are effective. His insistence on wearing *keski* (mini-turban) and vegetarianism were the outcome of his strict interpretation of the Khālsā principles.

Bhāī Randhir Singh was fond of *kirtan* which he did for hours together. He often did the entire Akhand Path by himself. His narration of moments of vision and trance carry conviction with his readers. They offer glimpses into the life of a true saint-soldier and the enlightenment that he achieved through meditation on the Holy Name (*Nām-simaran*). He died in 1961.

Ranjit Singh, Mahārājā of Panjab (1780-1839)

He was born on the 2 November 1780: the son of Sardār Mahan Singh, whom he succeeded, in 1792, as the head of the Sukarchakia branch of the Sikh confederacy: early in his life he lost an eye due to the affliction of smallpox.

He fought with Shah Zaman, the Afghan ruler, when the latter invaded the Panjab and captured Lahore in 1799. In 1802 he attacked and annexed Amritsar. When Jaswant Rao Holkar took refuge with Ranjit in 1805, the latter made a treaty with the East India Company to exclude Holkar from the Panjab. Ranjit Singh seized Ludhiana, and other states. Sir C. Metcalfe was sent on a mission to negotiate with Ranjit in 1808, to frustrate his extending his dominions across the Satluj, when the latter was making further annexations. A treaty was concluded at Amritsar on 25 April 1809, by which the East India Company and Ranjit Singh recognised the Satluj as the boundary of his territories. He persistently attacked Multan from 1806 until 1810, when he levied a ransom, and made it eventually a dependency. In 1810 he subdued the Nakkai and Kanheya Sikh confederacies. In 1812, having established his authority, he proclaimed himself Rājā of the Panjab, in 1811. He annexed Kashmir in 1819. By 1820 his power was consolidated between the Satluj and the Indus. He made the city and province of Peshawar a tributary in 1823. He received Shah Shuja when he was a fugitive from Afghanistan, and obtained the Kohinoor diamond from him, as well as Derajat and Peshawar in 1833. In 1835 *Amir Dost Mohammed* attacked the Sikhs at Peshawar, but was compelled to retire.

Ranjit Singh employed European officers to train his troops. He kept peace with the British Government and met Lord W. Bentinck at Ropur on 26 October 1837. In 1838 he made a tripartite treaty with Shah Shūja and the British Government and helped Sir W. H. Macnaghte and the British forces on their way to Afghanistan. He visited Lord Auckland, the Governor General at Lahore, in 1838. He died on 27 June 1839, of paralysis. He was uneducated but by his genius for military affairs and civil administration, built up the kingdom of the Panjab and created a large and trained army of Sikhs.

Ranjit Singh, Mahārājā, and his regular army

Many victories won by Lord Lake over the Mahrattas impressed Ranjit Singh with the value of disciplined troops. In 1805 Ranjit Singh is said to have paid a secret visit to the British camp, and in 1809 he witnessed in the streets of Lahore the repulse of a fanatical band of Akālis by the native infantry escort of the British envoy. This incidence made him raise regular troops. By 1812 he had formed several battalions, consisting chiefly of men who had resigned or deserted from the East India Company's service. The majority of his troops were Sikhs, but there were several corps of Hindustanis and Gurkhas, and the artillery was chiefly composed of Muhammadans. The transformation of the feudal levies of the Khālsā into regular disciplined troops was not effected without difficulty. The Sikhs disliked the rigidity and precision of the infantry drill, and it was only by offers of liberal pay and strict discipline that Ranjit Singh induced them to be the subject of European discipline.

Enlistment of the regular army was voluntary, and was composed of the strongest young men. Ranjit Singh also received in his service several French and Italian officers, who organised his troops and greatly improved his artillery. They were not, however, entrusted with commands in the field, as these were generally reserved for the Sikh Sirdars. Of all the Generals of the Mahārājā, Diwān Mokhan Chand, Diwān Chand, Hari Singh Nalwa and Gulab Singh were the ablest.

Ranjit Singh left behind army of 92,000 infantry, 32,000 cavalry, and nearly 400 guns. It was a force which his feeble successors were unable to control with the result that one after another his successors were assassinated or killed and the treasury plundered. The authority of the Sikh army and the regimental *panchayats* was greatly increased. In 1845, the Prime Minister, Jowahir Singh, was executed by the order of the regimental *panchayats*. The territorial chiefs were annoyed and decided that the only way in which they could preserve their own authority was to remove the army by inducing it to engage in a war with the British which would probably result in its defeat and dispersion.

Rarewālā Giānsingh

Rarewālā Giānsingh was born on 16 December 1901 in the village of Rarewāl in Ludhiana district. The late Mahārājā Patiala, Yadvindra Singh, was his sister's son. He obtained his education at Patiala and after getting his B.A. degree, he joined the Patiala State Service in 1920. Later he became the Deputy Commissioner.

In 1947, at the time of partition of India, he served sincerely the refugees

from Pakistan who had settled in the Patiala State. He became the Chief Minister of the PEPSU State in 1949. After the merger of the PEPSU in the Panjab, he became a Minister in the Panjab cabinet.

He was an enlightened politician and served the Sikh community in many ways. He was the President of the SGPC. After a serious illness, he died on 31 December 1979.

Ras/Rasa

(i) *Ras* means juice, taste; this is of six kinds—sweet, sour, spicy, saltish, bitter, astringent; a thing which has some taste. Aesthetic relish of flavour in aesthetic literature is of nine kinds, as under:

Shingār - beauty
Bir - heroism
Hasya - laughter
Bibhasta - hatred
Karuna - pathos/compassion
Bhayank - terror
Adhbut - surprise
Rudra -tearful
Shant - peace

(ii) In *Gurbāni*, the *rasa* of divine love induced by meditation or singing of hymns with devotion, is called *Amrit Rasa/Har Rasa.*

(iii) Also flavour of crushed juice (of any fruit).

(iv) Also the product of digesting food, like blood, mucus, etc. (See Aesthetics)

Rāvana

The demon king of Lanka or Ceylon, who ruled over a powerful civilised state. He was the son of Visvarawa Muni, by his wife Nikaksha or Naikasi, who was the daughter of Sumali. Naikasi had by him Rāvana, Kumbhakarna, and a daughter Surpa-nakhā. Rāvana is described as being a cruel demon. He carried off Sitā, the wife of Rām. Rāvana and his brother were slain by Rām and Sitā was recovered. The story of *Rāmayana* recounts this war.

Rāvana is described as having numerous heads and arms. He was deeply devoted to Brahma and his austerities were of such a high order that they shook the foundations of the three worlds. Because of this Brahma granted him the boon of invulnerability, so that neither gods nor demons could slay him. He conquered the celestial realms and brought all the gods in chains to Lankā. His evil deeds

cried aloud for vengeance, and the cry reached heaven. Vishnu declared that, as Rāvana had been too proud to seek protection against men and beasts, he should fall under their attacks, so Vishnu became incarnate as Rāmchandra for the express purpose of destroying Rāvana. Rāvana is also called Dasagriva, the ten-necked. His ten heads and his twenty hands are the usual symbols of a demon.

There are references to Ravana in *GGS*, pp. 1163, 1251 and 1363.

Ravidās Bhagat

Different dates of birth of Bhagat Ravidas are given by scholars, and as such, the year of his birth is placed between AD 1393 and 1414, and his year of death between 1520 and 1526. His parents are said to be Raghy and Ghurbinia; some other names of his parents are also mentioned. His place of birth was the village Madhuanidh near Varanasi (Kashi/Benaras). He belonged to Shudra Chamār (leather-maker) caste. He did not have any schooling, but being religious-minded, he came in contact with spiritual men.

Ravidās made a living as a cobbler, and he has mentioned in his poems that he used to collect hides and do tanning and also mend shoes. He distributed a part of his earnings among the poor and the needy. During his youth, he visited a number of Hindu pilgrim spots. After much spiritual endeavour, God appeared to him in a vision, and he started writing devotional poems. His poems are full of divine love and intense longing for God. For him, God is the uplifter of the down-trodden. His Guru was Bhagat Rāmānand, who had taken him as his disciple.

Ravidas attracted many followers, who took him as their Guru and followed the Bhakti tradition. For Ravidās, the path of liberation was not renunciation or charity or outward purity, but true love and self-surrender to God. He believed in the value of *Nām-simaran* and the practice of moral virtues like humility, service and detachment. Liberation or freedom from bondage depended ultimately on grace or favour of God.

During his visit to Chittor, he initiated Jhalibāi, the sister of Mirābāi's husband Rājā Bhoj. Mirābāi also became his disciple and later paid a visit to him in Kāshi. His followers are known as *'Ravidāsis'*. He is worshipped as a saint who won social and religious freedom for the downtrodden classes. Forty of his poems are included in the Sikh scriptures—the *Guru Granth Sāhib*. There are a number of Ravidāsi temples both in India and abroad.

(Reference: Darshan Singh: *A Study of Bhagat Ravidās*, Panjabi University, Patiala, 1981.)

Rawālsar

Rawālsar is the name of a state in Mandi district in Himachal Pradesh, where

Guru Gobind Singh preached to the hill Rajas. A gurdwārā was later built at this spot.

Razā/Rezā

This is one of terms in the Sikh religion which means the Divine Will.

Regional Formula (Panjab)

After India became independent in 1947, the new government wanted to demarcate the states and provinces of India on a linguistic basis. The States Re-organisation Commission broadly recommended this formation, but it did not agree to the formation of a province of the Panjab on the basis of Panjabi language in 1953. Rather it suggested the integration of the PEPSU and Himachal Pradesh with the Panjab. The Sikhs started a struggle (*morchā*) for the formation of a Panjabi Subā. The Congress Government at the Centre held talks with the Sikh representatives and a scheme called "Regional Formula" was agreed upon. The Panjab State was divided into two regions: Panjabi and Hindi. Each Zone had a regional committee consisting of its own share of Panjab legislators to decide on all subjects except law, order, finance, taxation. The Sikhs under the leadership of Master Tara Singh accepted it in 1956 as a compromise measure to see whether it could succeed. But after some time, the supporters of the Panjab region from their own experience found it to be harmful and counter-productive. Moreover, the Congress Government of the Panjab was not serious in enforcing the formula. However, to appease the Sikhs, Partap Singh Kairon, the Chief Minister of Panjab agreed to the establishment of Panjabi University in Patiala in 1962, to encourage the enrichment of Panjabi language and literature. The Sikhs being dissatisfied with the luke-warmness and ambivalence of the Panjab Government continued the agitation for the creation of full-fledged Panjabi Subā which became a reality four years later, after tremendous sufferings undergone by the masses. The Panjabi linguistic State was formed in November 1966.

Renunciation

Sikhism rejects the Hindu system of *Varan-Ashram*, which requires renunciation of family after retirement and seeking shelter in woods or mountain-caves for contemplation or meditation. Human mind may not find peace in solitude or isolation. The Guru insisted on family life and not asceticism or practices involving self-torture and mortification. Penances may not control the mind. The things that need to be surrendered are egoism, evil and the five major vices. Guru Gobind Singh says:

O my mind, practise renunciation in this way, consider your house as a forest and yourself an ascetic, let continence by your matted hair, and communication with God your ablution. (*DG*, p. 709)

True renunciation according to Sikhism lies in temperance and moderation alongwith service to mankind and devotion to God.

Rethā-Sāhib

A *Rethā* tree (of soap-nuts) situated in Almora district of Uttar Pradesh, about 45 miles east of Nānakmātā which Guru Nānak visited during his preaching tour to eastern India. Here Bhāi Mardānā felt hungry and there was no food available. Guru Nānak made the bitter nuts of *Rethā* sweet and *Mardānā* ate them to satisfy his hunger. A gurdwārā has been built near this tree. Even today, the part of the tree under which Guru Nānak sat bears sweet nuts.

Riddhi/Riddh

Riddhi means prosperity. It is also the name of the wife of Kuvera (God of wealth). The name is also used for Parvati, the wife of Lord Shiva. In Sikh scripture, the word 'Ridh', according to Bhāi Kahan Singh means *vibhuti* or wealth. *Ridh* also means progress, success, increase. Sometimes *Ridh* is used with *Sidh* to connote occult powers or yogic miracles.

Rishab Dev or Rikhabh Dev

The son of king Nabhi by his queen Meru. Rishab Dev had a hundred sons, the eldest of whom was Bharat. Having ruled with equity and wisdom he celebrated many sacrificial rites; later he resigned the sovereignty of the earth to the heroic Bharat, and, after retiring to the hermitage of Pulastya, he adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities so as to be but a collector of skin and fibres, he put a pebble in his mouth for perpetual silence and to prevent his eating. He spread the Jain doctrines in the western parts of India. He is the first Jain saint of the present era. He did not believe in the caste system of the day and treated all human beings as equal.

He is one of the ten traditional Rājā incarnations of God as mentioned in the *Dasam Granth.*

Rivers (Five Rivers of the Panjab)

The Panjab means the land of five rivers (Jhelum Chenab, Ravi, Beas and Sutlej). In 1947 when India was divided, Jhelum, Chenab and Ravi went to

Pakistan and Beas and Sutlej remained in India. Beas and a part of the Sutlej flow through the Panjab and both the rivers are sacred to the Hindus and Sikhs alike.

The river Beas is mentioned as Bipas in the *Guru Granth Sāhib*. The third Guru, Amardas, had his residence for some time at Goindwal, a town on its western bank.

Rubāī

In Arabic poetics as also in Persian, *Rubāī* is a kind of quatrain (four-lined stanza). The first and second verse has 22 *mātrās*, the third 19 and the fourth 20. The first, second and last verses have the same rhyme, while the rhyme of the third line is independent. The *rubāī* of Bhāī Nandlāl and Bhāī Vir Singh are popular among the Sikhs. Experimentation with *rubāī* has been attempted recently by some Panjābi poets.

Rukundin

(i) Literally Rukundin means a pillar of faith, hence a spiritual leader or saint.

(ii) Kāzi Rukundin met Guru Nānak during his visit to Mecca. The *Janamsākhis* record this meeting and mention the conversation between the two on the subject of religion.

S

Sabad/Shabad

Sabad/Shabad has a number of meanings, depending on the context:

(i) Primal sound, sound.
(ii) The Holy Name—*Nām*
(iii) A hymn or sacred poem, the Guru's Word
(iv) A song or hymn sung in music
(v) Gods's ordinance or "Hukam", also God
(vi) Religion, righteousness
(vii) Discourse, discussion, dialogue

Guru Nanak says, "If you meet my physical being you will be separated from it. But if you meet the Shabad in me which is my real spiritual self, you will never be separated from me. The Sikh Gurus have proposed another doctrine. It is not the body of the Guru, it is his word that is the Guru. "The word is the Guru, the Guru is the Word." If a disciple obeys what the Word says, evidently the Guru will make him cross the ocean. The disciples come to worship the Guru and sing the most excellent word of *Hari* (God). But *Hari* will accept the songs and evidence of those alone who truthfully obey what the Guru orders. The Guru's teachings are the only source of peace, happiness, and the very aim of life. They who praise their God, through the Guru's Word alone know the way.

Sach (Truth)

Truth (*sach*) is the basic concept in Sikhism. It has different meanings depending on its context. Truth also stands for God, who is the Eternal Truth. It also means virtue, and includes qualities like humility, compassion, honesty,

righteousness, justice, equality. Another meaning of truth is something pure, holy, sacred, correct, appropriate. It also means eternal happiness or bliss. (*Tatah Tat Milay Such Paya*).

God is the source and embodiment of truth. The Guru tells the disciple of the truth and truthful living in harmony with the Divine Will (*Satgur milay Sach Pāyā*). The holy congregation is also the place for the realisation of truth.

Truth comes to the discerning who have led a good and ideal life in the service of the community. Truth cures all maladies and washes all sins from the mind. The embellishment of truth reveals itself in excellent character and personality. Such a person speaks the truth, thinks the truth and acts the truth. The true one ultimately merges in the Eternal Truth (God). For a detailed study of truth, see Guru Nānak's *Asā-di-vār.* (*GGS,* p. 468)

Sach Khand

Sach-Khand literally means the Abode of Truth. God pervades everywhere and at all times.

The congregation or the place where the devotees recite the praise of God is called *Sach-Khand. Sādh-sangat* is also called the abode of God. Similarly, the enlightened consciousness of a disciple or seeker of truth '*chauthā-pad*' or 'Nirban'. (See also Unbhav Nagar.)

Sachā Pādshāh

The term *Sachā Pādshah* (True King/spiritual king or Guru) rules the eternal soul, or guides it to salvation, while a temporal monarch controls our finite faculties only, or puts restraints upon the play of our passions and the enjoyment of our senses.

Sachan Sach

A Brahmin resident of Mander village near Lahore was a devotee of Guru Amardas. He used to recite the words *"sachan-sach"* for God. He was given a *manji* (missionary office). His descendants lived in Shakarpur, near Lahore.

Sadā Kaur, Rāni

Sadā Kaur was born in 1762. She was the daughter of S. Dasonda Singh. At the age of eleven, she was married to Gurbaksh Singh, son of Jai Singh, the Chief of Kanihyā misal. Gurbaksh Singh was a great warrior and administrator and as such, he added to the territories and revenues of his father. Other missaldars like Jassā Singh Rāmgarhiā, Mohan Singh Sukerchakiā got jealous of him, and combining their forces attacked Jai Singh's territory in 1784. In a battle fought

near Batāla, Gurbaksh Singh was unfortunately killed and defeated. Sadā Kaur came to the battlefield and declared that she would work for the unity of the misals, so that they join together for the progress of the Panjab. Gurbaksh Singh's father, head of the Kanihyā misal, later died of grief, and so the task of leading the Kanihyā misal fell on the young widow, Sadā Kaur.

Sadā Kaur was a very capable and ambitious woman. She thought of bringing the *Sukerchakiā* and *Kanihyā* misals closer. To that end, she arranged her daughter Mehtāb Kaur's marriage with Ranjit Singh. Soon after this marriage in 1789, Sadā Kaur inherited half of the Kanihyā misal's estates. Ranjit Singh was inspired by Sadā Kaur's courage and wisdom. Shāh *Zamān* of Afghanistan attacked north Panjab in 1797. At a meeting of the Sarbat-Khālsā held at Amritsar, Sadā Kaur advised the Sikh chiefs to fight the invader. Her words of courage inspired Ranjit Singh and other Sikh chiefs and they faced Shāh Zamān's troops. Fearing a defeat, Shāh Zamān returned to Kabul.

Meanwhile, the citizens of Lahore, sick of the rule of Bhangi Sardārs, invited Ranjit Singh to capture Lahore. Ranjit Singh, accompanied by Sadā Kaur marched to Lahore and took it within hours, making the Bhangis flee. Sadā Kaur prompted Ranjit Singh to become the Mahārājā of Panjab. Both Sadā Kaur and Ranjit Singh were ambitious and understood each other perfectly.

In 1820, political disturbances broke out in Hazara. Sadā Kaur accompanied Sher Singh, the prince, and both severely punished the rebel tribes. Much of Ranjit Singh's success was due to the advice and assistance given to him by Sadā Kaur. Sadā Kaur had no son. Later, her relations with Ranjit Singh, her son-in-law, soured, for Ranjit Singh was headstrong and could brook no rival. His wife Mehtāb Kaur, she died in 1810, but Ranjit Singh did not attend her funeral. This incensed Sadā Kaur, the mother of the deceased. For some time, Ranjit Singh detained Sadā Kaur in the Lahore Fort. Overtaken by grief and misfortune, she became sick and frustrated. She passed away in 1832. Her courage and political acumen is praised in Sikh chronicles. (See Bhagat Singh's article in the *Spokesman,* Annual Issue 1983, entitled "*Rāni* Sadā *Kaur*"; :Khushwant Singh's *Ranjit Singh;* Bhagat Singh's *Sikh Polity; Waheeduddin's:* Mahārājā *Ranjit Singh.)*

Sadd

Sadd is the name of a composition of six verses in *Rāmkali rāgā* on page 923 of the *Guru Granth Sāhib.* The author is Sunder who was a grandson of Guru Amardās. A little while before his death, Guru Amardās called the nearest kith and kin in 1574 at Goindwāl and told them not to lament over his death, and to be

resigned to the will of God. He further added that any lamentation on the part of the Sikhs over his death would be a matter of great displeasure to him. The word *Sadd* means the call of death.

In this hymn Guru Amardās, in the words of Sunder, explained his philosophy of death. For him as for any good Sikh, birth and death occur by Divine ordinance (*Hukam*). Those who remember God, are not afraid of death. For them, death is a gateway to the union of the individual soul with the Universal Soul. It is like changing old clothes, which cause no pain or sorrow. The God-oriented lead an ideal life, while doing their normal chores and duties remember God (or His Holy Name) and are ultimately united to the Divine.

As a matter of tradition, the recitation of *Sadd* is now regarded as a part of the death ceremony of a Sikh. At the time of Final Prayer (*Antim Ardās*), generally after ten days of death or after cremation, the *Sadd* should be read, according to the *Rahat-Maryāda* (Sikh Code of Practice) issued by the Shromani Gurdwārā Parbandhak Committee, Amritsar.

Sādh Sangat

While *sangat* is an association of people for spiritual purposes, 'sadh-sangat' is the group of the holy who guide the spiritual growth of disciples. Guru Nānak defines '*sādh-sangat*' as a group engaged in remembering the Holy Name or doing meditation on God. In the company of the holy, the individual is inspired by their example and begins to relish the Holy Name. The Guru compared *sadh-sangat* to "a school where one is instructed in the Lord's virtues". (*GGS*, p. 1316)

Sādh-sangat or the guild of holy men may demonstrate to us how persons, who at one time were like one of us, by treading on the spiritual path have won such eminence that they can guide others on a similar journey. Like the philosopher's stone, the touch of the holy turns an ordinary person into a saintly being. Bhāī Gurdās compares *sādh-sangat* to a river which takes one to the ocean (God). The holy ones shower their gifts on the deserving people. With their blessing, the disciple is imbued with the Holy Name. Elsewhere the Guru compares the spiritual progress of the Sikh to the process of engraftment (*GGS*, p. 385)

The gurdwārā is the place where the *sadh-sangat* assembles. Here, in the presence of *Guru Granth Sāhib*, the *kirtan* links one's individual consciousness to the universal consciousness. The devotional singing of *Gurbāni* puts the disciple in tune with the Infinite.

Sādhu/Sādh

It means saint; just or pious man who is free from all defects. In *Gurbāni* it means a holy man. It is used often to designate the Guru.

A true *sādhu* always remains attached to God and His Name. He does not commit sins. He possesses Divine Knowledge. He always meditates to one God. He always remains happy and accepts God's will.

Sagan/Shagun

Sikhism rejects the effect or consequences of the crying or howling of birds and animals, which are said to be evil or unpropitious. This is due to superstition and prejudice of the people. The Guru says: "Omens good or bad are for those who forget the Holy Name." (*GGS*, p. 401)

Sahaj

This is the state of spiritual progress when man rises above the qualities of Rājās, *Tamas* and *Satava*. *Rajas* is the state of ignorance, when man runs after the satisfaction of desires. *Tamas* is the state of egoism when man is full of anger and pride. He is also blinded by selfishness. The third state is *Satava* when man thinks that worldly joys are fleeting and seeks peace of mind within himself. Beyond these three states is "Sahaj" when man realises his intrinsic divinity and conducts himself naturally and with love for God's creation. His spontaneous goodness is free from any greed or tension and he sincerely follows the spiritual path. His mind ceases to wander and remains in a stable state of peace and bliss. *"Saheje jāgia, sahaje soi". (GGS*, p. 236)

The word 'Sahaj', when applied to human beings, implies practice of voluntary and gradual discipline of the body and the mind, as against compulsory asceticism or mortification which is generally the practice of the *yogis*. It also includes the rejection of outward garbs and ritual sophistification. In this process of *Sahaj*, love of God and His creation overcomes ego and evil. The special characteristics of *Sahaj* are tranquillity, radiance, wonderment and bliss. Some persons are also able to hear the *"Anhad Nād"* the cosmic melody within themselves. This state is attained through following *Hukam*, Guru's instructions, selflessness, service and meditation on the Holy Name. Guru *Nānsk* says: "To see Nature, to hear *Gurbāni*, to utter the Holy Name, Thus the treasure of honour is obtained through *Sahaj* contemplation" (*GGS*, p. 1168)

Sahaj is both the process and the goal of liberation—*Jivan Mukt*—the ending of the cycle of death and rebirth.

Sahaj-Dhāri Sikh

'Sahaj-Dhāri' is a combination of two words — *'Sahaj'* and *'Dhāri'*. *'Sahaj'* means natural, easy, slow, steady; *'Dhāri'* means adopter, follower; so the word

means a person who follows Sikh religion of the Guru's path at his own pace, slowly according to his capacity. Teja Singh calls him "slow-adopter". Many of the Sikhs of the first nine Gurus and even of Guru Gobind Singh merely followed the Guru's teachings, but did not adopt the 'Sikh uniform', which was formalised by the *Amrit* ceremony in 1699. Even some of the devotees of Guru Gobind Singh did not take *Amrit* and yet were closely associated with the Guru as, for example, Bhāi Ghanaeeyā Khatri, who served the troops with water and first aid in Guru Gobind Singh's battle, and even dressed the wounds of the enemy. Bhāi Ghanaeeyā was the originator of the "Sewāpanthi" tradition.

Diwān Kaurā Mal, the Minister of Mir Manoo was said to be a "Sahajdhāri". The Sikhs called him "Mithā Mal" (Mr. Sweet) because he helped the Sikhs in many ways. Hakikat Rai a young lad of Sialkot was a "Sahajdhāri Sikh" who was tortured to death, but did not give up the Sikh faith. Bhāi Des Rāj who repaired the Golden Temple, Amritsar after its desecration by Abdali's forces in 1760, was a "Sahajdhāri Sikh". The Sahajdhāri Sikhs also followed Sikh ceremonies and also performed Anand Kāraj, according to Anand Marriage Act of 1909 (see Sikh Dharam-te-Sikhi by Dr Man Singh Nirankāri, Amritsar, 1981.

It is a historical fact that during the persecution of the Sikhs in the eighteenth century, Sahajdhāri Sikhs looked after the gurdwārās and provided shelter and food to Sikhs in hiding. It is said that the number of Sahajdhāri Sikhs before the partition was considerable. Now they have been absorbed into other sects like *"Rādhā-soamis"*. Even so, Dādā Chellaram — a Sahajdhāri Sikh of Sind — did a lot of Sikh missionary work through preaching tours in India. In the *Rahat nāmās,* three kinds of Sikhs are mentioned — *Sahaji, Charni, Khandi:* those who have taken *Charan-pahul* are called Charni, those who have taken *Khand-di-pahul* are called *Amritdhāri.* The *Sahajdhāris* believe in the ten Gurus and recite *Gurbāni,* but do not keep the five Ks. The role of *Sahajdhāris* in Sikh history should be assessed and recognised.

The Delhi Sikh Gurdwārās Act 1971, defines the 'Sahajdhāri Sikh' as under:

Sahajdhāri Sikh means a person -

(i) who professes Sikh Religion, believes in one God, follows the teachings of *Guru Granth Sāhib* and the Ten Gurus only;

(ii) who performs all ceremonies according to Sikh rites;

(iii) who does not smoke, use tobacco, *kuthā* (*Halāl* meat) in any form;

(iv) who does not take alcoholic drinks in any form;

(v) who is born in non-Sikh family but not a 'Patit' (apostate). (Also refer to *Rehat Maryādā,* S.G.P.C., Amritsar, 1978.)

The relations of Sikhs, whether Keshdhāri or Sahajdhāri, with Hindus are so close that it is impossible to draw a clear line of distinction. The Mānjha Jats allow boys to have their hair cut, up to about 15 years, when they take the *Pahul* (receive initiation) and begin to wear the Kes (hair). In one and the same family, one brother may be Keshdhāri, another a Sahajdhāri.

In numerous cases, the father is a Keshdhāri, the son does not wear the kes (hair) and the grandson is again initiated and becomes a follower of the precepts of Guru Gobind Singh. In many other cases the father does not keep hair but the eldest son becomes a Keshdhāri and the younger sons remains Sahajdhāris. In fact there is a great number of intermarriages amongst the Hindus and Sikhs. (Panjab Census Report 1912, p. 215-6)

Sāhi

The tribal tradition of this clan is that their ancestor was Surajbansi Rajput, who after being carried off by Mahmud of Ghazni, returned to India and settled with his family on the banks of the Ravi.

Sāhib

Sāhib is an Arabic word meaning Lord or Master, but it is used by the Sikhs to denote anything which is revered or holy, for example, *Darbar* Sāhib (the holy Sikh temple/Darbar at Amritsar), *Granth Sāhib* (the holy/sacred book of the Sikhs).

The word is also used by an Indian to another Indian of position and for Europeans. Nowadays it is used as a sign of respect and is usually used as a suffix to a name.

Sāhib Devi/Sāhib Kaur Mātā

Sāhib Kaur was born in 1681 at Bari Rawan near Rohtas (Bihar). Her father, Rām Basi, was a great devotee of Guru Gobind Singh. He had vowed that he would give his daughter in marriage to the Guru. However, the Guru was already married and told Rām Basi that he had relinquished family life. He pressed the Guru to reconsider his decision. The Guru agreed to marry in 1700 on the condition that she would consent to serve him. She made a vow that she would not touch food until she had seen the Guru. The Guru could not allow her to die of hunger, and accordingly visited her. One day as she was shampooing him, he asked her if she had any request to make. She replied, that as her two co-wives had sons, so she also desired a son to call her own. The Guru replied that I will give you a son who will abide with her forever. I will put the whole Khālsā into

your lap. She was much pleased with the answer and prostrated herself before her master. Sāhib Kaur took *Amrit* and then she was proclaimed as the mother of Khālsā. After the battle of Sarsā river in 1704, Mātā Sundri and Mātā Sāhib Kaur were taken by *Bhāī* Mani Singh to Delhi. Later both joined Guru Gobind Singh at Damdamā Sāhib in 1705. Sāhib Kaur died in 1750. (*Source:* M.A. Macauliffe, *The Sikh Religion*, vol. 5 p. 145)

Sāhib Singh, Bhāī

Sāhib Rām was born in Nangal Shahidān village near Hoshiarpur in 1665. His father was Chiman Rāi and his mother Bishin Devi. He came to Anandpur in 1781 and learnt martial arts in the court of Guru Gobind Singh. He was the third Sikh to answer Guru Gobind Singh's call for self-sacrifice at the Baisākhi Assembly in 1699. After taking *Amrit* he was called Sāhib Singh. Subsequent to the evacuation of Anandpur fort, he accompanied the Guru to Chamkor, where he died fighting against the Mughal forces on 22 December 1704.

Sahotā

One of the leading Jāt tribes in Hoshiarpur. Its head is styled as Chaudhari, and they are well known as a horse-breeding tribe. According to Panjabi dictionaries, Sahotā means a "young hare".

Saibhang

Saibhang means self-existent or self-luminous. This term is applied to God who is self-created. "God cannot be installed or created by any one." (*GGS*, p. 2)

"He is All-miracle and self-existent."

Saif Khān

Saif Khān a Muslim soldier, was a great admirer of Guru Tegh Bahādur. At one time he was a Governor of Kashmir but Aurangzeb pensioned him off with a 'Jagir'. This estate came to be known as Saifābād. Saif Khān built a small fortress here. He was a holy man and the ninth Guru stayed in his house for some time. He served the Guru well while his wife looked after the Guru's wife. He met the Guru again before his departure for Delhi in 1675.

Later a gurdwārā was built inside the estate. Raja Amar Singh of Patiala in 1779 acquired this estate and built a beautiful fort named Bahādurgarh. It is situated eight miles to the east of Patiala city.

Sāin

1. It means master, lord, relative, depending on the context.

2. Sain Bhagat (saint) was born in 1457 at Sadhugarh in Badhawgarh/ Rewa State and became a disciple of Swāmi Rāmanand. He was a contemporary of Bhagat Ravidās, who has mentioned his name (Sāin) in his hymn— "Nāmdev Kabir, Tirlochan, Sādhna, Sāin taray"-on page 1106 of the Guru Granth Sāhib. Sāin served Rājā Rājārām as personal barber. One night Sāin joined a vigil-kirtan and forgot to do his routine-duty with the Rājā next morning. There is a reference to this incident in Bhāi Gurdās Vār (10-16) mentioning that God did the duty for Sāin. One of Sāin's hymn on Ārtī is included in the *Guru Granth Sāhib* under Rāg Dhanāsri on page 695.

Saini

The market gardener caste of the Hindus. They claim to have Rājput origin. A very few of them are Sikhs and the rest are Hindus. Their principal *gots* (family name) are the Bhadwāl, Bhanga, Bhola, Bhundi, Bole, Cheran, Daule, Dheri, Ghalar, Giddhe, Jandhir, Kaloti, Mulana, Sugge and Timbār and Sālahri.

The Sainis are like gardeners (malis), but their rank is higher than the *Mālis,* and they more often own land or even whole villages and are less generally more market gardeners than the *malis.*

Sākhī

(Sanskrit: *Sākshī)* Something seen, a witness, hence the narrative of an observer, evidence, proof, reality. Also a story, a legend, an event in the life of the Gurus, also a tradition. We have a number of stories in the life of Guru Nānak. They are called *Janam-Sākhis.*

Sakta

The worshippers of the Shakti, the goddess of power or energy of the divine nature in action, are exceedingly numerous amongst all classes of Hindus. This active energy is agreeably to the spirit of the mythological system, personified, and the form with which it is invested—considered as especial object of veneration—depends upon the bias entertained by the individuals towards the adoration of Vishnu or Shiva. In the former case the personified Shakti is termed Lakshmi or Mahā Lakshmi, and in the latter, Parva, Bhavāni or Durgā. The Sakta cult has been widespread and the practice involves certain things which are not approved by Kabir and the Sikh Gurus.

Salām Alekh (salutation to the invisible)

During the travels of Guru Nānak, he reached Panipat with *Mardānā.* He was

sitting next to a well when a disciple of a Muhammadan priest of the village took Guru Nānak as a Persian *darwesh* and said "Salam Alaikum" (the peace of God be with you). Guru Nānak replied "Salām Alekh" (salutation to the invisible). The disciple went to his master and told him that a *darwesh* had taken the liberty of insulting the Muhammadan salutation. The Shaikh (Master) met the Guru and realised that he had supernatural power, he shook hands with the Guru, kissed his feet and departed.

Sāligrām

Saligrām is a kind of linear stone which the Hindus worship as an image of Vishnu. This stone is found in the Gandak river. Hindus put a garland of *tulsi* blossom over it and regard its worship as meritorious.

Salok Bhagat Kabir Ke

The 243 *saloks* (couplets) of Bhagat Kabir are found on pages 1364 to 1377 of *Guru Granth Sāhib.* They are like beads strung on a single thread. The first and the second verse reiterate the same theme—namely the recitation of or meditation on the Holy Name is the only source of peace and happiness. The main purpose of human life is not to neglect one's duties but to fulfil them in the midst of family environment. The life of Kabir is an example of the practicality of realising the spiritual goal while leading a householder's life.

"Nām-Simran" is expounded in different ways. It is the fountain of perfect joy and bliss. Worldly pleasures are ephemeral and ultimately lead to sorrow and despair. Death is not the end of life. The holy ones too pass through the gate of death but for them it is a means to liberation or union with the God-head (Verse 22).

There is no doubt that Guru Nānak had a collection of the compositions of Kabir with himself. Many of his ideas and concepts regarding idol-worship and caste-pride bear close resemblance to those of Kabir. In some cases the words used by Guru Nānak are parallel to those of Kabir. *Hamre ghar ayā bhātar.* See Guru Nānak's hymn: *"Kar Kirpā apnay ghar āi"* (p. 351) and Kabir's hymn in the same *Rāg Āsā: "Tun rāini mun punras"* .(p. 482) For details see Sahib Singh's *Guru Granth Darpan* (vol. v, p. 756). (See also Kabir Bhagat)

Salok Mahalā Nauvān

There are 57 *saloks* (couplets) of Guru Tegh Bahādur which were added to the *Adi Granth* by Guru Gobind Singh while preparing the volume called '*Damdamā Sāhib Vāli Bīr*' in 1705. These verses are in Hindi and are read at the

'Bhog' ceremony of the recitation (*path*) of the *Guru Granth Sahib*. The main theme is the ephemeral nature of human life and the need of good actions, social welfare, holy living and meditation on God's Name. A devotee who follows the Guru's instructions and leads an exemplary life will feel happy and contented in this world and will earn liberation through God's grace.

Salok Sahaskriti

These verses in Sanskrit written by Guru Nanak and also by Guru Arjan are found on pages 1353 to 1360. Guru Nanak's verses—four in number—emphasise the need of true remembrance of the Holy Name and discourage the rituals and formalities of worship. Guru Arjan's verses, sixty-seven in number, lay stress on humility and holy company. Meditation on the Holy Name prevents evil thoughts and actions. Meditation bears fruit in holy company; the example of the pious saves man from evil and wickedness. The gift of the Holy Name is obtained from the Guru and developed in the company of the *sangat*. Bliss is not obtained from worldly goods and achievements, but only by leading an exemplary life and serving God through service of His creation and imbibing His qualities.

Salok Shaikh Farid Ke

The 130 *salokas* (verses of Shaikh Farid are incorporated in the *Guru Granth Sahib* on pages 1377 to 1384. These include 18 *salokas* of Guru Nanak, Guru Amardas, Guru Ramdas and Guru Arjan which contain some clarifications of Sikh doctrines. Thematically the verses may be divided under five groups:

(a) 1-15 *Salokas:* Man has come into this world for spiritual progress but on account of *Maya*, he falls into evil ways.

(b) 16-36 *Salokas:* The virtues of a pious man are patience, contentment, honest labour, service of the people and remembrance of the Holy Name. It is possible to love God in the midst of family life.

(c) 37-65 *Salokas:* Men's pursuit of wealth is vain and futile. After all he leaves all possessions, when he dies, so why waste time in useless activities?

Religious garbs and rituals are equally meaningless and fruitless.

(d) 66-92 *Salokas:* Man's worldly activities do not provide any help for his ultimate goal. A selfless man remains happy irrespective of the style of life he adopts.

(e) 93-130 *Salokas:* Even death of others does not remind man of his goal. It is not necessary to lead the life of an ascetic.
Holy living inspires faith in God, humility, patience and harmlessness.

All this is spiritually rewarding and leads to salvation.

The number of lines varies in the *salokas*. There is a flexibility of metres, but the theme is one and the same—progress of man towards the spiritual goal. (See alos Farid Sheikh)

Salok Varan te Vadhik

Most of the *Salokas* (couplets) of different Gurus were added before the *Pauris* (stairs) of different *Vārs* (ballads) by Guru Arjan, bearing in mind their thematic relevance and propriety. Even so many salokas were left over which were included at the end of the *Adi Granth* as "Salok Varan Te Vadhik" from pages 1410 to 1426. These salokas are of the first, third, fourth and fifth Gurus. Their number is as follows:

1. *Salokas* of Guru Nānak 33
2. *Salokas* of Guru Amardās 67
3. *Salokas* of Guru Rāmdās 30
4. *Salokas* of Guru Arjan 22

Samādh/Samādhi

(i) Concentration of mind, meditation, to be in tune with God.
(ii) A memorial or building containing the ashes of a dead person, a commemorative structure.

Sandhaura

This means a coconut coloured with *sandhur* or red-colour. In ancient times a widow who wanted to become a *Sati* was given this coloured coconut to confirm that she would be ready to burn on the funeral-pyre of her husband. Kabir in his hymn (*GGS*, p. 338) says that he is now ready to die for he wants to unite with his beloved Lord.

Sangat

Sangat means a group or assembly of Sikhs working together for social, moral and spiritual welfare of the community. Guru Nānak, during his visit to different places, invited some of his disciples to meet for worship and propagate the Sikh tenets. These *sangats* met frequently and undertook, apart from religious

worship, welfare projects like construction of hospices, rest-houses and digging of pools, wells and reservoirs for water-supply. Later the *sangats* held regular congregations and celebrated Sikh festivals. The idea behind forming *sangats* was to provide a forum for collective worship and community service. In this way Sikhs lose their sense of selfishness and egoism and learn to look after the care and needs of the poor and the under-privileged. It is true that in the company of holy ones, a disciple learns by example and thus becomes a better person. A man is known by the company he keeps and in good company he sheds off his evil tendencies.

Later on, the *sangat* took upon itself the task of punishing infringement of the Sikh code of conduct by its members. Minor offences are called "Tankhah" which means wages or salary. The offender stands before the *sangat,* confesses his lapse or mistake and agrees to make amends. Then the *Panj Piyārās,* selected by the *sangat* consider the matter and announce the punishment without hesitation or delay. Generally, the punishment takes the form of voluntary service (*sewā)* like looking after the shoes of the visitors, service in the community kitchen or active participation in a project of public benefit. Sometimes the *sangat* may approve additional recitation of *Gurbāni* texts or even impose a fine.

In the time of the earlier Gurus, the head of a *sangat* was called a "Sangatia". He was selected among the devout local Sikhs. Today, a Sangatia could be compared to the President or General Secretary of a gurdwārā.

Sangat Tola

Guru Tegh Bahādur paid a visit to Dacca in 1661, during his preaching tour of eastern India. He held a congregation and explained the philosophy of Sikhism. At that time, Dacca was under Mughal rule. The local Governor, Shaiast Khān, admired the Guru and employed some Hindus in the administrative service. At Dacca, Guru Tegh Bahādur got the news of the birth of a son to his wife at Patna. A special celebration was held as a thanksgiving for the birth of his son, named Gobind Rāi. In Dacca, the Guru urged the congregation (*sangat*) to build a *dharamsālā* where one could find spiritual comfort and refuge. Later a gurdwārā was built at this spot, where Sikh festivals were regularly celebrated. This shrine is called "Sangat Tolā". After the establishment of Bangladesh in 1971, the gurdwārās are administered by the government. Sikhs from Bengal and other parts of India visit this gurdwārā and other Sikh shrines on certain Sikh festivals.

Sanghe

A Hindu Jāt tribe of Ferozepur akin to the Dhillon. In Hoshiarpur it is one of

the principal Jāt tribes. It has what appears to be a special custom at weddings in that after the bride's advent, the bridegroom goes out with the *purohit* (priest) and fetches home a branch of the Pannu (a bush used for making brooms), which he plants at his house and keeps watered for a year or six months in order that it may remain green.

Sangrānd

The first day of the Bikrami era months. This is the time for the sun to pass from one sign of the zodiac to the next. Guru Arjan has written *Bārah-Māh* in Manjh *rāgā (GGS,* p. 133), dealing with what is to be done in each month. The message of the month is read from the *Guru Granth Sāhib* at the beginning of each month. This is the Sikh tradition but it does not mean that *Sangrānd*—the first day of the month—is auspicious or luckier than any other day. The Gurus rejected the theory that certain days are auspicious while some others are not. (*GGS*, p. 904) Guru Nānak has also written *Barah-Māh* in Tukhari *rāgā*. (*GGS*, p. 1108)

Sanjog Versus Vinjog

Sanjog means union or association, *Vinjog* means separation or isolation. These are the two supreme powers of God (see Pauri 29 of the *Japji*). Some persons He brings together and others He keeps aparts separates. According to His Will, He separates those who are close to one another, and on the other hand brings together those who are separated.

In the spiritual field, these two states of man may be explained as under:

All people are under the control of the Divine Will (*Hukam*). When a man follows his own ego, he is in a state of separation from God *(Vinjog),* when he surrenders himself to God in a spirit of resignation, he is in a state of *Sanjog* (union/bliss/harmony)

Sankadak

Literally it means Sanak. Sanaka, Sananda, Santana, Sanat-Kumār are the mind-born sons of Brahma. Some specify seven. Sanat-Kumāra (or Sanat-sujātā) was the most prominent of them. The four sons born out of the mind of Brahma declined to create progeny and remained ever pure and innocent. They appeared as five year old boys and never grew older. Day and night they recited the words 'Hari Sharnam' meaning 'Oh God, I surrender myself to be at your mercy and command'.

Sanskrit

According to Professor Muller, Sanskrit is not the mother of Greek and Latin,

as Latin is of French and Italian; but Sanskrit, Greek and Latin are sister-tongues, though Sanskrit is the elder sister. All the religious works, the drama, the lyric, the sentimental and philosophical *kavya,* the *Bhāgvad Gitā,* the fables, *Hitopadesa,* Vedas, works on sciences were written in Sanskrit. It has ceased to be a spoken language about 300 BC. It was the classical language of India, and at the same time the sacred language of the Brahmins, and in it were written the sacred hymns of the Vedas, Puranas and Brahmanas, etc. All the Indo-Aryan languages are derived from it.

Of European tongues, the nearest congeners to the Sanskrit are the Samaritan languages of the Russian empire, of the Slavonic and Lithuanian, the two branches of the Samaritan. The affinities of the Sanskrit are closer with the Lithuanian than with any other known tongue. It will thus be observed that the Aryans or Sanskrit-speaking races of India seem to have been closely connected with the Zend-speaking, Greek-speaking, Latin-speaking, German-speaking, and Slavonic-speaking races. Sanskrit words and compositions are contained in the *Guru Granth Sāhib.*

Sant

The word Sant is said to be derived from the word *Shant* in Apbhramsha language according to P. Barthwa (*Yog Parwah*). Others say, it is a derivative of the Sanskrit word *Sunn* which means one who exists and is generally applicable to God.

In the *Guru Granth Sāhib,* the connotation of the word 'sant' is given on page 349 (*Sant Ki rāhat sunav mere bhāi).* It is a name given to one who is not only holy, but also practices the qualities of truth, humility, compassion, heroism, generosity; in short, an ideal spiritual person. Some persons equate *Sant* with *Sādh*—one who practices spiritualism (*sādhanā*).

Upto the end of the nineteenth century, the Sikh holy men were called Bhāi. The word 'sant' came in common usage from the twentieth century as, for example, Sant Avtar Singh, Sant Gurmukh Singh. Recently, this word is being used in terms of personality or cult.

The Gurus have used 'sant' for *Gurmukh.*

Sant Sipāhi

Saint soldier. One who combines the spirituality of the devout believer (saint) with the bravery and obedience of the true soldier. The Khālsā of Guru Gobind Singh is called Sant *Sipāhi.*

Sant Singh

(i) Sant Singh, a resident of Patiala was one of the devotees of Guru

Gobind Singh who accompanied the Guru to Chamkor. When Guru Gobind Singh left Chamkor Sāhib at night in December 1704 he took the seat of Guru Gobind Singh, because he looked like the Guru. He was killed the next day in the battle of Chamkor.

(ii) Sant Singh, son of Giānī Surat Singh, of Amritsar was the teacher of Giāni Santokh Singh who wrote *Gur Partāp Suryā Granth*. He died in 1832 at Amritsar.

Santokh Singh, Mahākavi

Santokh Singh, one of the great poet-historians of the Sikhs, was born in 1788 at village Nuruddin-ki-Sarai (later called Qilā Santokh Singh). His father Devā Singh was a devout Sikh. During his youth he studied philosophy, history and religion. He chose the medium of Braj Bhāshā for his poetic talents. In the tradition of the *Ramāyāna* and the *Mahābhārata*, he wrote his great epic called *Guru Partap Suraj Granth*, which contains the lives of the Gurus from the second Guru to the tenth Guru and also the achievements of Bandā Bahādur, in 1833. Earlier in 1823 he had completed Nānak *Prakāsh* —a detailed biography of Guru Nānak. He also wrote a commentary on the "Japji" in 1829. His 25 years of literary work included the translation of Bālmiki's *Ramayana* in 1835 and *Atam Puran* in 1835.

His most important and monumental work was *Guru Partāp Suraj Granth* which took him over ten years to complete. He first collected the materials from various sources and sifted the relevant data and moulded it into excellent Hindi poetry. His narration of Sikh history is based on tradition. Unfortunately, his patron Rājā Udai Singh of Kaithal died in 1834 and as such the poet had to face many difficulties. Secondly, the work was completed in 1843 when the empire of Mahārājā Ranjit Singh faced challenges from all sides. So Bhāi Santokh Singh presented the work to Giāni Gurumkh Singh of Akāl Bungā, Amritsar. The work remained in limbo on account of the British conquest of the Panjab. However, it was published in the first decade of the twentieth century by Caxton Press, Lahore, under the patronage of Rānā Padam Chandar of Jhabāl. It covered more than 3000 pages.

Later, Bhāi Vir Singh edited *Gur Partāp Suraj Granth* and published it at Amritsar. The work emphasises Sikh values and is liberal in the interpretations of Sikh philosophy. Bhāi Vir Singh appreciated this work for he found in it a support of the ideology of the Singh Sabhā movement. Moreover, Santokh Singh did not approve the practices and customs which had crept among the Sikhs on

account of Brahminical influences in the post-Guru period. He emphasised the need of *Amrit* (Sikh baptism) to maintain the purity of the faith.

All in all, Bhāi Santokh Singh is regarded as a great Hindi poet who tried to carry the message of Sikhism to the rest of India and its contribution to the Indian religious thought. Bhāi Santokh Singh passed away on 21 October 1844.

Sanyāsi

The word *'sanyāsi'* means renunciation. *Sanyāsis* are hermits who have abandoned the world, and are popularly believed to have overcome nature.

Sanyāsi in Sikhism does not mean renunciation of the world or escape from family life. It means mental detachment, living in the world and yet keeping one's mind attached to God. *Sanyāsi* also means the effort to control the mind and its desires. It means conquest over the five vices of lust, anger, greed, attachment and pride. Guru Gobind Singh describes a *sanyāsi* thus: "He who considers his house as a forest and himself an ascetic. Let continence be his matted hair and communication with God his ablution." (*GGS*, p. 71; *Dasam Granth*, p. 709).

Sānwal Shahis/ Soman Shāhi

A Sikh sect called Sānwal, or Soman Shāhis, from a Guru Sanwāl Shāh, a disciple of Bābā Nānak deputed in 1489 to preach his doctrines in the south-west Panjab. The title Shāh appears to have given rise to other stories, according to one of which Sānwal Shāh was an Arora of Amritsar whose father supplied Guru Rāmdās with funds for the building of the Golden Temple. Under Guru Gobind Singh, Sānwal Shāh Singh preached Sikhism on the frontier. The followers of Sānwal Shāh were mostly in Dehrā Ismail Khān, Multan and Muzzaffargarh, and even beyond the frontier.

The Panjab Census Report 1902 (page 135) that they are identical with the Chāwal Shāhis appears correct, since their founder Soman was an Arora of the Chāwala Section. The title of Shāh was bestowed on him by Guru Arjan as a reward for his zeal in helping to construct the Hari-mandar at Amritsar. His descendants continued to serve the Gurus, when the tenth Guru gave *Amrit* to his disciple Amrit Shāh, a descendant of Soman Shāh was also allowed to take it. Hence the Guru added the title of Singh to that of Shāh and his descendants still bear the double title.

Sapat Sāgar

I. There are the seven oceans:

1. North Atlantic
2. South Atlantic
3. North Pacific
4. South Pacific
5. Indian
6. Arctic
7. Antarctic

II. There are seven mythological oceans:

1. Ocean of Milk
2. Ocean of Curd
3. Ocean of Ghee
4. Ocean of Sugar-cane juice
5. Ocean of Honey
6. Ocean of Sweet water
7. Ocean of Salt water

Sarab-Loh

Literally, *Sarab-loh* means something made entirely of iron or steel. Also a kind of arrow made totally of steel; also a weapon, also God.

Sarab-loh Granth is also called "Mangal-charan". In the beginning of this volume appear the words *"Mukh-vāk Pātshāhi Dasvīn"* which means the verses uttered by Guru Gobind Singh.

Chapter I deals with the war among the gods and the demons. Chapter II deals with the message of Lord Indra to other gods for assistance. Chapter III deals with proposals of truce which were rejected by Birjnad and the massacre of eleven of his warriors. Chapter IV deals with the resuscitation of dead gods by *Amrīt* and the entry of Birjnad into Indrapur. Chapter V deals with the new incarnation called "Sarab-Loh" who kills Birjnad and decorates all the gods with robes of honour. There is nothing relating to the Khālsā Panth in this volume.

According to some Sikh scholars this is not a composition of Guru Gobind Singh. Some assign the authorship to Bhāi Sukha Singh, the Granthi of Patna Sahib Gurdwārā.

Sarāi

A Jāt tribe found in Amritsar and Gurdaspur. Its members are sometimes called Shaikhs, as being leaders of the Sultanis or followers of Sākhi Sarwar.

The Sikhs and Sarāis are both brothers, and there is a couplet which says:

"Sikh Sarāi dono bhāi, Bābā Nānak *put banāi."* It means that the Sikhs and Sarāis are both brothers. The customary rule against cutting the hair has led to the belief that the founder of the Kalhora family was a disciple of Bābā Nānak.

The title of the Kalhora family of Rajaupur in Dera Ghāzi Khān is known as Miān Sāhib Sarāi. The Sarāis have a holy reputation and retain and uncut lock on the crown of their head. The males of the Sarāi family do not cut the hair or moustache, and the Sarāi is also a common term for a native of Sind.

Sarang

(i) Sarang is an Indian classical *rāgā*, belonging to *Kafi Thath.* It has five notes (*Sa Re Ma Pa Ni*) in the ascending order and five notes (*Sa Ni Pa Ma Re*) in the descending order. It is sung late in the morning from 9 AM to noon.

(ii) Also the name of a bird called *Babihā* mentioned in *Guru Granth Sāhib* . See entry on Babeeha.

Sarangi

This is one of the popular stringed instruments, played either solo or as an accompaniment to vocal music. The body is made of teak-wood and the lower part is covered with a skin. Generally there are three strings made of cat-gut, which are controlled by an equal number of pegs on the upper parts of the instrument. Some Sarangis have also a few subsidiary strings under the main three strings. It is held in a vertical position and played with a bow. One of the famous players of the Sarangi was Abdulla, a Muslim musician who played in the company of Nātha (*dhad-player*) in the court of Guru Hargobind.

Sarasvati (Sarada is another name of Sarasvati)

In the Vedas, Sarasvati is primarily a river, but is celebrated in the hymns both as a river and a deity. The Sarasvati river was one boundary of Brahmavartta, the home of the early Aryans, and was to them a sacred river, as the Ganges has long been to their descendants. As a river Goddess, Sarasvati is lauded for the fertilising and purifying powers of her waters, and as the bestower of fertility, fatness and wealth. In later times Sarasvati was the wife of Brahma, the goddess of speech and learning, inventress of the Sanskrit language and Devanagari letters, and patroness of the arts and sciences. She is represented as being very fair, wearing a slender crescent on her brow and sitting on a lotus. The other names of Sarasvati are Bharati, Brahmi, Put-kari, Sarada, Vagiswari. The river is now called Sarsuti. It falls from the Himalayas and is lost in the sands of the desert.

Sarbat-Khālsā

"Sarbat-Khālsā" means the entire body of the Sikh people. This is an institution which was set up for deciding momentous issues of the entire Sikh community by a collective decision and direction, after the death of the tenth Guru. The meetings of the Sarbat-Khālsā were held either on the *Baisākhi* day (April) or on Diwali (November). At such meetings, the entire Sikh community

was invited to gather at Akāl Takhat, Amritsar, to select the Panj Piyare—the Five Beloved Ones—who would take the consensus and arrive at a decision in the presence of *Guru Granth Sāhib*.

The meeting started with an Ardās, followed by "Hukam" from the *Guru Granth Sāhib* . Then someone from the congregation would suggest the name of the most respected and devoted Sikh present as the first *Piyārā*. The acceptance of a *Piyārā* by the assembly would be announced by a *Jaikārā* ("*Bole so Nihāl, Sat* Sri *Akāl*"). After his selection, the first *Piyārā* would propose the name of the second *Piārā* which would be put up to the assembly. Then the two *Piyārā* which would be put up to the assembly. Then the two *Piyārās* would propose the name of the third *Piyārā*, then the four *Piyārās* would propose the name of the fifth *Piyārā* and seek his confirmation from the assembly. These five representatives (*Piyārās*) would sit behind the *Guru Granth Sāhib* at the Akāl Takht and deliberate and give decisions in the form of "Gurmatta" or Guru's decisions which would be binding on the entire Sikh community. This open forum ensured equality and democratic process. If there was no unanimity on any matter among the assembly, the five *Piyārās* would announce a verdict which was regarded as the final decision. Political, social, religious and economic matters were discussed and decisions taken.

The Sarbat-Khālsā meetings were held in 1733 for acceptance of a 'jagir', for building a fortress in Amritsar in 1747, and for constituting an army (Dal Khālsā) in 1748, and attack on Lahore in 1760. The last Sarbat-Khālsā Assembly was held in 1805 during Mahārājā Ranjit Singh's regime. The so-called Sarbat-Khālsā meetings held during 1984 and 1989 cannot be called true Sarbat-Khālsā Assemblies because they were held either by vested interests or on party lines.

In the beginning every Sikh participated in the meetings of Sarbat-Khālsā, later the leaders of Misals were only consulted. Mahārājā Ranjit Singh stopped political meetings and took decisions on the advice of his Ministers. Now-a-days the Akāli Dal and the Shromani *Gurdwārā* Prabandhik Committee decide questions of community interest in their meetings.

Sarhind/Sirhind

Sarhind is an old town in the Panjab which was the headquarters of the Nawāb (Governor) in the Mughal days. It was also the centre of the Naqashbandi Sufi order under Shaikh Ahmed of Sarhind (1539-1624). This group was very orthodox and conservative and influenced Emperor Jehangir to initiate a policy of persecution of the Sikhs.

In 1675, Guru Tegh Bahādur and some of his disciples were arrested at Ropar

and sent to Sarhind under police escort in July 1675. Mātā Gujri, the mother of Guru Gobind Singh was betrayed and alongwith her grandsons she was confined in the Sarhind Jail in the end of 1704. Her grandsons (Zorāwar Singh and Fateh Singh aged 8 and 5 respectively) were bricked alive in Sarhind on refusing to embrace Islam, by Wazir Khān the Muslim Governor. In 1710, Banda Singh waged war against Wazir Khān in which the latter was killed. In 1763 Khālsā Dal fought against the ruler Jain Khan and captured the town. Three *Gurdwārās,* Fateh-garh Sahib Burj Mātā Gujri and Jyoti Saroop were built here by Sikhs.

Sarinda

It is a stringed musical instrument resembling Sarangi. It is about two feet long and its bottom is oval. The upper part is left open, while a small part of its body is covered with parchment. It has generally thin cat-gut strings which produce notes of *Sa Ma Pa.* The upper ends of the strings are tied to pegs and the lower ends to the hook below. It was used by the fourth and fifth Gurus and their court-musicians. It is played with a bow, which often has small bells attached to it to produce a jingling sound.

Sarkār-Khālsā

Sarkār Khālsā was the name given by Mahārājā Ranjit Singh to his government. He did not use the name of his misal, for he regarded himself as representing the Khālsā commonwealth. The Mahārājā adopted the word "Khālsā" as his surname in place of the misal. His sons had the word "Khālsā" prefixed to their names as, for example Khālsā Kharag Singh, Khālsā Sher Singh, etc. The official salutation in the state army was: "*Waheguru ji ka* Khālsā, *wāheguru ji ki fateh*". Even his coinage did not bear his name. These were called "*Nānakshāhī*" coins. He declared himself as the servant of the Guru and regarded himself as a soldier of the Khālsā commonwealth.

Satakās

There are the seven skies or upper regions according to Indian thought:

1. Bhur
2. Bhawar
3. Swar
4. Mahar
5. Jan
6. Tap
7. Sat

Sat Kartar (True Creator)

At Kurukhetra (Kurukshetra) many people became the followers of Guru Nānak. When he was leaving Kurukshetra he told his followers to live in harmony, utter the Creator's name, and if any one salutes you and says "Sat Kartār", return the salute. The Guru said that there were five ways to reach God: by repeating His Name, by holy companionship, by preaching truth, by contentment, and by restraint of the senses.

Satnām

Sat means true, everlasting, permanent. *Nām* means Name. Sat-Nām stands for God. God is truth, His Name is ever-lasting and ever-true in the past, the present and the future.

"Satnām is His primal and traditional Name." (*GGS*, p. 1083)

Since God has no form He is regarded as the spirit. Some translate this word as, 'His Name is Truth'.

Sat Patal

There are seven underworlds according to Hinduism. These are as under:

1. *Atāl*
2. *Vitāl*
3. *Sutāl*
4. *Rasatāl*
5. *Tatatāl*
6. *Mahātāl*
7. *Patāl*

Sat Purush/Akal Purakh

The presiding God-power—*Nirankār* (the first and foremost manifestation of the Absolute God) in *Sach Khand,* the first Grand Division in the creation, a purely spiritual realm.

Sat Sangat/Sādh Sangat

A congregation devoted to search for *Sat* or Truth eternal. On the planet earth, it is presided over by a holy man pure in thoughts, words and deeds. On the inner planes, it is in union with the Power-of-God, by contacting the soul with the Light and Sound of God, the primal manifestations of the Godhead.

Sat Sri Akāl

Truth is timeless or immortal. This is the Sikh greeting. This saying is the second part of the *Jaikārā* (*Jo Bole So Nihāl, Sat* Sri *Akāl*).

Sat-Sudhan

There are seven understandings/powers according to Indian thought:

1. Patience (*Dhiraj*)
2. Intellect (*Budh*)
3. Discrimination (*Bihek*)
4. Power (*Bal*)
5. Salvation (*Gati*)
6. Way of life (*Jivan-maryādā*)
7. Opportune/appropriate task (*Munāsib Karam*).

Sat Svara

The seven notes of Indian music are as under:

Sā	equal to	*doh*	in Western notation
Re		*re*	—
Ga		*mi*	—
Ma		*fa*	—
Pa		*so*	—
Dha		*la*	—
NI		*ti*	—

Satāt-Simritian

There are 27 Hindu ceremonial books as under:

1. Manu 2. Yagwalh 3. Vashisht 4. Parisar 5. Sankh 6. Lagh-harit 7. Dakh 8. Birdh-harit 9. Nārad 10. Lagh-attar 11. Wirdh-attar 12. Som 13. Yam 14. Datt 15. Budh 16. Vishan 17. Shukar 18. Lagh-gautam 19. Virdh-gautam 20. Katyān 21. Dewāl 22. Ap-stamb 23. Brahspat 24. Vyās 25. Likhit 26. Augris 27. Satā-tap.

Satidās

Satidās and his brother Matidās, sons of Durgah Mal and Dayāli were the disciples of Guru Tegh Bahadur, in Anandpur. The Guru, alongwith these followers left Anandpur in July 1675. This group was arrested by the Head of Ropar Police under the orders of Emperor Aurangzeb, and later sent to Delhi. They were tortured in Delhi Kotwāli for refusing conversion to Islam. Soon thereafter, Matidās was sawn alive and Satidās was covered with cotton pieces and burnt to death. Durga Mal's body was placed in boiling water and he too died. The Guru was executed in a public place in November 1675. Later the Delhi Sikhs removed the bodies of these three Sikhs and cremated them on the bank of River Jamna.

Satguru

Literally the True Guide, a Sant (holy man, saint) commissioned to teach the inner path to the seekers after truth and to grant them contact with God within. Every Satguru is basically a *Sant*, but every *Sant* cannot be a Satguru unless and until the Sat-Power (power of truth) in him commands him to take up the work of leading the world's weary souls back to the true eternal Home of God (Sach Khand).

In Sikhism, the word "Satguru" is also used for God.

Satnāmi/Satnāmiā

A class or sect of Hindu devotees. *Satnām* literally means "the True Name". It was also the initiatory word given by Ram Singh Kukā to his disciples.

The Satnāmis of the central provinces are said to be an offshoot of the *Rāidasi Chamārs*.

Muntakhāb-ul-Luhab describes the Satnāmis as men who dressed like devotees but carried on petty trade and agriculture. They were not allowed to acquire wealth in any but a lawful calling, and would not submit to oppression at the hands of authority.

Satnāmi *sādhs*, found in Rohtak, are described as a sect of free-thinking Jāts, founded by one Noe *Dās* of Farrakhabad. They observe no ceremonies even in the disposal of the dead. They burn it without ceremony and observe no annual or other rites. The ashes are not taken to Hardwar. Sometimes the body is thrown into the river Jamuna or Ganga. They do not smoke tobacco. They keep *choti* (tuft of hair) and wear no *janeo* (sacred thread). The *sādhus* of Rohtak are chiefly Jāts and Baniās.

Sati/Suttee

It has a number of meanings according to the context.

(i) One who speaks the Truth, holy man, contented man.
(ii) Immortal, indestructible
(iii) A virtuous woman
(iv) Wife of Mahadev
(v) One who dies along with the dead body of her husband, according to a Hindu custom. This had no Vedic sanction. The *Sati* system was abolished in India and made illegal by legislation in 1829. It was due to pressure from reformers like Rājā Rammohan Roy.

Guru Amardas prohibited *Sati* for Sikhs. According to him, life and death are controlled by the Divine *Hukam*. If the husband dies, the widow may remarry. If

she leads a life of service and virtue, she will be not only a credit to the family but also to the whole female sex. Death by concremation is an act of cowardice and an escape. True *satis* are those who accept their husband's death by resignation to the Divine Will and continue to lead a fruitful life of virtue and service. (*GGS*, p. 787)

Sau Sākhi

These are a collection of injunctions which were supposed to have been unearthed and came into fame by the middle of the nineteenth century. The *Sau Sakhis* were claimed to have been found in a tank near Sirsa (Panjab). Under the instructions of the Lieutenant Governor, Sir Robert Egerton, these were translated into English about 1882. It is generally considered as a dubious work.

According to M.A. Macauliffe (*The Sikh Religion* ... Oxford University Press, 1909, vol.5, pp. 156-57) under the *Life of Guru Gobind Singh*, the Guru seems to have prophesiesed in a reply to Sham Singh that "The Khalsa shall then awake, and know the play of battle. Amid the clash of arms the Khālsā shall be partners in present and future bliss, tranquillity, meditation, virtue, and divine knowledge. Then shall the English come, and joined by the Khālsā rule as well as in the East as in the West. The holy Bābā Nānak shall bestow all wealth on them. The English shall possess great power, and by force of arms take possession of many principalities. The combined armies of the English and Sikhs shall be very powerful as long as they rule with united councils, and bestow thrones on those who assist them. Then in every house there shall be wealth, happiness, rejoicing, religion, and learning. The English shall rule for a long time."

It is not sure from where Macauliffe has taken the Guru's prophecy. Although the Guru did not believe in prophecies and did not write any *Rahatnama* (code of conduct), but many *Rahatnāmās* have also been claimed to have been prepared at his command. It is very difficult to prove such claims as being authentic. The *Chaupā Singh Rahat Nāmā* dates from the middle of the eighteenth century and is allegedly the work of a personal servant of Guru Gobind Singh, and *Prem Sumarg* (rahat *nāmā*) is an anonymous work from the nineteenth century. *Tanakhah-nāmā* and *Prasan-uttar (rahat nāmās)* are attributed to Nand Lāla. Another *Rahat nāmā* written by Prahlad Singh who claims to have received instruction from Guru Gobind Singh. The *Rahat Nāmās* of Desa Singh and Daya Singh also claim to have received instructions from Guru Gobind Singh. In 1945, the Shromani Gurdwārā Parbandhak Committee published a book called *Sikh Rahat Maryādā* which is followed by Sikhs all over the world.

During the 1857 mutiny there were many cases of Sikhs joining the Mutineers, and the role of the Sikhs in helping the British to suppress the mutiny was enormous. The Britishers in India, who were trying to suppress the Mutiny, told the Sikhs that the Indians engaged in Mutiny were trying to bring back the Muslim rulers who had tortured and killed their Gurus and their forefathers.

The British exploited the anti-Muslim feelings of the Sikhs and circulated an English version of the *Sau-Sākhis* prophesying a joint Anglo-Sikh conquest of Delhi. Many Sikhs joined the army and marched to Delhi. On reaching Delhi, Capt. Hodson, accompanied by the Sikh soldiers captured Bahādur Shāh, his wife Zeenat Mahal and three sons and a grandson of the Emperor. The three sons were shot dead by Captain Hodson and their bodies were displayed in front of Sis Ganj Gurdwārā. The Sikhs were rewarded in cash and kind to suppress the Mutiny. Thus the prophecy of the British version of the *Sau Sakhis* was fulfilled with the help of the Sikh soldiers.

After the death of his sons Guru Gobind Singh had declared that the line of human Gurus was at an end and the Sikhs should take the *Ādi Granth* as their Guru. The advice of the Guru was ignored by many of his followers and the *Sau-Sakhis* was forged to sanctify pretensions of prophethood. The Kukā sect was founded by Bālak Singh in North-West Frontier Provinces. He declared himself to be the incarnation of Guru Gobind Singh. His successor Rām Singh declared himself to be a re-incarnation of Guru Gobind Singh and circulated a new version of the *Sau Sakhis* in which he prophesied that Rām Singh (carpenter) of village Bhani will drive the English out of India. He was put under house arrest and was not allowed to meet his followers to reveal his prophecy. The Mahārājā of Patiala ordered the arrest of all Kukās (Namdharis) in his state as they were killing Muslims. Rām Singh died in Burma (Rangoon) in 1885 and was succeeded by his younger brother.

In 1947 another version of the *Sau Sākhis* was circulated and this time it predicted the rule of Mahārājā Yadvinder Singh of Patiala, and on the other hand, the Mahārājā of Faridkot (Harindra Singh) propagated the idea of a Sikh State in the Panjab.

(Source: (1) Khushwant Singh, *A History of the Sikhs,* vol. 2, pp. 110-111, 130-34 and 291.)

Sattā Bhāi

Sattā, a Muslim musician, was the brother of Bhāi Balwand and he used to play on the reback at the court of Guru Arjan. Both brothers wrote a *Vār* in Ramkali *rāgā* which has eight stanzas. The first five stanzas were composed by

Balwand and the last three by Sattā. Sattā's name appears in the sixth stanza. The essence of this composition is that the five Gurus had the same spirit and as such there was a unity in the Sikh doctrine. (*GGS*, p. 938)

Sayyad Pur/Eminābād

This is the name of a town in the Gujrānwālā region of West Panjab. It was the site of a battle between the forces of Babar and the local ruler. It appears that at this time Guru Nānak and his companion Mardānā were near the battlefield, for Guru Nānak has given a vivid description of the destruction and bloodshed in 1521. These hymns are called *Babār-Vāni*. The lot of the women and the children was pitiful:

There were the wives of Hindus, of Turks, of Bhatis and Rajputs,
The robes of some were torn from head to foot,
The dwellings of others were the places of their cremation. (*GGS*, p. 417)

Sayyadpur was re-named Shergarh by Sher Shah Suri in 1540. Akbar gave it the name of "Eminābād". There are three *Gurdwārās* in the memory of Guru Nānak's visit to *Eminābād*, now in Pakistan.

Sects or Denominations of the Sikhs

(See also under the name of the Sect or denominations).

(1) *Udāsi:* Founded by Sri Chand, a son of Nānak. The *Udāsis* were rejected by Amar *Dās*, as not being genuine Sikhs.

(2) *Bedi:* Founded by Lakshmi Dās, another son of Nānak.

(3) *Trehun:* Founded by Gurū Angad.

(4) *Bhalla:* Founded by Gurū Amardās.

(5) *Sodhi:* Founded by Gurū Rāmdās.

Note: The Bedis, Trehans, Bhallas, and Sodhis are rather Sikhs of the subdivisions of Kshatriyas, so called (i.e. of the family-founders of certain *Gurūs*), than distinct sects.

(6) *Rāmraiya*, seceders who ahered to Rām Rāi when Tegh Bahadur became *Gurū*. They have a considerable establishment in the Lower *Himālayas*, near *Hardwār*.

(7) *Banda-Panthi*, i.e. of the seat of Bandha, who succeeded Gobind as a temporal leader also called Bandāi Sikh.

(8) Masandi: Masand is simply the name of a sub-division of the Kshatriya race; but it is also specially applied to the Sikh missionary; some say as adherents of Rām Rai, and others as instigators of the Gurū's son to opposition. The more common story, however, is that the Massands were the hereditary stewards of the

household of the several Gurūs, and that they became proud and dissipated, but nevertheless arrogated sanctity to themselves, and personally ill-used many Sikhs for not deferring to them; whereupon Gobind, regarding them as irreclaimable, expelled them all except two or three.

(9) *Rangrheta:* Converts of the sweeper and some other inferior castes are so-called.

(10) *Ravidāsi,* that is, Rao or Rai *Dāsi:* Sikhs of the class of *Chamārs,* or leather-dressers, and who trace to the Ravidās, or Raidās, whose writings are inserted in the *Granth.*

(11) *Mazhabi:* Converts from *Muhammadanism;* lower castes are so called.

(12) *Akāli:* Worshippers of Akal (God), the most eminent of the orders of Purists or Ascetics.

(13) *Nihang:* The martial or pure.

(14) *Nirmale:* The sinless. One who has acquired this title usually administers the *pāhul* to others.

(15) *Gyani:* The wise, or perfect. A term sometimes applied to the Sikhs who are at once learned and pious.

(16) *Suthra Shāhi:* The true, or pure: said to have been founded by one Sucha, a *Brāhman.*

(17) *Suchidari:* Likewise the true, or pure: the founder not ascertained.

(18) *Bhāi:* Literally, brother. The ordinary title of all Sikhs who have acquired a name for holiness; and it is scarcely the distinctive title of a sect, or even of an order.

To these may perhaps be added bodies of men who attach themselves to particular temples, or who claim to have been founded by particular disciples of eminence, or by followers who obtained any distinctive title from a Gurū. Thus some claim to represent Rāmdās, the companion of Nānak, who lived till the time of Arjan, and who obtained the title of 'Budha', or Ancient. Also many hereditary musicians call themselves *Rabābi Sikhs,* from the Rabāb, or particular instrument on which they play; and these affect to regard Mardāna, the companion of Nānak, as their founder. Who have adopted the 'Jap' of Nānak as their rule of faith. The Musaddis are further said to have fixed abodes in the countries westward of the Indus.

Sewāpanthi

It is a sect of the Sikhs. Guru Tegh Bahādur had a personal follower, one Kanhayā Lāl a Dhaman Khatri of Sodhra in Gujrānwālā. Originally an officer in the service of the Mughals, he became a drawer of water to the Guru's horses and

to all with him and a menial at his table day and night. The Guru taught him and invested him with the *Seli* (a woollen necklace) and *topi* (cap).

On Guru Tegh Bahādur's death Kanhayā Lāl remained in Guru Gobind Singh's service and was with him at the siege of Anandpur. One day he heard some one say: "O heart, love God", and accordingly in the battle that ensured he gave water to the wounded on either side, justifying his act by a Sikh text. Kanhayā Lāl is said to have been commissioned by Guru Gobind Singh to preach Sikhism in the south-west and he found his first *dharmsālā* in the Sind Sāgar Doab. His followers are mainly Khatris and Aroras and the disciples are styled Nānak Shāhis. They never accept alms and oblations. Some Sewāpanthis are said to shave, others not. They are celibate and eat and share property together. Flesh, liquor and hemp are avoided. Their dress is white. They are an honourable sect who live by honest labour.

The Sewāpanthi tradition continues till today.

Setaj

"Setaj" has reference to a section of God's creation. Certain living organisms produced by moisture, or perspiration like worms, ants, lice and similar insects, are called "Setaj".

Seetlā

Seetlā means small-pox or chicken-pox. This is an infectious disease. However, the villagers regard it as a gift of goddess Seetlā, and hence worship it, so as to secure her blessing for getting rid of the infection.

Setambar

Setambar means while-clothed, that is the swan incarnation of God in Satyuga; also the name of a group of Jain monks.

Shahzādā

After the death of Mardānā his son, Shahzādā, remained with Guru Nānak, in the same capacity as his father, until his death.

Shah Jahān and the Gurus

Shāh Jahān who came to the throne in 1628 was an orthodox Muslim like his father. He continued the anti-Sikh policy and four wars were fought between the Mughal army and the Sikh army between 1628 and 1634. The Mughals were ultimately defeated with the killing of Painda Khān by Guru Hargobind on the battlefield.

Shahidā-Dī-Misal

A Sikh confederacy founded by Deep Singh Shahīd who died for preserving the sanctity of the Golden Temple, Amritsar, in 1800. S. Dharam Singh and his brother Karam Singh conquered Shehzādpur and consolidated their lands in Ambala district. One of their chieftains, Shahīd Nathā Singh donated land for the upkeep of Gurdwārā Bābe-dī-ber in Siālkot. (See also Misal).

Shaitān (Satan)

Certain religions consider *shaitān* (devil) as one who is opposed to God. He is also regarded as a fallen angel. Some call the spirit of this Dark Age (Kalyuga) as Satan. According to Sikhism, evil people or anti-God are called *shaitān.* The Gurus regarded the fervent practitioners of the five vices-lust, anger, greed, attachment and pride as devils. In the *Guru Granth Sāhib*, Guru Arjan says: "Lust, anger, pride — their slaves are mad ... Without the True Guru, they act like Satan". (*AG*, p. 707)

Shahid-Ganj

Shahīd-ganj is the place where martyrs laid down their lives or a place commemorating the martyrs. There are a number of Sikh shrines known as Shahīd-ganj, but the most important are as follows:

1. *Shahīd-ganj* to the south of the Amritsar tank.
2. *Shahīd-ganj* of Bābā Deep Singh situated near Rāmsar, Amritsar.
3. *Shahīd-ganj* near Fatehgarh (Sarhind) dedicated to the memory of the two younger sons of Guru Gobind Singh.
4. *Shahīd-ganj* near the Muktsar Gurdwārā tank where Bhāi Mahān Singh and 39 of his Sikh group died fighting in the war against the Mughals in 1704.
5. *Shahīd-ganj* in Lahore where Bhāi Tāru Singh and Mani Singh and many other Sikhs were executed.

Shāhbāz Singh

Shāhbāz Singh was the son of Subeg Singh, the martyred Kotwāl of Lahore. He was a devoted Sikh. When his father was tortured, he was compelled to witness that torture. Nawāb Yahiyā Khān of Lahore tried to break the spirit of Shāhbāz Singh, and warned him that he would meet the same fate as his father. He was then given an option—to accept Islam or to die of torture. During his last moments, Subeg Singh told his son to make the right choice. Shāhbāz chose death instead of changing his religion. Like his father, he was tortured to death in the same manner on the rolling spikes of a huge wheel in 1746.

Shahīdī Jor Melā at Fatehgarh Sāhib

The Shahīdī Jor Melā (fair) is held at Fatehgarh Sāhib, about three miles from Sirhind town and about 30 miles from Chandigarh. Fatehgarh is said o have derived its name from Fateh Singh, the younger of the two martyrs, and also on account of the subsequent *fateh* (victory) of Bandā Bairāgi over Sirhind. Since 1888 the fair has been going on annually in the second half of December.

In 1701 the Mughal Emperor Aurangzeb's forces attacked Guru Gobind Singh and besieged the fort of Anandpur Sāhib, where the Guru, his family, and Sikh warriors were encamping. The siege continued for three years. The enemy made and offer to the Guru that if he left the fort the siege would be lifted and he would not be attacked on the way. The Guru accepted the offer and left the fort. but the enemy did not keep up his words and attacked the Guru and caught Mātā gujri (the mother of Guru Gobind Singh) and his two younger sons, Zorāwar Singh (nine years old) and Fatch Singh (seven years old). The two sons of the guru were bricked alive and Mātā Gujri died on hearing the tragic death of her grandsons. The cremation rites of the three dead bodies were performed by Diwān Todar Mal of Sirhind who purchased a piece of land for the purpose from the ruling fanatics after paying a heavy price in gold *mohars.* There are five *gurdwārās* at Fatehgarh Sahib to which the visitors throng during the fair: Gurdwārā Shri Fatehgarh Sāhib, Burj of Mātā Gujri, Gurdwārā Bibangarh Sāhib, Gurdwāra Joti Saroop, and Gurdwārā Shahīd Ganj.

Besides the religious observations and religious gatherings in the *gurdwārās,* a number of politico-religious meetings are organised by various parties. The recreational corner in the fair are filled by touring talkies, magic shows, wild animals show, dancing parties, merry-go-rounds, etc.

Shaikh Sajjan

Guru Nānak and Mardana are said to have visited a notorious robber called Shaikh Sajjan. He used to rob and kill his victims. The Guru recited a hymn to God in his presence. On hearing a hymn, Shaikh Sajjan came to his right senses. He kissed the feet of the Guru and prayed him to pardon his sins. The Guru told Shaikh Sajjan that God's grace is obtained by confessions and reparation for wrong. The Guru asked him how many murders he had committed and also to produce all the property of his victims. The Shaikh did so, and the Guru told him to give all the property to the poor. He obeyed the mandate, and became a follower of the Guru after receiving *charan pahul.* It is said that the first Sikh temple was constructed on the spot where this conversation had been held.

Shaikhs

They were originally Muhammadan monks, but in India the title was often adopted by Hindu converts to Islam.

Shalok

Occasional verses are called *shaloks.* Quite short and often consisting of a single rhymed couplet only; more extended examples are frequently found.

Shām Singh Attārīwālā

Shām Singh Attariwālā was born at Attari in Amritsar district in 1785. His father Sardār Nihāl Singh was a warrior-courtier of Mahārājā Ranjit Singh. After the death of Ranjit Singh, the Sikh empire was on the decline, for the British had their eyes on the Panjab. Lal Singh and Tej Singh, the two leaders of the Sikh troops proved traitors. Sham Singh Attariwālā desired to join the Sikh forces in the first Anglo-Sikh War. He collected many recruits and joined the Sikh army at Sabraon. When Tej Singh deliberately ran away from the battlefield, the Sikh forces felt demoralised. At this moment, Sham Singh encouraged the Sikh army and himself held many of the enemy at bay. He received seven bullet wounds and died fighting on 1 February 1846. The victory of the British troops was largely due to the shameful treachery of Lal Singh and Tej Singh. The body of Shām Singh was cremated at Attari and a monument was raised in his memory.

Sharnāgat Kaur

In the year 1837, Hari Singh Nalwā was the Governor of North-West Provinces with his capital at Peshawar. One day a Hindu Pathān came suddenly to his court, complaining that some dacoits had kidnapped his wife. Nalwā reprimanded the complainant for neglecting to protect his wife and put him in prison for the breach of his duty. Simultaneously, he ordered his platoon commander to go with a few soldiers secretly to the Jail and release the complainant to show the spot where he was robbed of his wife. In the meantime, some spies sent a word to the kidnappers that Nalwā had rejected the complaint of the Hindu Pathān and put him in jail. Feeling quite safe, the kidnappers stayed in the nearby village. In the meantime, the commander reached the spot and challenged the kidnappers and got the lady released. When the lady was produced before Nalwā, the Governor, she thanked him for his help. Out of gratitude, she and her husband became Sikhs and she was given the new name of 'Sharnāgat Kaur' (literally meaning a lady needing help and shelter). The couple was given employment in Nalwā's court.

Later on, Hari Singh Nalwā and his troops were surrounded by tribal forces in the forest of Jamarud, 25 miles away from Peshwar. Unfortunately, Nalwā was hit by an enemy bullet while standing on the second floor of the building in the fort. He was taken downstairs for treatment but he died very soon. The next in command took over but kept the news of Nalwā's death secret. In the meantime, he wanted reinforcements from the Lahore Darbar. Sharnāgat Kaur volunteered to ride alone from Jamarud to Peshawar to seek help for the Mahārājā's troops. She disguised herself as a Muslim lady and rode safely to Peshawar. The officer at Peshawar sent a special messenger to Mahārājā Ranjit Singh at Lahore asking for reinforcements of troops. Mahārājā Ranjit Singh on getting the news of Nalwā being besieged, decided to lead the army to Peshwar but did not know that Nalwā had actually died. He crossed the Jhelum river and reached Jamarud and defeated the tribal forces. The Mahārājā openly hounoured Sharnāgat Kaur for her dare-devil mission and heroic achievement in conveying the news to his court and saving the precious lives of the soldiers in the Jamarud fort. Apart from grant of land and money, she was given the title of "The Warrior-Saviour of the Panjab".

Shāstrā

A rule, book, treatise. Any book of divine or recognised authority, but more especially the law-books. The contents of the Vedas were expounded in the Shastrās, and they are six in number: *Nayāyā Shahwtara, Purav Mimamsha, Uttar Mimasha, Sankhya Shāstrā, Visekh Shāstrā, and Yoga Shāstrā.*

Sher Singh, Mahārājā (1807-1843)

Sher Singh was accepted by Mahārājā Ranjit Singh as a son at the insistence of his first wife, Mehtāb Kaur and her mother Sadā Kaur. He was in the army and served as the Governor of Kangra between 1830-31. He became the Mahārājā of Panjab in January 1841 with the help of Rājā Gulāb Singh and Rājā Dhian Singh. He was assassinated by he Sindhanwalia faction on 15 September 1843.

Shesh Nāg/Sekh Nāg

He is the legendary king of the serpent race of Nāgas, and of the infernal regions called *Patāla.* A serpent with a thousand heads which is the couch and canopy of Vishnu whilst sleeping during the intervals of creation. Sometimes Sesha is represented as supporting the world, and sometimes as upholding the seven *Patālas* or hells. Whenever he yawns, he causes earthquakes. When the Gods churned the ocean they made use of *Shesh-Nāg* as a great rope, which they

twisted round the mountain Mandara, and so used it as a churn. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. He is also called Ananta (the endless), as the symbol of eternity. His hood is called Mani-dwipa, the island of Jewels, and his place, Mani-bhitti, jewel-walled, or Mani-mandapa, jewel palace. Shesh *Nāg* is mentioned in the *GGS*.

Shiv and Shakti

The names Shiv and Shakti have been mentioned in the holy *Guru Granth Sāhib* many times. Shiva represents God and Shakti is a form of Pārvati, the wife of Lord Shiva, as his infinite power. See also under Shiva and Pārvati.

Shiv-Sakti-dā-Mel

This phrase is found on p. 21 of the *Guru Granth Sāhib*. The Guru sums up creation in the above pharase. Everything is a combination (coordination) of the physical matter and Holy Spirit. Energy takes many forms, for all matter is energy, and spirit means the divinity behind it. For example, our body is limited by three qualities of matter, but there is the divine essence to support it. The holy ones pursue higher things in worldly environment, while the evil ones devote themselves entirely to vain and selfish tasks. The ignorance of the divine element in man is responsible for one's egoistic thoughts and actions.

Shiva

The name Shiva is unknown to the Vedas, but Rudra, another name for this deity, and almost equally common, occurs in the Vedas both in the singular and plural, and from these the great deity Shiva and his manifestations, the Rudras, have been developed. He is one of the Gods of the Hindu Trinity. Lord Shiva is the embodied Tamo-guna, the attributes of darkness or wrath, and the destructive fire by which the earth is annihilated. He is auspicious, not terrible; the deliverer; the sweet-scented increaser of prosperity; Maha-yogi, in whom is centred the highest perfect of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and a union with the great spirit of the universe is eventually gained.

Shiv-nagari in the Sikh religion means the state of complete absorption in the Absolute or the state of liberation. Lord Shiva is mentioned in the *Guru Granth Sāhib*.

Shiv-Nagri

The domain of spiritual progress; also the congregation, "*Sādh*-Sangat"; in yoga terminology, it means the tenth-gate (*Dasam duar*).

Shrādh

A ceremony performed in honour of the deceased relative as a reminder that the death does not break the link between the past and present, or between the living or dead. According to the practice of the Hindus, *Shrādhs* are offered every year in memory of their parents and grand-parents. There is a season of *Shrādhs* which begins from the full moon (*Puranmāshi*) of the month of *Bhādo* (August) and end of the new moon of Asu (October). On the corresponding date, the descendants invite the Brahmin and feed him in memory of their ancestors, in the belief that this will give some benefit to the sound of their dead ancestors. According to Sikhism, such food may be of some benefit to the Brahmins, but in no case can the benefit reach the ancestors. All that can give benefit to the deceased is his own good actions and service to the poor and the helpless. It is much better to respect one's parents while alive than offering food to Brahmins after their death.

SGPC—Shromani Gurdwārā Prabandhak Committee, Amritsar

This Committee is responsible for looking after the Sikh historical temples in the Panjab, Haryana and Himachal Pradesh.

Before the Gurdwārā Act of 1925, the Sikh temples were governed by Mahants or monks. According to the Act, there should be 140 elected members and 15 co-opted member in the SGPC Four priests from the four Takhts and the Head Priest of the Harimandar *(Golden Temple)* are ex-officio members. The elected members, in a general body meeting elect an executive body of 11 members, and a President, as a head of the executive body, together with three office-bearers. There is also one Secretary and an Assistant Secretary to conduct the business of the meetings, etc.

The SGPC consists of: (1) the General Committee, (2) the Sikh History Research Board, (3) the Dharam Prachar Committee religions propaganda committee or missionary committee, and (4) the Trust Board.

The General Committee: The Committee is concerned with the administration of Gurdwaras - some are administered directly by the General Committee and others are administered indirectly through the local management committee. All the gurdwaras owe their allegiance and pay ten per cent of their income to the SGPC.

Trust Branch: The Trust is responsible for the trust money and makes sure that it is properly utilised for the purpose it had been given. The Trust also looks after those institutions which are run directly by the SGPC: Guru Nānak Khālsā College, Bombay; Guru Nānak Engineering College, Ludhiana; Mātā Gujri College, Fatehgarh Sahib; Guru Rāmdās Higher Secondary School for Boys, Amritsar. The Committee also gives financial help to a number of other educational institutions in addition to these. The Trust is also responsible for publishing religious literature for the SGPC.

Dharam Prachar Committee: The aim of this Committee is to spread the gospel of the *Guru Granth Sāhib* to all the corners of the world. The Committee employs and sends missionaries to villages to spread the gospel of the Gurus. The Committee has set up missions in Aligarh and Hapur (UP), Ganganagar (Rajasthan), Indore (MP) and Kurukshetra (Haryana). There is also a Missionary College in Amritsar to train young boys to become *ragis* (musicians), Granthis and missionaries.

The Committee publishes a religious journal called *Gurmat Prakāsh.*

Sikh History Research Board: The aim of the board is to encourage research in the true history of the Sikhs. It has published some books on the Sikh history.

The SGPC has also established an Information Office within the Golden Temple complex and at Anandpur Sahib so that the visitors can get help and free religious literature distributed by them.

Sidh/Sidhi

Sidh is a Sanskrit word which means accomplishment, fulfilment or success, perfection which in spiritual terms implies salvation (*moksha*). In materialistic terms, it is the attainment of supernatural power or occult power. The word *Asht-sidh* stands for the eight powers acquired through the practice of Yoga which are as under:

(1) To be small, (2) to be very big, (3) to be very heavy, (4) to be very light, (5) to be able to acquire a heart-desired thing (6) to know about the working of the mind of others, (7) to be able to attract others, and (8) to be able to control others.

According to Hinduism and Buddhism, *Sidhi* is acquired through *Tantric* practices. It gives one's mind the capacity or strength to impress or control other people. It is akin to the power of magic or hypnotism. The *yogis* of the Gorakh Nāth cult are known for such powers.

On the spiritual side, *Sidhi* is also associated with Mantra yoga.

The Sikh view of *Sidh* is the linking of individual consciousness with the

universal consciousness through the remembrance of the Holy Name or *Nām-Simran.* As such the occult powers acquired by yogic practices are taboo in Sikhism: *Ridh Sidh awran Sadh* (*GGS*, p. 6).

Sidh in Sikhism is called *moh* (worldly attachment) also ego or *haumai.* This keeps one away from spiritual fulfilment. It also takes the form of hypocrisy or appearing to be holy just to influence others. It can also be spiritual ignorance or *agyan.* True knowledge is the acceptance of the Divine Will, but *Sidh* keeps one away from godliness.

Secondly, traditional *sidhi* requires escape from life and renunciation of the world, while Sikhism encourages family-life and social commitment and a balanced living. True *Sidhi,* according to Guru Arjan, lies in the remembrance of the Holy Name. (*GGS*, p. 542)

Sidh-Gosht

"Sidh-gosht" is the name of a composition of Guru Nānak detailing his dialogue with the Siddhas at Achal-Batālā. It is said that this meeting took place around 1528. Guru Nānak stressed the value of the Holy Name in preference to the performance of miracles and occult powers practised by the Siddhas. The Guru expounds here his concept of "Nām Yogā" or "Sahaj Yoga". It is found on page 943 of the *Guru Granth Sāhib.*

Sihra

A chaplet of flowers of a piece of gold or silver fringe worn round the forehead by a bridegroom at the time of marriage.

Sidhu

The Sidhu clan is the large and most aristocratic of the Jāt tribes of the Panjab and traces its origin to a Bhatti Rajput named Jai Sal, one of whose descendants, Khiwā, married a *Jatni,* by whom he had a son named Sidhu, who gave his name to the clan. The Sidhus are divided into numerous sub-divisions called *muhins,* of which the Barar is the most important and are found chiefly in Malwa.

A famous scion of the Sidhus, called Phul, was the founder of the Phulkiān misal or confederacy, composed of the chiefs of Patiala, Nabha, Jind and Faridkot. The headquarters of the tribe are at Mahārājā in the Ferozepur district, and the heir of every Phulkian State has to visit the village at least once in his life time and perform the ceremony called *Tilkara,* which concists of digging some earth from the village pond.

Sikh

(i) In Panjabi *Sikhna* means studying, learning, hence a Sikh means a learner, student, apprentice, one who obeys a master, disciple, one willing to learn.

(ii) Also instruction, doctrine, sermon, lesson.

(iii) A follower of the religion which was started by Guru Nānak and then propagated by the ten Gurus. The permanent Guru now is called *Guru Granth Sāhib*. There are mainly three classes of Sikhs: *Sahijdhāris* coming from non-Sikh families and following sikh behaviour and practices, *Kesadhāri* Sikhs who maintain unshorn hair from their birth or later, *Amritdhāri* sikhs who have taken the baptism and become Khālsā .

The Sikh *Rahat Maryādā* of the Shromani Gurdwārā Parbandhak Committee defines a Sikh as follows:

> Sikh means a person who professes the Sikh religion, or in the case of deceased person who professed the Sikh religion or was known to be a Sikh during his life-time. Also a person who makes the following declaration; "I solemnly affirm that I am a Sikh, that I believe in the *Guru Granth Sāhib*, that I believe in the Ten Gurus, and that I have no other religion."

Under the Delhi Gurdwārās Management Act passed by the Indian Parliament in 1971, a Sikh is defined as follows: "I solemnly affirm that I am a *Keshadhāri* Sikh, that I believe in and follow the teachings of Sri *Guru Granth Sāhib* and he Ten Gurus only, and that I have no other religion." (See also Singh).

Sikh Aesthetics

Sikh aesthetics is concerned with the creation and appreciation of natural phenomena and physical objects insofar as they are the reflection of the greatness and power of the Almighty Creator. The Sikh Gurus insisted on the right objective and aim of aesthetics so as to point moral lessons and beauty of cosmos and not distraction through sensual or unworthy implications. The eyes may see the reflection of true beauty in the creation, but they must be retrained from misinterpreting outward beauty as temptation or seduction. Beauty in natural objects is a reminder of God's splendour and radiance. They are symbolic of the majesty of the Creator. Beauty in its various forms of music, painting, poetry, architecture should lead us to the appreciation of Divine Power and to admire the Supreme Reality. Outward beauty is fleeting and unreal, while God, the perfection of Beauty and Grace, is eternal and blissful.

Indian aesthetics is concerned with the theory of *Rasa* of which there are nine kinds. In the poetry of the Gurus, the most important *Rasa* is the *Shānt Rasa,* the feeling of peace and equipoise which comes from meditation on the Holy Name. The Gurus call it by various names — *Mahā* Rasa, *Har Rasa, Nām Rasa, Amrit Rasa.* Drinking *Nām Rasa* (God's elixir) throws a devotee into ecstasy and he feels a sublime joy within. The celestial music entrances the soul when one's consciousness is merged in the *Sabad.*

Sikhī

Sikhī derived from the word Sikh, denotes the followers of the ten Gurus and the *Guru Granth Sāhib,* the status of Sikh discipleship, devotion, *sangat,* or groups of Sikhs. Also the teachings of the Gurus called "Gurmat", "*Sikhī sikhyā* Gur *Vichār*". (*GGS,* p. 4)

Sikhs Abroad

The Sikhs abroad mainly consist of Sikhs of Indians who have migrated overseas and settled in different countries. Most of them belong to the Panjab. The migration began early in the twentieth century. There are a few ethnic Sikhs in Africa, Malaysia, the UK and America. Formerly they were Christians or followed other religions, but now they have adopted the Sikh faith.

A strong wave of migration of Sikhs from India began after the Second World War. The partition resulted in the uprooting of Sikhs from western Panjab and so many people went to Africa, Far East and the UK, the USA and Canada for securing a better quality of life and economic prosperity. Unskilled labourers found jobs as factory workers, while persons with professional qualifications— doctors, engineers, professors, etc. secured decent jobs. About two million Sikhs are settled outside India, nearly half a million in the UK an equal number in the USA and Canada, and the other million in Africa (Kenya, Uganda, Nigeria) and the Far East (Thailand, Malaysia, Singapore, Hong Kong and Australia).

The Sikhs abroad are known for their hard work, loyalty and efficiency. Wherever they have settled, they have generally bought residential premises and also established *gurdwārās.* There are about 200 *gurdwārās* in the UK which serve both as places of worship and community centres. The older generation is gainfully employed and finds itself well-settled. They enjoy the gurdwārā programmes and also participate in social and cultural functions through local societies. However, the younger Sikhs born outside the Panjab find it difficult to learn Panjabi and, therefore, cannot participate in the activities of the gurdwārās. Morever many of them notice a conflict between Indian/Panjabi culture and

Western culture. On account of their colour and heritage, they face a lot of discrimination at the hands of their host communities. There is a great need of real dialogue both between the young Sikh community and their parents, and between the Sikh community and the host community. Fortunately inter-faith groups and inter-social associations are now promoting better community relations and social harmony. Morever, the study of Panjabi and Sikhism available at school level has enabled the Sikh children to know their roots and to understand the cultural differences that exist in a multi-racial society. They are ready to adopt some Western ways and modes, but not those which are against their religion or culture. They are also regarded as law-abiding citizens of the countries in which they have settled. Sikh-dispersion has also created an international interest in Sikh history, its culture and ideals.

Sikh Students Federation (All India)

An organisation called the All-India Sikh Students Federation was set up at Lahore in 1944 by youth leaders of the Sikh community. The main object of the Federation was to impart the Sikh youth a knowledge of their heritage and identity and to produce further leaders. First study circles and discussion groups of students were started, thereafter training camps of youth were organised to inculcate quantities of discipline, self-reliance and leadership. The study of *Gurbani* and performance of *kirtan* were encouraged.

The first session of the All-India Sikh Students Federation was held in Gujrānwala in October 1945. The second session held in March 1946 at Lahore, passed a resolution in favour of a sikh State. After partition, the first training camp was held at Paonta Sahib in 1949. Different branches were established in some provinces. The Federation espoused the cause of Sikh nationalism and came close to the policy of the Akāli Dal. There were two factions: refugee Sikhs and local Sikhs which got engaged in a power struggle. In 1960 the Federation joined the Akāli Dal in the struggle for the establishment of a Panjabi State. Earlier, Bhopal emerged as an important centre of the activities of the federation. The Federation holds annual camps in different cities of India. During the recent *Akāli Morchā* in 1984, the Federation was declared an illegal body and its leaders were jailed. The ban was removed in 1985; now its leaders are working in cooperation with the Akāli Party.

Sikh Students Federation Outside India

After partition of India, many Sikh youths migrated to Africa, the UK and the USA and established Sikh federations in these countries.

The Sikh students Federation of the UK with headquarters in London organised its first Annual Conference in 1976 at Oxford and then at Kingston (1977), Hatfield (1978), Waybridge (1979), Birmingham (1980), Reading (1981), Notthingham (1982). Apart from lecture, discussions and seminar-papers, cultural programmes are held during the three-day annual conference.

The Sikh Students Federation of Kenya, has its office in Nairobi. It publishes an annual journal called Nānak Prakāsh and holds an Annual Seminar and Athletics competition. It also runs a youth training camp every year.

The Sikh youth organisation in Malaysia is called "Sikh Naujawān Sabha, Malaysia". It has its own building in Kuala Lumpur and also issues a monthly magazine called *The Sikh* and holds seminars and youth camps in one or the other town in Malaysia.

Sikh Symbols

The tenth and the last Guru, Guru Gobind Singh, attached the suffix Singh (literally meaning a lion) to all the Sikhs. He was led by a flood of glory, strength and spiritual glow to transform the Sikhs into a band of Khālsā. His earlier name was Gobind Rāi.

There had been attacks of malicious and Satanic forces on the people devoted to worship *(Bhakti)*. The Guru laid the structure of strength *(Shakti)* and mastered the situation. He emerged through his spirituality, wisdom, authority and discipline to create the Khālsā Order which is one of the most amazing of all mass phenomena. The Guru baptised the Five Brave Men—*Panj Pyāre*—who heeded his call for sacrifice. The Guru miraculously ushered in a new era through them, and transformed the Sikh community into a distinct race of unique personality.

Guru Gobind Singh initiated the *Panj Pyāre*, one of whom was a Brahamin, one a Kshatriya and the other three then regarded of lower castes into social equality. They resolved to observe the five Ks, to wear their hair and beard unshorn *(Kesh)*, to carry a comb in the hair (*Kanghā*), to wear a steel bangle on the right wrist (*Karā*) to wear a pair of shorts (*Kacchā*) and to carry a sword (*Kirpān*).

These new symbols and ceremonies, new script of *Gurmukhi* in the *Granth*, new centre of worship gurdwārās made Sikhism into a new religion in the world.

The Sikhs after Guru Gobind Singh have invariably the same attributes and with little changes to conform with modern and progressive ways, the religion is moving on. (See also Baptism and Five Ks).

Sikh Values

Sikhism is based on a sort of value-system, which can be derived from its scriptures. Value is defined as "that which is desired and accepted". Values are objectives, goals and desiderata, having some real worth and need for every human being. W.M. Urban remarks in *Encyclopaedia Britannica:* "Values exist in the sense that they are operative and effective on human minds and in human actions, and find embodiment in the objective institutions of society." Values are valid criteria, ideas and aims to be realised and attained. However 'intrinsic values' are ends in themselves, while 'instrumental values' are means to achieve certain other values.

Man is an animal and as such has certain animal instincts and needs, like food, shelter, sex, sleep, self-preservation. On the social level, he loves wealth, enjoyment and survival. On the higher or spiritual level, he knows the importance of truth, contentment, morality, bliss and salvation.

Sikh Value-System

God is the Ultimate Reality or Value, to be realised not intellectually, but through mystic experience. By His Will, He manifested Himself in creation, which is infinite. God is both transcendental and immanent in His creation. Creativity is a sport of God (*Lilā*) and His grace is instrumental in man's union with Him or what we call salvation. Those who do not get salvation, go through transmigration.

Sikh values follow a line of ascent from the lower to the higher. The lower values are those which are common to man and animals. These values are necessary for his survival, and include physical well-being through work, play, sleep, self-preservation, procreation. In addition, there are social values and spiritual values in Sikhism.

The social values are also necessary for they are related to man's relations to the community, country and entire mankind. They include obligations and duties to relatives, partners in business, and service of the poor and the downtrodden. These values relate to dignity of man/woman, equality, liberty, fraternity, social welfare, participation in democratic institutions for public good, initiative and enterprise in charitable and spiritual organisations, defence of social duties and obligations by peaceful means, and even by force as a last resort.

Spiritual values imply cultivation of positive virtues like self-control, continence, contentment, patience, detachment, forgiveness, compassion, wisdom (through contemplation and reflection), courage and defence of righteousness.

The higher spiritual values pertain to man's relationship to God, and include the pursuit of Truth, Goodness, Beauty, Love and Bliss. These lead ultimately to man's highest goal, namely, God-realisation or *moksha.*

Sikh Vices/Disvalues

Sikh vices or disvalues are mentioned in the Sikh scripture and *Rahat-nāmās.* It is difficult to mention all of them. Apart from the five major vices: lust, greed, anger, worldly attachment, and pride, the following are to be shunned by a Sikh.

Falsehood, ignorance, lethargy, idolatry, asceticism, stealing, bribery, prostitution, adultery, breach of trust, deceit, over-indulgence slander, cowardice, ungratefulness, wanton cruelty, hypocrisy, exploitation of the poor or the weak, use of intoxicants, use of offensive or abusive language.

There are certain religious lapses, which are known as *Tankhah.* (See also *Tankhaiyā*).

Sikh Way of Life

Sikhism recommends an active life — the life of householder *(Grihstt)* life in society, not in isolation, where every individual makes his contribution to the development of society. There is no place for asceticism in Sikhism. Every Sikh must work for his living, and not be a burden on society. Sikhism lays emphasis on the right type of living — *Dharam-di-Kirt* (The labour of *Dharma*). Worldly duties may be performed side by side with the search of Truth. A Sikh must set an example to others; he should become a better farmer, a better businessman and a better public servant. He is not to shun material gain or the comforts of life.

Sikhism lays emphasis on man's social obligations. Man is a part of society and has to work for its uplift. That is why social reform is a strong point in the Guru's teaching. The Gurus rejected the caste system, untouchability, taboos against women, good and bad omens and the worshipping of graves, idols and mausoleums. Sikhism believes in the equality of man which is practically demonstrated through the institution of *langar,* the Temple of Bread, dining together in a single line or *Pangat* and mixing on equal terms with persons of diverse faiths and nationalities.

Sikhism lays stress on one's duties as a citizen, rendering service to the community as a whole.

In Sikhism, ethics and religion go together. The inculcation of moral qualities and the practice of virtue in everyday life is a vital step towards spiritual development. Qualities like honesty, compassion, generosity, patience, humility, etc. can be built up only by special effort and perseverance. The lives of the Gurus show how they lived their lives according to the code of ethics.

Sikh Woman

The Sikh Gurus emphasised the equality of all human beings and as such gave woman a status and role in society equal to that of man. Guru Nānak said: "Why do you call woman bad, for she gives birth to great men as well as kings". (*GGS*, p. 473) The sexes are complementary and not competitive. In Muslim society women are regarded as second class citizens and given a status lower than that of males. Often they are viewed as fickle-minded schemers by men.

The Gurus liberated woman and rejected the current evil practices of isolation of widows, suttee system, bride-price and female infanticide. The Gurus instructed their male followers to regard women as either mothers, sisters or daughters, depending on their age. As equals of male Sikhs, they were assigned missionary posts like *manjis*. Women participated in all religious ceremonies. She can be one of the *Panj Piyārās* for the *Amrit* ceremony. She can serve as a *Granthi* or *Rāgi* and manager of a *gurdwārā*.

Sikh women have set examples even for men. Māi *Bhāgo* led the Sikh soldiers to battle. After the Guru period, Sikh women have ruled as queens and acted as commanders of armies. She has an equal share in the inheritance to family property.

No particular dress is prescribed for woman; she, like a Sikh male, is to avoid "wearing clothes which cause pain to the body or produce evil thoughts." (*GGS*, p. 16) The ideal picture of a Sikh woman is provided by Bhāi Gurdas in the following verse: "Sikh woman is regarded as man's equal in virtue and wisdom. She is a doorway to salvation." (*Var* 5-16).

Widows and widowers can contract marriage called *Anand-kāraj* under the Anand Marriage Act of 1909. Like the Gurus, Mātā Sundri — Guru Gobind Singh's widow — issued *Hukam-nāmās* (orders) which were binding on all Sikhs. In short, Sikhism advocates equal rights for men and women in secular and spiritual matters.

Simran

Constant remembrance of a person, place or thing of one's liking. By habit, all are doing *simran* of one kind or another: of our relatives and friends, riches and possessions, or name and fame, all of which are of a temporary nature, and give just a flicker of pleasure which more often than not is tinged with sorrow. Saints enjoin the *simran* of the God-power revealed by a God-man, a veritable source of eternal happiness. (See also *Nām*).

Sin

It is the performing of acts that are not morally acceptable in human culture. It is not a transgression against the laws of God, but a violation of man's own identity, as Brahman or the Divine Being itself. The punishment for a wrong action is the accumulation of Karma which will delay his liberation by requiring him to be reborn into as many lives as it takes to work of the accumulated Karma. Cardinal sin is the lack of discrimination between the real from the unreal.

Sindhus or Sandhus

They were originally found chiefly in the Lahore and Amritsar districts, but are scattered all along the Upper Sutlej, and under the hills from Ambala in the east. They claim descent from the Raghubanshi branch of the Solar Rajputs, through Lord Rām, King of Ayudhyā. They say that their ancestors were taken by, or accompanied Mahmud to Ghazni, and returned during the thirteenth century from Afghanistan to India. The Sindhus like the Sahis worship the Jhand tree, and have curious marriage customs. The tribal divinity is Kālā Pir, *Kālā* Mehr, who is supposed to have special influence over cows and is accordingly propitiated by offerings of milk. The are divided into 84 *muhins* (sub-divisions).

Singh

The word Singh means lion, from Sin'h or Sinha. The title is borne by several castes of northern India by Rajputs, by Brahmins, and likewise by Sikhs. The title/word has been in use by the Indians since the Vedic times. Since 1699 the word is affixed to the names of all Sikhs who receive *Pahul* according to the precepts of Guru Gobind Singh (1675-1708). At the initiation ceremony into Sikhism, a Hindu name such as Rām Chand becomes Rām Singh. On the other hand, at accession a Rajput prince whose name is Rām Singh, may be changed into the dynastic suffix of Sāin (Rām Sāin or Rām Parkāsh). Singh is seldom used as a royal Rajput suffix. As a Rajput affix the word 'Singh' only appears to have come into general use in the sixteenth century.

The main distinction between a Sikh and Singh is that all the Singhs are Sikhs and all the Sikhs are not Singhs. Only those Sikhs who take the *Pahul* initiated by Guru Gobind Singh are known as Singhs. (See also Khālsā).

Singh Sabhā

Literally, it means an organisation of Singhs of Khālsā for religious purposes, also the assembly or society of Sikhs for prayer or worship.

The first Singh Sabhā (society) was established at Amritsar in 1873. The President and Secretary of the Singh Sabha tried to secure absolute control. The more disinterested members broke away and established another Singh Sabhā at Lahore. The objects of the Lahore Branch were to interpret more truly the teachings of the *Ādi Granth,* and other sacred books, and to demolish false doctrines and improper customs. In 1783 the Amritsar Sabhā, which had suffered considerably from the secession of the founders of the Lahore branch, was re-established, and with several new *Sabhās* having sprung up, it was deemed advisable to have a central controlling body.

In pursuance of this policy the Khālsā Diwān was set up in 1883. Due to internal quarrels the Diwān was split up into two sections, known as the Lahore and Amritsar parties. From the year 1887 onwards, the Lahore and Amritsar Diwāns existed as separate and distinct societies, neither of them being able to claim to represent the Sikhs as a body. Dissension and disunion between the parties continued, and in November 1901 at a special meeting of the Amritsar Singh Sabhā attended by influential Sikhs from all over the Panjab, it was decided that the Amritsar branch was in the future to be considered the ruling one in the society. As a result of this meeting the Chief Khālsā Dīwan was founded in 1902. The objects of this Diwān were religious and secular instruction, the reformation and improvement of the Sikh community, and the representation of its needs to government. It was thus a sort of central controlling agency for the management of the numerous *Sabhās* which existed all over the country. This body undertook for the first time to separate Sikhs entirely from Hindus, but within a few years their programme of social and religious reform was neither acceptable to the orthodox Sikhs, nor to the religious authorities of the Amritsar Golden Temple.

The Sikhs were long alive to the fact that they were backward in education as a community. Thus the Khālsā College was founded in 1908, not only with the idea of making good educational deficiencies, but of ensuring that Sikh youths should be reared in a genuinely Sikh atmosphere, and receive such moral and religious instructions as would mould them into true Sikhs and loyal citizens.

The aims of the Singh Sabhā are:

(i) to revitalise Sikhism;
(ii) to publish literature on Sikh religion and history;
(iii) to develop the Panjabi language and literature;
(iv) to educate the Sikh masses and make them qualified for jobs; and
(v) to reclaim the apostates.

Siprā

The Siprā appear to be a sub-division of the Gill tribe of *Jāts*, which gives its name to the famous battlefield of Sabraon. Originally they came from lower Chenab in Jhang. They claim to be of Hindu Rājput origin.

Sis Ganj, Delhi

The shrine is in Chāndni Chowk, Old Delhi, and it commemorates the martyrdom of Guru Tegh Bahādur which took place on 11 November 1675.

At that time, the Emperor Aurangzeb wanted all Indians to embrace Islam. He started the whole-sale conversion to Islam in Kashmir. Kashmiri Brahmins had two choices of either being converted to Islam or to be prepared to die. At Anandpur, Guru Tegh Bahādur (ninth Guru) was approached by a group of Kashmiri Brahmins to help and save them from persecution. The Guru thought that the Muslims were resorting to the use of force which was not allowed in any religion. He went to Delhi to meet the Emperor. The Emperor imprisoned him and demanded that the Guru should renounce his faith and be converted to Islam. At some stage the Guru was offered to be free if he performed a miracle as a proof of his divine faith. The Guru told the Emperor that God alone performs miracles and a human being should not interfere with the will of God. Eventually the Guru was ordered to be beheaded. Bhāi Matidās, who accompanied the Guru from Anandpur to Delhi, was earlier sawed to death for similiar reasons. The square where the hanging took place is now called Chowk Bhāi Matidās.

A devotee of the Guru, Bhāi *Jaitā* who was disguised as a sweeper, took the head of the Guru and carried it to Anandpur for cremation. Lakhi Shāh and his son, followers of the Guru took the body of the Guru to Rakābganj, a colony of stirrup-makers, now in New Delhi, and cremated it at the place where there now stands the Gurdwārā Rākab Ganj. A Gurdwārā was built in 1861, but the present building of the shrine was constructed in 1930.

Next to the Gurdwārā Sis Ganj is the Kotwāli where the Guru was kept in prison. The Government of India passed on the Kotwāli compound to the Delhi Gurdwārā Prabhandhak Committee. The trunk of the tree under which the Guru was beheaded has been preserved at the shrine. The well from which he took his bath while in prison still exists.

Sitā

Daughter of Janak, King of Kosala, and wife of Rām. Rām was the son of Dasrath, King of Ayodhya, who, having been banished by his father in consequence of the machinations of his queens, retired to the banks of the

Godavary, accompanied by his brother Lakshman and his wife Sita, and lived in the neighbouring forest for 14 years; but Sitā having been forcibly taken by Rāvana, the King of Lanka (Ceylon). Rām, with the aid of Sugriva, the sovereign of Carnataka, invaded the kingdom of Rāvana, and, having conquered him, placed his brother on the throne of Lanka in his stead. The war seems to have been protracted, and its events are related in the *Ramayana,* which is one of the finest epic poems.

In the Veda, Sitā is the furrow, or husbandry personified, and worshipped as a deity presiding over agriculture and fruits. The old Vedic idea still adhered to her, for she sprang from a furrow. Rāvana, King of Lanka, had ordered the collection of taxes from his subjects, as the sages could not pay the taxes, they jointly filled a pot with the blood of their bodies and gave it to the tax collector with a curse that the arrival of the pot in any form at the palaces of Rāvana would mean the end of Rāvana and his kingdom. Rāvana arranged the pot of blood to be buried in the personal lands of King Janak. In the *Ramāyana* Sitā's father Janak says, "As I was ploughing my field, there sprang from the plough a girl, from the pot of blood of the sages." Thus Sitā sprung from the earth and grew up as a daughter of King Janak.

When Rām had slain the ravisher Rāvana and recovered Sitā, he received her coldly. She asserted her purity in touching language, and resolved to establish it by the ordeal of fire. She entered the flames in the presence of the gods and men, but she remained unscathed, and the God of Fire brought her forth and placed her in her husband's arms.

Some people of Ayodhya, the kingdom of Ram, blamed him for taking back a wife who had been in the power of a licentious ravisher. So, although she was pregnant, he banished her and sent her to the hermitage of Valmiki, where she gave birth to twin sons, Kusa and Lava. There she lived till the boys were about fifteen years old. One day they strayed into their father's capital. He recognised and acknowledged them and then recalled Sitā. She returned and publicly declared her innocence. But her heart was deeply wounded. She called upon her mother, Earth, to attest her purity, and it did so. The ground opened, and she was taken back into the source from which she had sprung. Rām was now disconsolate and resolved to quit this mortal life. Sitā had the appellation of Bhumi-jā, Dharani-suta, and Prithvi, all meaning 'daughter of the earth'.

There is a mention of Rām and Sitā in the *Guru Granth Sāhib* (p. 953). The frequent use of Lord Rām in the *Guru Granth Sāhib* denotes God who is everywhere.

Smoking

Smoking of tobacco in any form is prohibited to the Sikhs. Sainpat, the poet of Guru Gobind Singh's court in his poem on the life of the Guru called *Gur-sobha* specially mentions that *hookah* is prohibited to the Sikhs. *Rahatnama* of Bhāi Desa Singh specifically mentions a ban on smoking. Tobacco smoke not only affects adversely the lungs of the smoker but also those who stand near him. This is called 'secondary smoking'. Smoking is extremely harmful for pregnant women. Smoking is also said to be one of the causes of heart-attack and lung cancer. (See also Wine.)

Smriti

Smriti means tradition, as distinguished from *Sruti* (revelation). What has been remembered and handed down by tradition is *Smriti*. The Veda is regarded as a revelation, that is, *Sruti*. In its widest application, the term includes the Vedantas, the Sutras, the *Ramāyana*, the *Mahābhārata*, the *Purānas*, the *Dharma Sāstras*, especially the works of Manu, Yajnawalkya, and other inspired lawgivers, and the *Niti-sastras* or ethics, but its ordinary application is to the *Dharma-sāstras*. Manu says, *Sruti* means Veda, and the *Smriti* means the institutes of law.

Sodar

This is the name of a specific hymn in *Rāg Asa* (*GGS*. p. 347). It is also repeated twice in the *Guru Granth Sāhib* as verse 27 of the *Japji* and as part of *Rahirās* on page 8, with a minor change in wording. Literally "Sodar" means "That Door", the House of God where He looks after His entire creation. Many gods and goddesses and different species of Nature sing hymns extolling His glory, and by His ordinance (*Hukam*), He governs the entire Universe.

Sodiā

It is a term applied to a Jhinwar who has taken the *Pahul* as a Sikh. The word means pure or purifier. (See also Jhinwar.)

Sohal

It is an important tribe of which about one-third are the followers of Sikhism. The clan is divided into four *muhins*, namely, Deo, Guru, Mahech, and Mangat.

Solhā-Kalā

There are sixteen types of powers or virtues of saints and enlightened persons. These are as under:

1. Knowledge (*giān*) 2. Concentration (*dhiān*) 3. Pious deeds (*nek-karam*) 4. Perservance (*istakbāl*) 5. Self-discipline (*sanjam*) 6. Faith (*imān*) 7. Charity (*dān*) 8. Education (*vidyā*) 9. Meditation (*simran*) 10. Devotion (*Sresht-prem*) 11. Celibacy or sexual purity (*jat*) 12. Spiritual deeds 13. Compassion (*dayā*) 14. Fulfilling pledge (*pratigyā*) 15. Discrimination (*chaturtā*) 16. Wisdom (*nirmal-budh*).

Solha-Shingār

There are sixteen types of womanly decoration and attraction:
(1) Cleanliness (2) Bath (3) Tooth-hygiene (4) Beautiful clothes (5) Cosmetics (6) Hair style (7) Parting of hair (8) Mark on the brow *(tilak)* (9) Perfuming part of the body (10) heena*(Mehndi)* (11) Ornaments (12) Flowers (13) Collyrium (*kajal*) (14) Lipstick (*surkhi*) (15) Betel leaf-chewing (*pan*) (160) Applying saffron or red lead to hair on the head (sindoor).

Somā, Bhāi

Somā was a devotee of Guru Arjan. One day, a beggar asked Guru Arjan for alms. The Guru asked Bhāi Somā to give him some money. The Guru blessed Somā and he became a rich banker in due course of time. He came to be known as "Soma Shāh". His descendants used to live in Derā Ismāil Khān and adopted "Shāh" as their family name.

Sorath

This is one of the *rāgās* in Indian music belonging to *Khamaj Thath.* It has five notes (*Sa Re Ma Pa Ni*) in the ascending order and six notes (*Sa ni Dha Pa Ma Re*) in the descending order. It creates a peaceful and devotional atmosphere. It is sung late in the night from 9 PM to midnight. It is a beautiful *rāgā* conducive to meditation on God.

Sri Chānd, Bābā

Sri Chānd was born to Guru Nānak and Mātā Sulakhni at Sultānpur in 1494. Another son named Lakhmi Chand was born to the Guru in 1497. Both of them were loved by Bebe Nānki, their father's sister.

Sri Chānd finally settled in Kartārpur when his father built a township in 1522. Sri Chānd was of a spiritual bent of mind and started his own sect called "*Udāsi*". He remained a celibate all his life, and told his followers not to marry, and to lead an ascetic life.

Sri Chānd led a life of great austerity and isolation. He was angry with his father for not nominating him as his successor. The fact is that Guru Nānak tested his Sikhs including his sons for the purpose of finding a suitable successor, and both the sons failed in the test.

Sri Chānd left his family home and later lived at Barath in Gurdaspur area. After many years, Sri Chānd visited his father's third successor—Guru Rāmdās in 1575. He asked Guru Rāmdās why he maintained a long beard. The Guru humbly answered that he had done so to wipe the feet of holy men like Sri Chānd. Sri Chānd was much impressed with this reply and acknowledged that such humility was a very necessary qualification for Guruship.

After a few years, Sri Chānd met Guru Hargobind at Barath. Then Guru was accompanied by his son Bābā Gurdittā. Sri Chānd was very old and wanted to be reconciled with the Sikh Guru, so he said to Guru Hargobind: "The Guruship is already with you. I have only the *fakir's* (mendicant's) cap and necklace, and these both I give to you". He handed both to Bābā Gurditta and thus patched up his differences with the Gurus.

Bābā Sri Chānd then shifted to Chambā, it is said, he died in 1612. He was then 118 years old. He left many followers in the Panjab.

Later, during the persecution of the Sikhs by the Mughal governors in the Panjab, some of the descendants of the followers of Bābā Sri Chānd managed the Sikh shrines and continued to look after the families of Sikhs in their areas.

Sri Lanka (Ceylon)

Ceylon was previously called Lanka by Indians. Sinhala-diva, its local name, was corrupted into Serendiva or Serendip by the Arabian mariners. It is surrounded by the waters of Indian Ocean. The people are Sinhalese, and they emigrated from India about 550 BC. Being surrounded by a very deep sea, the island was apparently impregnable in the days of the *Rāmayana* epic. Hanuman brought huge rocks from the Himalayas and threw them in the Palk Straits to fill its gap, so that the armies of Rām Chandra could walk upon hem across to Lanka. This part is called Adam's Bridge. Adam's Bridge between Sri Lanka and Ramnad consists of several ledges of conglomerate and sandstone, hard on the surface, and growing coarse and soft as it descends, till it rests on a bank of sand.

It is said that Lord Rām and Hanuman's followers destroyed the city by setting it on fire. There is a reference to Lanka in the *Guru Granth Sāhib* (p. 1158). Lanka or Ceylon became independent in 1947 and is called Sri Lanka and its capital is Colombo. Today it has a large Tamil population in the north of the island which demands autonomous status.

Sri Rāga

This is one of the parent *rāgās* in Indian classical music, according to one classification. The word 'Sri' means exalted or supreme. It occupies the first place among the 31 *rāgās* in the *Sri Guru Granth Sāhib*. It is sung in the evening, generally from 6 to 9 PM. According to Bhat-khande, it belongs to *Pūrvi Thāth*. It has five notes in the ascending order (*Sa re ma Pa Ni*) and seven notes in the descending order (*Sa Ni dha Pa ma Ga Re*). It is helpful in creating a solemn ethos.

Sringi/Shringi

According to the *Purānas* and the *Ramāyana* a Shringi hermit had two horns on his head. On account of an act of wickedness, God arranged to throw him out of his hermitage in the forests. "Kanuth Kati" is a hint, on page 476 of the *Granth Sāhib*, that God will punish the wicked people.

Steel (The Sikh liking of steel)

Throughout India the implements of any calling or in a manner worshipped, or, in Western moderation of phrase, they are blessed or consecrated. This is especially noticeable among merchants who, on the occasion of *Diwāli*, perform religious ceremonies before gold or coins; and among soldiers and military leaders who, on the festival of the Dussehra, consecrate their banners and piled up weapons. Guru Gobind Singh (tenth Guru) withdrew his followers from that undivided attention which their fathers had given to the plough, the loom, gold and coins, and he urged them to regard the sword as their principal stay in this world. The sentiment of veneration for that which gives us power, or safety, or our daily bread, may be traced in all countries.

Subeg Singh, Bhāi

Subeg Singh was born in Lahore. After completing his education, he took up the job of *Kotwāl* (police inspector) of Lahore city under Nawāb Zakāriya Khān, Governor of Lahore. As an intermediary (*Milvartanivā*) between the ruler and the Sikhs he played a vital part. The internal disturbances in the Panjab due to the oppression of Mughal rulers, compelled the Sikhs to flee their village farms to the jungles. As such, the rulers suffered a great loss of land revenue, which they had to give to the Mughal Emperor, The Delhi rulers insisted on getting the revenue from the Panjab. Zakāriya Khān conspired with Subeg Singh that whatever money in cash he remitted to Delhi may be looted on the way by the Sikhs living in the jungle of Kahuwan. The Sikhs did so, and thus Zakariyā Khān saved his skin from the greed of Delhi Sultanate.

Subeg Singh carried out some reforms in the penal system in Lahore city. He put a stop to brutal torture, like killing criminals with stoning or by throwing them before ferocious dogs or frying the guilty in boiling oil. Some bodies of the Sikh martyrs killed earlier had been thrown into a well at Shahīdganj, Subeg Singh got the bodies out and had them cremated.

Subeg Singh held the post of Kotwal for over a year after Zakariyā Khān's death. His successor Nawāb Yahiyā Khān was a fanatic ruler. At the instigation of some local Muslims, charges were trumped up against Subeg Singh. Yahiyā Khān wanted to teach the Sikhs a lesson, so he told Subeg Singh to choose between conversion to Islam or death by torture. Subeg Singh, like any other Sikh, preferred death to changing his religion. He was placed on a wheel, and his body was cut by a spiked wheel in 1746. Subeg Singh is honoured as a martyr in Sikh history.

Suchāji versus Kuchāji

Guru Nānak has written two hymns entitled *Suchāji* and *Kuchāji* in *Suhi Rag*. *Suchāji* means a noble and spiritual person or faithful wife in contrast to an evil or ill-natured person called *Kuchāji*. The spiritual person lives detached from worldliness and *māyā*, while the normal mortal is engrossed with material things. In these two hymns on page 762 the Guru pleads to the disciples to lead a virtuous life.

Sud, Suda, Sudagi

Originally a class of traders and clerks entirely confined to the lower hills, and the districts that lie immediately under them as far west as Amritsar. Their headquarters are at Ludhiana and the neighbouring town of Machchiwār, and they are apparently unknown outside the Panjab. They were almost wholly mercantile in their pursuit, but now are engaged in all sort of jobs. They wear *janeo* or sacred thread made of three instead of six strands. With the exception of a few who are Sikhs they are almost all Hindus. They are very lax in observance of their religion and indulge freely in meat and wine. According to one folk tradition a *rishi* named Surat espoused the daughter of a Chhatri Rājā and founded the caste; but others say it means interest, cartman, baker, etc. They are of good physique, and are an intelligent and enterprising caste with great power of combination and self-restraint. The Suds have 52 *gots*, including the Augarh, Baddhu and Baggha, descendants of Lala Hari Chand, and the following: Bahl, Balaggan, Barhmi, Barnwal, Bassan, Bawari, Beri Bharak, Bhukaha, Bhulla, Budyi, Daddan, Dewar, Dhalli, Dhanda, Dhiri, Dhukhi, Dhup, Dosaj, Dulli,

Gach, Gajri, Gondal, Gopal Jari Kajla, Khurpa, Lau, Mandal, Mahni Mahyar, Makaura, Midhar, Moman, Mukandi Nahra Nandu, Phakka, Pharwaha, Phassi, Pura, Rori, Roria, Sallan, Saraf, Saunl, Tagala, Teji, Udher, Ugal.

In the Deccan, the Raikwara (Rai *Kumārs*) are said to be descendants of Sud emigrants.

Suda or Huda, is also a Jāt tribe found in the Rohtak and Sampla *tehsils*. It claims Chauhān Rājput origin and descent from one Sudal.

Suge

(See Saini)

Suffering

Evil actions generally bring suffering. In some cases suffering like a purgative rids man of evil emotions. There is another kind of suffering which is both creative and examplary. Good or heroic persons undergo this sort of suffering not on account of evil deeds done in the past, but for that purpose of demonstrating moral courage to combat inequality, injustice and fanaticism. The martyr suffers death, not for having done any wrong, but because in the scheme of things, goodness has to be used and spent to conquer the evil in others. Even in normal cases, suffering is a means to encourage reform. In another sense, suffering is a reminder for prayer to God for help. It is often pain and tragedy which goad man to spiritual effort. (Also see *Dukh*)

Sugriv (Dhar Lankur)

A monkey king who was dethroned by his brother Bāli, but when Bāli had been killed, Sugriva was re-installed by Rām as King at Kishkindhya. He, with his adviser, Hanuman, and their army of monkeys, were the allies of Rām in his war against Rāvana. He is said to have been the son of the sun, and from his paternity he is called Ravi-Nandan. His wife's name was Ruma. He is described as being grateful, active in aiding his friends, and able to change his form at will.

In the *Guru Granth Sāhib* he is called Dhar Lankur.

Suhelā

Suhelā means a song of praise of God. Suhelā on page 12 of the *Guru Granth Sāhib* is a bedtime prayer of the Sikhs, also called *Kīrtan Suhelā*. It is a group of five hymns (three of Guru Nānak, one each of Guru Rāmdas and Guru Arjan on pages 13-14 of the *Guru Granth Sāhib*.

Suhi

This is one of the *rāgās* in Indian classical music belonging to the *Bilaval Thath.* It has seven notes (*Sa Re Ga Ma Pa Dha Ni*) in the ascending order and seven notes (*Sa ni Dha Pa Ma Ga Re*) in the descending order. It is a day *rāgā* sung between 9 AM and 12 noon.

Sukhā Singh

(i) Sukhā Singh was a resident of Kambo-mari village in the Panjab. He accompanied Mehtāb Singh to Amritsar to punish Massā Ranghār for desecration of the Golden Temple. Both brought bags (full of stones) pretending to pay the land revenue in cash. After killing Massa Ranghar, both escaped. He died fighting against the forces of Nādir Shah Durani near Lahore in 1753.

(ii) Sukhā Singh, a Sikh warrior, was the brother of Bāj Singh. He fought under the command of forces led by Bandā Bahādur.

(iii) Sukhā Singh, a poet, was born in 1768. He wrote a volume called *Guru Bilas Patshahi Dasvin* in 1797. He died in 1838.

(iv) Sukhā Singh was a *Granthi* of Patnā Sāhib Gurdwārā who made a new version of *Dasam Granth* called *Navi Bir.* It is not regarded as an authentic version of *Dasam Granth.*

Sukhmana Nadi

The subtle central nerve/or *nadi* (the fire channel) at the end of back-bone in between the *Ida* and *Pingla* on either side of it, the one representing the moon-influence and the other the sun-influence. The way-in for the soul currents when collected at the focus of the eye, lies through *Sukhmana.* Of all the astral tubes, these three are the most important. *Sukhmana* for the functioning of bioenergy and the other two for co-ordinating and controlling the voluntary and involuntary functions of the human body.

Sukhmani Sāhib

"Sukhmani Sāhib" is the most popular composition of Guru Arjan in *Rāg Gauri.* It is said that he wrote it for a devotee who was suffering from great physical pain and mental anguish. When he listened to it, he was restored to calm and health. The word 'sukhmani' means the psalm of peace. Its other meaning is, 'jewel of bliss'.

"Sukhmani" has structural unity. There are 24 cantos, each containing 8 stanzas of five couplets each. It has 24 staves *(saloka);* each sums up the idea of a

canto. The main ideas of this composition are: the benefits of meditation, and the practice of holiness and charity; the avoidance of the five major vices, slander and selfishness and the expression of thankfulness to God for all His gifts. While pursuing good works, one must avoid pride and arrogance and seek the grace of God with sincerity and devotion.

There are so many distractions and temptations in life; one must seek the company of spiritual and good people which will give him both courage and inspiration. It is impossible to understand God's mysteries. He controls the entire creation and it is good to surrender one's will to God's Will. Those who contemplate God's power are lost in wonder. They seek to win His blessing by serving His creation and inspiring others to do the same.

"Sukhmani" is a gem of spiritual aspiration and wisdom. It has been translated into English by Tejā Singh, Lou Singh and others. Prof, Puran Singh was deeply influenced by it. He wrote: "The whole psalm flows in an ambrosial stream of hope and light from the bosom of the Guru". The glory of day-break symbolises the great illumination that like a holy nimbus, pervades this hymn".

Sultānis

The followers of Sākhi Sultan Sarwar are commonly called *Sultānis*. The follower of Sultān Sarwar and Sikhism do not differ very much in practice. Sultanis take *Pahul* initiated by the tenth Guru, Guru Gobind Singh, and call themselves the Sikhs.

It is believed that Sultān Sarwar, founder of the sect, emigrated from Baghdad to the Panjab in the early part of the twelfth century. He, himself a Muslim, is said to have enlisted the Hindu God, Bhairon, as his messenger. The Sultāni sect is a compromise between Hinduism and Islam. The shrines of Sarwar are known as *Pirkhānās* or Thans. The guardian of the shrine, called *Bharāis*, are generally Muhammadans and go round every Thursday beating drums and collecting offerings.

The favourite method of pleasing the saint is to vow *rot/roti* (loaf of bread) in his honour; the *rot/roti* is made by placing dough on a hot piece of earth where the fire has been burning and distributing it as soon as it is properly baked. A special *rot/roti* ceremony is also performed once in a year, on a Friday, in most Sultāni families. Some Sultānis do not eat meat, and those who do, must eat an animal which has been slaughtered in the orthodox Islamic manner.

The principal Sultāni shrine is at Nigaha in the Dehrā Ghāzi Khān district (Pakistan) and thousands of Hindus, Sikhs and Muhammadan pilgrims used to go to the fair held annually. Nowadays Hindus and Sikhs do not go to the annual fair.

Sulhi Khān

He was the administrator of Lahore and was a great friend of Bhāi Prithi Chand the eldest son of Guru Rāmdās (fourth Guru). Guru Rāmdās selected Arjan Dev as his successor instead of Prithi Chand. Guru Arjan Dev made his eldest brother (Prithi Chand) incharge of the treasury and household management, but this did not satisfy him and he was always on the look-out for a chance to deprive Guru Arjan Dev of his *Gaddi* with the help of Sulhi Khan. In 1599 Prithi Chand sued Arjan Dev for the division of the followers among all the sons of Guru Rāmdās. Sulhi Khan promised to deal with the matter on his return from a tour. During his tour he fell from his horse while inspecting a kiln. Extracts from the Holy Granth (page 825) by Guru Arjan Dev:

Sulhi te Narāin Rakh

Sulhi kā hath kahi na pahuche Sulhi ho muā nāpāk.

It means that the Almighty has saved me from the evil designs of Sulhi. The evil hands of Sulhi could not catch anyone.

Sunder, Bābā

Sunder was the son of and the grandson of Mohri Bābā, who was the son of Guru Amardās. He is said to have collected the hymns of Guru Amardās and he wrote a poem called "Sadd" which contains the instructions of Guru Amardās, moments before his death. The Guru forbade lamentation over his approaching end and directed that singing of *kirtān* and *Bāni* be mandatory as a part of the funeral ceremony. See "Sadd". (*GGS*, p. 923)

Sunder Singh Majithiā

Sunder Singh Majithiā was born on 17 February 1872 in Amritsar. He observed that the rural Sikhs were discarding *karā, kachh* and *kesh*—the three important symbols of the Sikh faith. So he took upon himself the task of revitalising the Sikhs and raising their religious consciousness. He also felt the need for higher education of the Sikhs. With the help of Bhāi Vir Singh, S. Harbans Singh, Sādhu Singh and Sant Attar Singh, he founded the Chief Khālsā Diwān at Amritsar in 1902 and worked as its Secretary for a total period of 18 years. He also worked as Secretary of the Khālsā College from 1902 to 1912. From 1930 till his death in 1941 he served as the President of the Khālsā College Governing Council, Amritsar.

Sunder Singh ordered the installation of electricity in the Darbār Sāhib much against the wishes of conservative Sikhs. As a nominated member of the Indian Legislative Council in 1909, he assisted in the passing of the Marriage Act. He

served as a member of the Provincial Executive Council for five years. In appreciation of his services, he was knighted by the British Government.

Sunder Singh formed the Khālsā National Party in 1936 for the attainment of a full responsible government and for raising the social and economic standards of the people. In 1937, with the introduction of provincial autonomy, he became the Revenue Minister of the Panjab. He exhorted the government to safeguard the rights and the claims of the Sikh community and to recognise its separate identity. He served the Sikh community with great devotion till his death on 2 April 1941.

Sunīai

Literally it means "listening attentively" with faith and devotion the Guru's teaching by which man's inner consciousness is awakened. The four verses of the "Japji" (7 to 11) deal with the benefits of such listening. First, the superstitious beliefs about the earth and heaven propagated by fake *sadhus* are removed (verse 7). The listener realises that the world is generated by the Divine Will (verse 8). Then he realises the value of moral life and virtuous behaviour (verse 9). Then he understands the value of holy living and its inner joy (verse 10). Finally he realises the essence of peace and bliss in the midst of social commitment. The perception of the reality behind material goods is a kind of insight which he gains through the Guru's utterance/gospel.

Sunn-Mandal

Sunn-mandal stands for the region of silence, also the Tenth Door (God's court) salvation. Also the state of pre-creation, the Great Void, or the Nirankar aspect of God-head.

Surdās (1483-1563)

He was blind, a great Hindi poet, and a devout worshipper of Vishnu, in whose honour all his poems are written. He was reputedly the son of a Brahmin singer at the court of Akbar. Surdās is said to have composed 125,000 *padas* (songs and hymns of various lengths). The works of Surdās in Braj Bhāshā include *Sur Sāgar, Suravali, Nala Damyanti* (Hindi version), as well as the translation of the *Bhagavata Purana*. Authentic details of Surdās's life are not known. Six pauris of Surdās are included in the *Guru Granth Sāhib*.

Surt-Mat-Man-Budh

These four words in verse 36 of the 'Japji' have a special meaning in the context. In the realm of spiritual effort, man's entire mentality and perception is

completely transformed by walking on the spiritual path. His *Surt* (Imagination), *Mat* (Understanding), *Mun* (Thought), *Budh* (Reason) are divinely inspired and motivated with the result that he gains the insight of saintly persons, and that he is transformed from an ordinary human being to a spiritual superman. This achievement is the result of sincere effort towards spiritual development, the Realm of Endeavour (*Saram Khand*).

Sūt

Sūt has a number of meanings depending on the context. It means cotton thread, stream of consciousness, arranged in proper order, proper behaviour, control, governance.

Suthrā

Suthrā was born in 1729. Soon after his birth, he was left by the roadside as his parents were told he was unlucky because he had all teeth at birth. He was found by Guru Hargobind while returning from Kashmir to the Panjab. He also stayed with Guru Har Rai. He was given a special privilege by the Moghal ruler of Delhi to collect one piece from every shop he visited in India.

Suthrā Shāhi

It is an order of the Sikh devotees. There are various stories about its origin, a popular one is as follows:

A boy was born of dark complexion and moustache, and with his teeth already cut. His parents abandoned him, as a child so born is considered to be unlucky. The sixth Guru, Guru Hargobind, happened to find the child and told his disciples to pick him up, but they refused, saying that he was Kuthra (dirty). The Guru replied that he was *Suthrā* (clean) and they then obeyed. This boy was the founder of the Suthra Shāhī sect.

Both Hindus and Muhammadans enter this Panth whose members are called Suthrā or Benāwā. Muhammadan Suthrās carry a Dandā (staff) with which they strike their iron bracelets (churis). Hindu Suthrās claim to be *Udāsis* or followers of Guru Nānak, and are said to have been founded by Sri Chand his elder son. In theory they are monotheists, but as they have to beg from Hindus they also worship the Hindu gods. They chant the *Sabads* of Guru Arjan. They do not quarrel even if abused, remain celibate and live on begging.

All the Hindu rites are observed at death. The body is cremated and the ashes taken to be immersed in the Gangā.

Svar

Svar is a note of a definite pitch which creates a melodious sound. There are

seven basic *svaras*. In ancient times, there were three notes—higher (*udut*), middle (*svarat*) and lower (*anndap*). They covered modern *Ga, Sa, Re,* notes. Later on the other four *Ma, Pa Dha, Ni,* were added. This group of seven pure (*shudh*) notes is called a "Saptak". Later on five other notes called 'Vikrit' (modified) were added, namely, four (*komal*) notes, that is *Re, Ga, Dha, Ni* and one sharp (*tivra*) 'M'. This makes a total of 12 notes.

T

Tāl/Tāla

Tāl is rhythm or measure of time in music or dance, it is split into small units. Literally 'Tāl' means the palm of the hand, for the time is measured by the clapping of hands *(tāli)* or beats of drums or sticks. *Tāl* is generally divided into two parts - (i) *Bhari* (full) starting with the *Sam* (the first beat of the *tāl*, the pivot for all rhythmic variations must close on the *sam*, denoted by the sign + in notation) (ii) *Khāli* (empty). *Tāl* is an organisation of rhythms or different beats in certain groupings which are further sub-divided into smaller units called *mātras*. These rhythmic units repeat themselves in cycles.

Tahli/Tali Sāhib

(1) Mandir (temple), Dera Bābā Nānak

At this shrine fairs are not held. Bābā Sri Chānd is said to have cleaned his teeth here with a *dātan* (twig) and planted it in the ground. From the twig sprang the Tahli tree, after which the temple is named. Portraits of Guru Nānak and his son Sri, Chānd, are painted on its walls. Its affairs are managed by a celibate *Udāsi* Mahant. Food cooked in the temple is offered to the *Granth Sāhib*. There is another Tahli Sāhib with a similar origin and that is managed by an *Udāsi* Mahant.

(2) Tāli Sāhib is the tree under which Guru Rāmdās and Guru Arjan used to rest near Santokhsar in Amritsar. Now a *gurdwārā* has been constructed at that spot.

(3) The *gurdwārā* near Taneda Railway Station (Dasuyā) in Hoshiarpur district where Guru Hargobind tied his horse to a Tāli tree.

Tāli is a kind of tree, the wood of which is made into furniture.

Talwandi (new name Nankānā)-Pakistan

Nankānā is a town where Guru Nānak was born. The town is about thirty miles south-west of the city of Lahore, and on the borders of Gujranwala and Montgomery. Talwandi was originally built by a Hindu King called Raja Vairat. It was sacked and destroyed, like most Hindu towns and cities, during the Muslim invasions. The town was rebuilt by Rāi Bular. He also built a fort in which he lived as a happy ruler of a small village. The house in which Guru Nānak was born lay a little distance from the fort. The town has lost its old name and is known as Nankāna in the memory of Guru Nānak.

Tankhā Nāmā, of Nand Lāl

Written in Panjabi in reply to the question of Bhāi Nand Lāl, who asked Guru Gobind what was proper for a Sikh to do, and what to refrain from. The Guru replied:-

A Sikh should set his heart on God, on charity, and on purity *(Nam, Dān, Ishnān).* He who in the mourning does not repair to some temple or visit a place (in his heart) is to blame. Without the favour of God nothing can be accomplished. He who bows his head (that is, humbles himself) after having offered prayers is a man of holiness. Charity (*Karāh Prasād,* that is, food) should be distributed in singleness of mind to all comers equally. *Karāh Prasād* should be prepared of equal parts of flour, sugar and butter. The preparer should first bathe, and while cooking, he or she should repeat 'Wāhe Guru' continuously. When ready, the food should be put on a round plate.

The Sikh who wears the (written) charms of the Turks, or who touches iron with his feet, is to be condemned. He who wears clothing dyed with safflower (of the colour called *suhi*), and who takes snuff *(naswār)* is to be condemned. (This is the only recorded prohibition against tobacco, to refrain from which in any form is now a rule. The Afghans of Peshawar and Kabul continue to take snuff, a practice but little known to the Indians.)

He who looks lustfully upon the mother or sister of one of the brethren; he who does not bestow his daughter becomingly in marriage; he who takes to himself the property of a sister or daughter; he who wears no iron in some shape; he who robs or oppresses the poor, and he who makes obeisance to a Turk, is to be punished.

A Sikh should comb his hair, and fold and unfold his turban twice a day. He should also wash his mouth twice a day.

One-tenth of all goods should be given (in charity) in the name of the Guru.

Sikhs should bathe in cold water; they should not eat in the morning until they have repeated the *Jap.* In the morning, *Jap,* in the evening, *Rah-Ras,* and before retiring to rest, *Sohila,* should always be repeated.

No Sikh should slander his neighbour. Promises should be carefully fulfilled.

No Sikh should eat flesh from the hands of the Turks.

No Sikh should delight in women, nor give himself up to them.

The Sikh who calls himself a *Sadh* (or Holy Man) should act in strict accordance with his profession.

A journey should not be undertaken, nor should business be set about, nor should food be eaten, without first remembering or calling on God.

A Sikh should enjoy the society of his wife only. He should not desire other women.

He who sees a poor man and gives him not something, shall not behold the presence of God.

He who neglects to pray, or who abuses the Holy, or who gambles, or who listens to those who speak evil of the Gurus, is no Sikh.

Daily some portion of what is gained to be set aside in the name of the Lord, but all business must be carried on in sincerity and truth.

Flame should not be extinguished with the breath, nor should fire be put out with water, a portion of which has been drunk.

Before meals the name of the Guru should be repeated. The society of prostitutes is to be avoided nor is adultery to be committed with the wife of another. The Guru is not to be forsaken, and others followed. No Sikh should expose his person. He should not bathe in a state of nudity, nor when distributing food should be named. His head should always be covered.

Tankhaiyā

Tankhaiyā literally means a salaried man. The Muslim rulers used to buy loyalty from some Sikhs by granting them land or cash; such Sikhs were considered hostile to the Sikh cause. Later on Sikhs who committed infringements of the Sikh code of discipline called *Rahat Maryādā* were called *Tankhaiyā.* The punishment or penance for infringements was some kind of recitation of additional prayers or working in the Free Kitchen or looking after the shoes of the Sikhs attending the congregation or/and fine.

Tānpura/Tamboorā

Tānpura is a stringed instrument used as accompaniment of vocal music. It also acts as a drone. Normally a tampura has four strings, though some have five

or six. The normal timing is *Pa Sa Sa Sa*, if there is no *'Pa'* in a *rāga* then the timing is *Ma Sa Sa Sa*. Tānpura is the oldest and yet a popular instrument.

Tapā

Literally, an ascetic or one who makes a penance. There is a reference to a Tapā who lived in the time of Guru Amardās and was a hypocrite and slanderer of the Guru. On the completion of the Baoli Sāhib in Goindwāl in 1559, the Guru held a celebration and 'Langar' for all. He invited Tapā also, who declined the invitation. On learning that the Guru also was giving a silver coin to all invitees, he sent his son rather late. The boy jumped over the wall and broke his leg. Still he did take food and got a silver coin. As he could not walk, his companions carried him to his father's house. There they found his father enjoying with a whore. The people were surprised and gave Tapa a good beating and drove him out of the village. In this hymn on page 315 of the *Guru Granth Sāhib*, the Guru thanks God for exposing this hypocrite.

Tappā

It is a popular poetic composition of the Panjab which can be sung in any *rāga*. Its beauty lies in its trill and combination of notes. Generally it has an *asthai* (first part, refrain) and *antra* (subsequent parts of a composition) and deals with the story of Heer and her lover Rānjah. The Tappā was popularised by Ghulām Nabi Shori.

Tārā Singh

There were a number of Sikh leaders bearing the name of Tāra Singh as under:

(i) *Tārā Singh of Van Village* protested against Sāhib Rāi of Nowshera Pannoan who had unlawfully allowed his cattle on the sardār's land for grazing, but on Sāhib Rāi's complaining against Tārā Singh, the state troops killed Tārā Singh and his 22 friends in 1726.

(ii) *Tārā Singh Chainpuria* was one of the leaders of the Sikhs who, with Bhangi leaders, met at Amritsar to plan a revolt in April 1799 against the growing power of Ranjit Singh. They brought their armies to Bhasin village but due to Gulāb Singh Bhangi's sudden death, the planned attack fizzled out.

(iii) *Tārā Singh Gaibā*, head of Dallewalia Missal and one of the Sikh leaders who joined the Dal Khālsā army in 1758 to expel Jahān Khān and Taimur Khān, the deputies of Ahmed Shāh Abdāli from Lahore. After Tārā Singh's death later in 1807, Mahārājā Ranjit Singh took over his territories and gave *jagir* to his widow and three sons.

Tārā Singh, Master (1885-1967)

An Akāli Sikh leader born on 24 June 1885 at Hariāl (Rawalpindi); son of a Hindu village accountant named Lālā Gopi Chand. He graduated from Khālsā College in Amritsar and embraced Sikhism at the age of 17. He founded a Sikh school at Lyallpur and became its Headmaster.

He was very active in the Sikh reform movement and become the Secretary of the SGPC. He was jailed thrice as a result of a clash with the authorities. He opposed the Nehru Report of 1928 on Indian reforms, because it did not concede 30 per cent representation for Sikhs in the Panjāb Legislative Assembly. He was arrested in Lahore in 1930 for taking part in the Civil Disobedience Movement, when he led a procession of 100 Sikhs from Amritsar to Peshawar. He rejected Cripps, proposals on the ground that they provided a loop-hole for the partition of India. He encouraged the Sikhs to join the British army during World War II to prevent Muslims gaining monopoly in the army. He was elected as the President of SGPC a number of times and his aim was the readjustment of boundaries of the Panjab with the idea of creating a the Panjabi-speaking State within the Indian Republic.

Tarun Dal

In view of the large numbers of the 'Dal Khālsā', it was decided in 1734 to divide it into two divisions. The young men under 40 were included under Tarun Dal and the senior ones under Buddhā Dal. Tarun Dal consisted of five sections as follows:

Jathā shaidān which included Dīp Singh, Nathā Singh, Gurbax Singh and others.

Jathā Amritsariān which consisted of Jathedār Dharam Singh, Prem Singh and others.

Jathā Dālewaliān which included Jathedar Gurdayal Singh Dalewalian, Dasunda Singh Gill, Fateh Singh of Bhagtu and others.

Jathā Bābā *Kahan Singh* which consisted of Meeri Singh Bhalla, Hari Singh Dhillon, Bhag Singh Halowalia, etc.

Jathā Mazahabiān which included Bir Singh, Jiwan Singh, Madan Singh, Amir Singh Mazahabi and others.

Tat Khālsā

The 'pure' Khālsā, or those of the elect among the Sikhs who adhere to the doctrine of Guru Gobind Singh. The term goes back to Bandā Bahādur, a trusted disciple of Guru Gobind Singh who, after his death, proclaimed himself as the

eleventh Guru. Those who accepted his claims came to be known as Bandāi Sikhs or Bandai Khālsā, but other gave themselves the name of Tat (pure) Khālsā. The term 'Tat Khālsā' appears to have been taken up by the Hindus also who are opposed to the separatist movement of the Sikhs as a nickname and is now resented by the followers of this new reform movement. The members of this group disregard caste and restrictions on eating and drinking, and aim at establishing a universal brotherhood amongst the Sikhs, with views, liberal in some respects and orthodox in others, based mainly upon convenience. (Panjab Census Report 1912, pp. and 220)

Tatla

(See Bat)

Tatra

(See Labana)

Tegh Bahādur, Guru

Born on 1 April 1621 to Guru Hargobind and Mātā Nānki, Tegh Bahādur, whose original name was Tyāg Mal, spent his childhood at Amritsar. His life may be divided into three periods: 1621-1644, 1644-1664, and 1664-1675. In his early years he learnt Gurmukhi, Hindi, Sanskrit and Indian religious philosophy from Bhāi Gurdās, and archery and horsemanship from Bhāi Buddhā, while his father taught him swordsmanship. At the age of thirteen, he distinguished himself in the Battle of Kartārpur and it is said that he was re-named "Tegh Bahadur" (warrior of swordsmanship) in place of Tyāg Mal (man of renunciation). He married Mātā Gujri at Kartārpur in 1632. When his father nominated his grandson Har Rāi as his successor in 1644, Tegh Bahādur moved with his wife to the village of Bakālā.

The second period of his life from 1644 to 1664 was mainly a period of meditation. He also went on preaching tours from 1657 to Uttar Pradesh, Bihar and Bengal. The Guru left his wife at Patna as she was pregnant. He received the news of the birth of a son to him at the end of December 1661. There is a controversy among scholars about the date of birth of Guru Gobind Singh: some say he was born on 18 December 1661 while others say on 22 December 1666. The first date seems to be correct. Before Guru Harkrishan died in Delhi, he indicated that his successor would be found in Bābā Bakālā. Rejecting the imposters, Makhan-shāh Labānā declared Guru Tegh Bahadur as the ninth Guru in August 1664.

The last period of eleven years (1664-1675) was one of Tegh Bahādur's pontification. He started a new township on land purchased from Queen Champā of Bilāspur in June 1665. This came to be known as Anandpur — the city of joy. A few months later he began the second preaching tour of UP and Bengal. He was accompanied by his family and close relatives. He consolidated the *sangats* of Bihar under the supervision of his devotee, Dayāldās.

During his tour of Assam, the Guru negotiated a treaty of peace between Rājā Rām Singh, a deputy of the Mughal *emperor* and the local king, King Ahom.

In 1669, Emperor Aurangzeb ordered the destruction of Hindu temples and schools. During his travels, the Guru encouraged the people to stand up for their rights and protest against injustice. The Guru returned to Anandpur in 1670 and rejoined his family. He undertook a tour of Patiala region. He met his Muslim admirer Saif Khān at Saifābād—now called Bahādur Garh. He also visited Damdamā Sāhib where he got a tank dug for the supply of water to the local residents. The Guru rewarded the leaders of village communities who had participated in implementing public welfare projects.

Emperor Aurangzeb intensified his policy of persecution of Hindus and the use of force for conversion of people to Islam particularly in the Panjāb and Kashmir. He asked the local Governor of Kashmir to put pressure on the Hindu Pandits to embrace Islam. Overcome by panic, they came in a delegation to Anandpur to seek the aid of Guru Tegh Bahādur. He patiently listened to their tales of repression and consoled them. He felt that the sacrifice of a holy man could restrain the idea of forcible conversion of the masses to Islam. At this moment his nine-year-old son, Gobind Rāi, told his father that he was the fittest man to uphold freedom of faith and conscience. So Guru Tegh Bahādur decided to stand up for the right of freedom of worship and told the delegation that he was ready to sacrifice his life to protect the Hindus from mass conversion. When Aurangzeb learnt this, he ordered the arrest of the Guru, whom he called the 'Pīr of the Hindus'. The Guru nominated his son, Gobind Rāi, as his successor-Guru and proceeded towards Delhi. On the way he was arrested alongwith his devotees and taken to Delhi. He was tortured in prison and asked to renounce his faith. His three devoted Sikhs who refused to renegade their faith were tortured to death in his presence. Even so, he refused to oblige his tormentors. On 11 November 1675, the Guru was beheaded by the official executioner. The Guru's head fell at some distance and was picked up by Bhāi Jethā and taken to Anandpur. At this moment a dust-storm blew which helped Bhāi Lakhi Shāh carry the Guru's body in a bullock cart to his house. Fearing deception, he set his own house, containing

the body, on fire. At this spot stands Gurdwara Rakābgunj in New Delhi. Reverentially the Guru is called *Hindi-di-chādar*—the saviour of the honour of India. His sacrifice symbolised courage and determination in the cause of religious freedom, as also the struggle for preservation of human values and righteousness.

Guru Tegh Bahādur was a remarkable poet and musicologist. He composed his hymns in Hindi in 15 classical *rāgās*. These were incorporated in the *Ādi Granth* by his son. They embody a message of freedom, courage and compassion— "Fear not and frighten not". They enshrine his vision of the God-man or 'Gurmukh'.

One who discards all hopes and desires,
Who lives mentally detached from the world,
And is not disturbed by lust and anger,
Is the one who radiates the light of God. (*GGS*, p. 633)

Guru Tegh Bahadur had a versatile personality—a warrior, a family-man with social commitment, a preacher of great understanding and vision. His martyrdom broke the myth of Aurangzeb's religiosity. The emperor realised his mistake later, just before his own death.

The achievements of Guru Tegh Bahādur are remarkable: *first*, he founded the city of Anandpur and initiated projects of public welfare all over northern India; *secondly*, he inspired his devotees with courage and fearlessness, he symbolised the triumph of good over evil and espoused the ultimate sovereignty of virtue, truth, justice and freedom; *thirdly*, his martyrdom inspired many Sikhs to lay down their lives for noble causes and moral values.

(For details see Trilochan Singh's *Guru Tegh Bahadur: Prophet and Martyr* 1970)

Tegh Bahādur, Guru, Martyrdom Tercentenary (1975)

The tercentenary of Guru Tegh Bahādur's Martyrdom was celebrated by the Shromani Committee, Amritsar in 1975. A mammoth procession was organised to follow the route which Guru Tegh Bahādur took in 1675, from Anandpur to Delhi and the return route of Bhāi Jethā who brought the Guru's head from Delhi to Anandpur Sāhib. This motorcade took ten days to cover a distance of 1000 kilometres from 4 December to 13 December 1975. A historic meeting was held at Ramlilā Ground (Delhi) on 8 December 1975. On 9 December 1975, a long-playing record was released at Vigyān Bhavan, Delhi. On 10 December the American Sikhs performed *Kirtan* at Gurdwara Rakābganj Sāhib, Delhi. The procession reached Anandpur Sahib back on 13 December 1975 in the evening.

Tej Singh

Tej Singh was the son of Mir Nidhā. He was appointed as Commander-in-Chief of the Sikh army by Mahārājā Daleep Singh early in 1845. Tej Singh entered into a conspiracy with British officers to destroy the Sikh empire. In December 1845, following the example of Lāl Singh Wazir, he deserted the Sikh army at Feroze-Shāh, with the result that the Sikh army lost many soldiers and much artillery. In the Battle of Sabhrāon, Tej Singh fled the battlefield after damaging the boat-bridge on the River Sutlej, thus drowning his own army. (Khushwant Singh, *A History of the Sikhs,* Vol. II, p. 53) (Princeton). As a reward for his treachery, the British Resident gave him the title of 'Raja'. Tej Singh was also responsible for the internment of Mahārāni Jindan in Sheikhupura. Tej Singh died in 1862.

Tejā Singh of Bhasaur

Bhasaur is the name of a village in Ludhiana (Panjab). A Sikh organisation called Sri Guru Singh Sabhā, Bhasaur, took a leading part in purifying the Sikh ritual and initiating converts through the Amrit ceremony. A big gathering was held by Bābā Tejā Singh at Bakapur on 13 June 1903 to initiate Karim Baksh and many Hindus into the Khālsā Panth. Babā Tejā Singh also started a girls' school at Bhasaur called "Vidyā Bhandār" in the first decade of the twentieth century.

Thath

Thath means pattern, order, arrangement, paraphernalia, pomp and splendour, parent *ragas* and their details. According to Bhatkhande there are 10 *Thaths* of Indian classical music, namely: *Kalyān, Bilāwal, Khāmaj, Bhairav, Purbi, Marwah, Kafi, Asavari, Bhairavi, Todi.*

The musical letters of notes, etc. are as under:

Kalyan: Sa Re Ga Ma Pa Dha Ni
Bilawal: Sa Re Ga Ma Pa Dha Ni
Khamaj: Sa Re Ga Ma Pa Dha ni
Bhairav: Sa re Ga Ma Pa dha Ni
Purbi: Sa re Ga Ma Pa dha Ni
Marwah: Sa re Ga Ma Pa dha Ni
Kafi: Sa Re Ga ma Pa Dha Ni
Asavari: Sa Re ga Ma Pa dha Ni
Bhairavi: Sa re Ga Ma Pa dha Ni
Todi: Sa re ga Ma Pa dha Ni

However, there are some *rāgās* which cannot be included in these ten as *Thaths*, for example, Pardeep.

Tham Sāhib

It is one of the most famous *Gurdwaras* in Kartarpur. It is believed that the demon who inhabited the trunk of a tree would not let anyone cut wood for making beams. He insisted that he should first receive a promise from Guru Arjan that he would not be disturbed, but was persuaded to let the work proceed. A 15-metre high sandalwood post stands in the shrine and is venerated under the name of Thamji. It is believed that the Guru erected the Tham or post himself and Mahārājā Ranjit Singh built a Gurdwara there in 1833. The original *Ādi Granth* compiled by Guru Arjan is also placed in Kartarpur and a sword of Guru Hargobind is also kept there.

Thamb Sāhib (holy trunk)

Once Kalu sent his son Nānak (later Guru Nanak) to Chuharkana in the present district of Gujranwala to buy salt, turmeric and other articles to trade with. On the way Nānak met some holy men and he gave them the money which his father had given him to buy merchandise. After that, Nānak realised that his father would be angry, and sat under a tree outside the village of Talwandi. His father found him sitting under the tree. The tree under which he sat is still preserved and it is known as Thamb Sāhib, or the holy trunk.

Theka

(i) It is the rhythm of percussion instruments in music. For *Dholak*, the pattern of *tala* and their syllables like Na, Dhi, Dha, Na, etc.

(ii) Licence for sale of goods or liquor, contractual agreement.

Tibbi Sāhib

Tibbi literally means a mound, Sāhib means revered, hence a mound on which the Guru sat:

(i) This is a spot in Muktsar from where Guru Gobind Singh in 1704 watched his Sikhs fight against Moghal forces and also shot some arrows at the enemy.

(ii) This is a spot where Guru Gobind Singh stayed near Kot-Kapura in Faridkot district. The Gurdwara here is also known as Tibbi Sāhib.

Tikay-Di-Vār

This is a composition of Bhāi Balwand and Satta in *Rāg Rāmkali* in the *Guru*

Granth Sahib which contains the details of the installation ceremonies of the first five Gurus, on page, 966. It contains 8 verses. *Tikkā* means the *tilak* ceremony, a mark of coronation of the new Guru.

Tilang

This is one of the Indian classical *rāgās*, belonging to *Khāmaj Thath*. It has five notes (*Sa Re Ga Ma Ni*) in the ascending order, and five notes (*Sa na Pa Ma Ga*) in the descending order. It is an afternoon *rāga*, performed from 3 to 6 PM.

Time-table duration of Hindus and Sikhs as given in the *Granth Sāhib*.

60	*visias*	=	1 *chasia*
60	*chasias*	=	1 *pal*
60	*pals*	=	1 *ghari*
2	*gharis*	=	1 *muhurat*
4	*muhurats*	=	1 *pahar*
8	*pahars*	=	1 day and night

Tirath

A Hindu shrine or holy place to which Hindu make pilgrimages. In *Padma Puran*, a Guru, a father, a wife, a son are considered *Tirathas*. A shrine or sacred place of pilgrimage on the banks of a river is also called Tirathsthān. Pilgrims usually bathe in the sacred river or drink from it in order to be purified. *Tirathas* are often dedicated to gods and goddesses.

In *Gurbāni* devotion to God is the true *tirath*. The Guru is also a true *tirath* and devotion to him is a true *tirath*. See also pilgrimages.

Titles

The Sikhs followed the example of their Muslim predecessors in the matter of long high-sounding titles. The titles were worded either purely in Persian or in a mixture of Persian and Indian languages, some examples are given below:

(1) Persian titles

Farzand-i-Khās-ul-Khās; Sardār Wālā Iqtadār; Shujā-ul-Daula; Shamsher Jang Bahādur Farzand-i-Dilband; Gazanfar Jang; Amin-ul-Daylā, Dilāwar; Jang Bahādur; Amānat Panāh; Kerkā Bā Sāfā; Rājā-i-Rajgan; Rājā-i-Hind, Patrāj Bahādur.

(2) Mixed titles

Ujal Didar; Nirmal Budh; Sardar Bawaqar; Hazbar Jang.
Ujal Didar, Nirmal Budh, Itmadud-Daula; Sardar Bawaqar;
Ujal Didar, Nirmal Budh, Mubarz-ul-Mulak; Samsam-ud-Daula.

MODERN AWARDS TO ALL INDIANS ARE AS FOLLOW:

Bhārat Ratna, Padma Vibhushan, Padma Bhushan, Padam Vir Chakra, Mahā Vir Chakra, Vir Chakra, Ashoka Chakra and Kirti Chakra, etc. (See also Medals and Certificates)

Todi

This is one of the Indian classical *Thaths* (parent *ragas*). It has a blissful (*Sa Re Ga Ma Pa Dha Ni*) in the ascending order and seven notes (*Sa Ni Dha Ma Pa Ga Re*) in the descending order. It is a late morning-*raga*, performed from 9 AM to noon.

Tokā-Sahib

Tokā is the name of a village in Ambala district. Guru Gobind Singh stayed here a few days for rest, after the battle of Bhangani in 1688. A *gurdwara* has been erected at this spot called Tokā Sahib. (See H.R. Gupta, *History of the Sikh Gurus*)

Tra-Mudra

Tra-Mudra means three symbols. Guru Gobind Singh prescribed the five Ks for the Khālsā. However, three of them together, namely, *Kes* (unshorn hair), *Kachh* (shorts) and *Kirpan* (sword) are called *Tra-mudra*, as mentioned in *Sarab Loh Granth*.

Tra-Gun

Tra-gun means three qualities. Matter and human beings are categorised under three qualities, 'Tamas', 'Rajas' and 'Satava'. However, human beings also fall into these three groups.

'Tamas' means darkness, ignorance, inertia. People of this category lead a life of indolnce; 'eat, drink and be merry' is their motto. They lead a luxurious and easy life. They expect too much from physical life. They are unaware of their potential and of the real goal of life. They blame others if they do not get what they want. They do not perform their social or religious duties and as such their lives are fruitless and barren.

'Rajas' means passion, anxiety, tension. Business people, politicians do work but often they feel disappointed with the results of their efforts and actions. They are active, no doubt, but not as successful as they want to be. This causes pessimism and worry.

'Satava' means purity, wholeness, strength. A man of that quality is balanced and happy. He is active, efficient and kind. He believes in his duty and

responsibility. He leaves the result in the hands of God. He is disciplined and contented. He believes in moderation and self-control. He thinks of God and desires to follow the spiritual path.

Transmigration

The following gives the Sikhs conception of the manner in which souls emanated from God:

> As from one fire millions of sparks arise, though rising separately, they unite again in the fire, as from one heap of dust several particles of dust fill the air, and on filling it again blend with the dust,
>
> As in one stream, millions of waves are produced, the waves being made of water, all become water,
>
> So from God's form non-sentiment and sentimental things are manifested.
>
> Springing from Him shall all be united in Him.

This is a Sikh view of transmigration.

Guru Nānak was asked by his two disciples, Bhagta and Ohri as to how peace was to be obtained, and transmigration avoided. The Guru replied as follows:

You shall find peace by avoiding *Manmukh Karam* (perverse acts).

Being asked to define *Manmukh Karam* more particularly, the Guru replied:

It is to be heartily envious of everyone, to desire that worldly wealth and all happiness should forsake others and come to oneself, to suffer great pain as one beholdeth the houses and property of others, *to believe all men one's enemies,* and do good to no one. Expel all this evil from your hearts. In the second place, the perverse man is proud and relentless to everyone. When he seeth such and such a person inferior to himself, he never adviseth him; nay, he laugheth at him, and treateth him with contempt, saying, 'He is not equal to my lofty intellect.' In the third place, the perverse man is addicted to slander; but you should renounce it and never utter it. If anyone praises another who is superior to him, he cannot endure it, nay he becometh wroth, saying, 'O! I am well acquainted with him'. In this way he uttereth slander. How can he who is proud of his efforts and envious of others ever possess excellence? In the fourth place, if the perverse man receives advice, he will not act on it through obstinacy; nay, he will perversely do the very reverse. These vices—envy, pride, slander, and obstinacy—belong to the perverse. Relinquish them, acting as trees do when they drop their leaves in autumn.

Treaties

Important Treaties between the Sikhs and the British Government.

Treaty of 1806 with Lahore

Treaty of Friendship and Unity between the Honourable East India Company and the Sardars Ranjit Singh and Fateh Singh.

Sardar Ranjit Singh and Sardar Fatch Singh have consented to the following Articles of agreement, concluded by Lieutenant-Colonel John Malcolm, under the special authority of the Right Honourable Lord Lake, himself duly authorised by the Honourable Sir George Hilaro Barlow, Bart., Governor-General, and Sardar Fateh Singh, as principal on the part of himself, and plenipotentiary on the part of Ranjit Singh:

Article 1.—Sardar Ranjit Singh and Sardar Fatch Singh Ahluwalia, hereby agree that they will cause Jaswant Rão Holkar to remove with his army to the distance of thirty *coss* from Amritsar immediately, and will never hereafter hold any further connection with him, or aid or assist him with troops, or in any other manner whatever; and they further agree that they will not in any way molest such of Jaswant Rão Holkar's followers or troops as are desirous of returning to their homes in the Deccan, but, on the contrary, will render them every assistance in their power for carrying such intention into execution.

Article 2.—The British Government hereby agrees, that in ease a pacification should not be effected between that Government and Jaswant Rão Holkar, the British army shall move from its present encampment, on the banks of the river Beas, as soon as Jaswant Rão Holkar aforesaid shall have marched his army to the distance of thirty *coss* from Amritsar; and that, in any treaty which may hereafter be concluded between the British Government and Jaswant Rão Holkar, it shall be stipulated that, immediately after the conclusion of the said treaty, Holkar shall evacuate the territories of the Sikhs, and march towards his own, and that he shall in no way whatever injure or destroy such parts of the Sikh country as may lie in his route. The British Government further agrees that, as long as the said Chieftains, Ranjit Singh and Fateh Singh, abstain from holding any friendly connection with the enemies of that government, or from committing any act of hostility on their own parts against the said government, the British armies shall never enter the territories of the said Chieftains, nor will the British Government form any plans for the seizure or sequestration of their possessions or property.

Dated: 1 January 1806

Indus Navigation Treaty of 1832

Articles of a Convention established between the Honourable the East

India Company, and His Highness the Mahārājā *Ranjit Singh, the Ruler of the Panjab, for the opening of the Navigation of the Rivers Indus and Sutlej.* (Originally drafted 26 December 1832.)

By the grace of God, the relations of firm alliance and indissoluble ties of friendship existing between the Honourable the East India Company and His Highness the Mahārājā Ranjit Singh, founded on the auspicious treaty formerly concluded by Sir T.C. Metcalfe, Bart., and since confirmed in the written pledge of sincere amity presented by the Right Honourable Lord W.G. Bentick, G.C.B. and G.C.H., Governor-General of British India, at the meeting at Rūpar, are, like the sun, clear and manifest to the whole world, and will continue unimpaired, and increasing in strength from generation to generation:—By virtue of these firmly established bonds of friendship, since the opening of the navigation of the rivers Indus proper (that is,. Indus below the confluence of the Panjnad) and Sutlej (a measure deemed expedient by both States, with a view to promote the general interests of commerce),—has lately been effected through the agency of Captain C.M. Wade, Political Agent at Ludhiāna, deputed by the Right Honourable the Governor-General for that purpose. The following Articles, explanatory of the conditions by which the said navigation is to be regulated, as concerns the nomination of officers, the mode of collecting the duties, and the protection of the trade by that route, have been framed, in order that the officers of the two States employed in their execution may act accordingly:

Article1.—The provisions of the existing treaty relative to the right bank of the river Sutlej and all its stipulations, together with the contents of the friendly pledge already mentioned, shall remain binding, and a strict regard to preserve the relations of friendship between the two States shall be the ruling principle of action. In accordance with that treaty, the Honourable Company has not, nor will have any concern with the right bank of the river Sutlej.

Article 2.—The tariff which is to be established for the line of navigation in question is intended to apply exclusively to the passage of merchandise by that route, and not to interfere with the transit duties levied on goods proceeding from one bank of the river to the other, nor with the places fixed for their collection: they are to remain as heretofore.

Article 3.—Merchants frequenting the same route, while within the limits of the Mahārājā's government, are required to show a due regard to his authority, as is done by merchants generally, and not to commit any acts offensive to the civil and religious institutions of the Sikhs.

Article 4.—Any one purposing to go the said route will intimate his intention to the agent of either State, and apply for a passport, agreeably to a form to be

laid down; having obtained which, he may proceed on his journey, The merchants coming from Amritsar, and other parts on the right bank of the river Sutlej, are to intimate their intentions to the agent of the Mahārājā, at Harike, or other appointed places, and obtain a passport through him; and merchants coming from Hindustan, or other parts on the left bank of the river Sutlej, will intimate their intentions to the Honourable Company's agent, and obtain a passport through him. As foreigners, and Hindustanis, and Sardars of the protected Sikh States and elsewhere, are not in the habit of crossing the Sutlej without a passport from the Mahārājā's officers, it is expected that such persons will hereafter also conform to the same rule, and not cross without the usual passports.

Article 5.—A tariff shall be established exhibiting the rate of duties leviable on each description of merchandise, which, after having been approved by both governments, is to be the standard by which the superintendents and collectors of customs are to be guided.

Article 6.—Merchants are invited to adopt the new route with perfect confidence: no one shall be suffered to molest them or unnecessarily impede their progress, care being taken that they are only detained for the collection of the duties, in the manner stipulated, at the established stations.

Article 7.—The officers who are to be entrusted with the collection of the duties and examination of the goods on the right bank of the river shall be stationed at Mithankot and Harike; at no other places but these two, shall boats in transit on the river be liable to examination or stoppage. When the persons in charge of boats stop of their own accord to take in or give out cargo, the goods will be liable to the local transit duty of the Mahārājā's government, previously to their being landed, as provided in Article 2. The superintendent stationed at Mithankot, having examined the cargo, will levy the established duty, and grant a passport, with a written account of the cargo and freight. On the arrival of the boat at Harike, the superintendent of that station will compare the passport with the cargo; and whatever goods are found in excess will be liable to the payment of the established duty, while the rest, having already paid duty at Mithankot, will pass on free. The same rule shall be observed in respect to merchandise conveyed from Harike by the way of the rivers towards Sind, that whatever may be fixed as the share of duties on the right bank of the river Sutlej, in right of the Mahārājā's own dominious and of those in allegiance to him, the Maharaja's officers will collect it at the places appointed. With regard to the security and safety of merchants who may adopt this route, the Mahārājā's officers shall afford them every protection in their power; and merchants, on halting for the night on either bank of the Sutlej, are required, with reference to the treaty of friendship which

exists between the two States, to give notice, and to show their passport to the Thanedar, or officers in authority at the place, and request protection for themselves: if, notwithstanding this precaution, loss should at any time occur, a strict inquiry will be made, and reclamation sought from those who are blameable. The Articles of the present treaty for opening the navigation of the rivers above mentioned, having, agreeably to subsisting relations, been approved by the Right Honourable the Governor-General, shall be carried into execution accordingly.

Dated at Lahore the 26th of December 1932.

First Treaty of 1846 with Lahore

Treaty between the British Government and the State of Lahore, concluded at Lahore, on March 9, 1846.

Whereas the treaty of amity and concord, which was concluded between the British Government and the late Mahārājā Ranjīt Singh, the ruler of Lahore, in 1809, was broken by the unprovoked aggression on the British provincess of the Sikh army, in December last: And whereas, on that occasion, by the proclamation dated the 13th of December, the territories then in the occupation of the Mahārājā of Lahore, on the left or British bank of the river Sutlej, were confiscated and annexed to the British provinces; and, since that time, hostile operations have been prosecuted by the two governments, the one against the other, which have resulted in the occupation of Lahore by the British troops: And whereas it has been determined that, upon certain conditions, peace shall be re-established between the two governments, the following treaty of peace between the Honourable English East India Company, and Mahārājā Dalīp Singh Bahādur, and his children, heirs, and successors, has been concluded, on the part of the Honourable Company, by Frederick Currie, Esq., and Brevet-Major Henry Montgomery Lawrence, by virtue of full powers to that effect vested in them by the Right Honourable Sir Henry Hardinge, G.C.B., one of Her Britannic Majesty's Most Honourable Privy Council, Governor-General, appointed by the Honourable Company to direct and control all their affairs in the East Indies; and, on the part of His Highness the Mahārājā Dalīp Singh, by Bhai Rām Singh, Rājā Lāl Singh, Sardār Tej Singh, Sardar Chattar Singh Atariwala, Sardar Ranjor Singh Majithia, Dīwān Dīna Nath, and Fakīr Nūr-ud-din, vested with full powers and authority on the part of His Highness.

Article 1.—There shall be perpetual peace and friendship between the British Government, on the one part, and Mahārājā Dalīp Singh, his heirs and successors, on the other.

Article 2.—The Mahārājā of Lahore renounces for himself, his heirs and successors, all claim to, or connection with, the territories lying to the south of the river Sutlej, and engages never to have any concern with those territories, or the inhabitants thereof.

Article 3.—The Mahārājā cedes to the Honourable Company, in perpetual sovereignty, all his forts, territories, and rights, in the Doāb, or country, hill and plain, situated between the rivers Beās and Sutlej.

Article 4.—The British Government having demanded from the Lahore State, as indemnification for the expenses of the war, in addition to the cession of territory described in Article 3, payment of one and a half crores of rupees; and the Lahore Government being unable to pay the whole of this sum at this time, or to give security satisfactory to the British Government for its eventual payment; the Mahārājā cedes to the Honourable Company, in perpetual sovereignty, as equivalent for one crore of rupees, all his forts, territories, rights, and interests, in the hill countries which are situated between the rivers Beās and Indus, including the provinces of Kashmir and Hazāra.

Article 5.—The Mahārājā will pay to the British Government the sum of fifty lacs of rupees, on or before the ratification of this treaty.

Article 6.—The Mahārājā engages to disband the mutinous troops of the Lahore army, taking from them their arms; and His Highness agrees to reorganise the regular, or Āīn, regiments of infantry, upon the system, and according to the regulations as to pay and allowances, observed in the time of the late Mahārājā Ranjīt Singh. The Mahārājā further engages to pay up all arrears to the soldiers that are discharged under the provisions of this Article.

Article 7.—The regular army of the Lahore State shall henceforth be limited to 25 battalions of infantry, consisting of 800 bayonets each, with 12,000 cavalry: this number at no time to be exceeded without the concurrence of the British Government. Should it be necessary at any time, for any special cause, that this force should be increased, the cause shall be fully explained to the British Government; and, when the special necessity shall have passed, the regular troops shall be again reduced to the standard specified in the former clause of this Article.

Article 8.—The Mahārājā will surrender to the British Government all the guns, thirty-six in number, which have been pointed against the British troops, and which, having been placed on the right bank of the river Sutlej, were not captured at the battle of Sobraon.

Article 9.—The control of the rivers Beās and Sutlej, with the continuations of the latter river, commonly called the Ghara and Panjnad, to the confluence of

the Indus at Mithankot, and the control of the Indus from Mithankot to the borders of Baluchistān, shall, in respect to tolls and ferries, rest with the British Government. The provisions of this Article shall not interfere with the passage of boats belonging to the Lahore Government on the said rivers, for the purposes of traffic, or the conveyance of passengers up and down their course. Regarding the ferries between the two countries respectively, at the several *ghāts* of the said rivers, it is agreed that the British Government, after defraying all the expenses of management and establishments, shall account to the Lahore Government for one-half of the net profits of the ferry collections. The provisions of this Article have no reference to the ferries on that part of the river Sutlej which forms the boundary of Bahāwalpur and Lahore respectively.

Article 10.—If the British Government should, at any time, desire to pass troops through the territories of His Highness the Mahārājā for the protection of the British territories, or those of their allies, the British troops shall, on such special occasions, due notice being given, be allowed to pass through the Lahore territories. In such case, the officers of the Lahore State will afford facilities in providing supplies and boats for the passage of rivers; and the British Government will pay the full price of all such provisions and boats, and will make fair compensation for all private property that may be undamaged. The British Government will moreover observe all due consideration to the religious feelings of the inhabitants of those tracts through which the army may pass.

Article 11.—The Mahārājā engages never to take, or retain, in his service, any British subject, nor the subject of any European or American state, without the consent of the British Government.

Article 12.—In consideration of the services rendered by Rājā Gulāb Singh of Jammū to the Lahore State, towards procuring restoration of the relations of amity between the Lahore and British Governments, the Mahārājā hereby agrees to recognise the independent sovereignty of Rājā Gulāb Singh, in such territories and districts in the hills as may be made over to the said Rājā Gulāb Singh by separate agreement between himself and the British Government, with the dependencies thereof, which may have been in the Rājā's possession since the time of the late Mahārājā Karak Singh: and the British Government, in consideration of the good conduct of Rājā Gulāb Singh, also agrees to recognise his independence in such territories, and to admit him to the privileges of a separate treaty with the British Government.

Article 13.—In the event of any dispute or difference arising between the Lahore State and Rājā Gulāb Singh, the same shall be referred to the arbitration of the British Government; and by its decision the Mahārājā engages to abide.

Article 14.—The limits of the Lahore territories shall not be, at any time, changed, without the concurrence of the British Government.

Article 15.—The British Government will not exercise any interference in the internal administration of the Lahore State; but in all cases or questions which may be referred to the British Government, the Governor-General will give the aid of his advice and good offices for the furtherance of the interests of the Lahore Government.

Article 16.—The subjects of either State shall, on visiting the territories of the other, be on the footing of the subjects of the most favoured nation.

This treaty, consisting of sixteen Articles, has been this day settled by Frederick Currie, Esq., and Brevet-Major Henry Montgomery Lawrence, acting under the directions of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General, on the part of the British Government; and by Bhai Rām Singh, Rājā Lāl Singh, Sardar Tej Singh, Sardar Chattar Singh Atariwala, Sardar Ranjor Singh Majithia, Dīwan Dīna Nath, and Fakīr Nūr-ud-dīn, on the part of the Mahārājā Dalīp Singh; and the said treaty has been this day ratified by the seal of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General, and by that of His Highness Mahārājā Dālīp Singh.

Done at Lahore, this 9th day of March, in the year of our Lord 1846, corresponding with the 10th day of Rabi-ul-awal 1262, Hijri, and ratified on the same day.

Treaty of 1846 with Gulāb Singh

Treaty between the British Government and Mahārājā Gulāb *Singh, concluded at Amritsar,, on 16 March 1846.*

Treaty between the British Government on the one part, and Mahārājā Gulāb Singh of Jammū on the other, concluded, on the part of the British Government, by Frederick Currie, Esq., and Brevet-Major Henry Montgomery Lawrence, acting under the orders of the Right Honourable Sir Henry Hardinge, G.C.B., one of Her Britannic Majesty's Most Honourable Privy Council, Governor-General, appointed by the Honourable Company to direct and control all their affairs in the East Indies, and by Mahārājā Gulāb Singh in person.

Article 1.—The British Government transfers and makes over, for ever, in independent possession, the Mahārājā Gulāb Singh, and the heirs male of his body, all the hilly or mountainous country, with its dependencies, situated to the eastward of the river Indus, and westward of the river Rāvi, including Chamba and excluding Lāhul, being part of the territory ceded to the British Government by the Lahore State, according to the provisions of Article 4 of the Treaty of Lahore, dated 9 March 1846.

Article 2.—The eastern boundary of the tract transferred by the foregoing article to Mahārājā Gulāb Singh shall be laid down by commissioners appointed by the British Government and Mahārājā Gulāb Singh respectively, for that purpose, and shall be defined in a separate engagement, after survey.

Article 3.—In consideration of the transfer made to him and his heirs by the provisions of the foregoing Articles, Mahārājā Gulāb Singh will pay to the British Government the sum of seventy-five lacs of rupees (Nānakshahi), fifty lacs to be paid on ratification of this treaty, and twenty-five lacs on or before the 1st of October of the current year, AD 1846.

Article 4.—The limits of the territories of Mahārājā Gulāb Singh shall not be at any time changed without the concurrence of the British Government.

Article 5.—Mahārājā Gulāb Singh will refer to the arbitration of the British Government any disputes or questions that may arise between himself and the Government of Lahore, or any other neighbouring State, and will abide by the decision of the British Government.

Article 6.—Mahārājā Gulāb Singh engages for himself and heirs, to join, with the whole of his military force, the British troops, when employed within the hills, or in the territories adjoining his possessions.

Article 7.—Mahārājā Gulāb Singh engages never to take, or retain, in his service any British subject, nor the subject of any European or American State, without the consent of the British Government.

Article 8.—Mahārājā Gulāb Singh engages to respect, in regard to the territory transferred to him, the provisions of Articles 5, 6 and 7, of the separate engagement between the British Government and the Lahore Durbar, dated 11 March 1846.

Article 9.—The British Government will give its aid to Mahārājā Gulāb Singh, in protecting his territories from external enemies.

Article 10.—Mahārājā Gulāb Singh acknowledges the supremacy of the British Government, and will, in token of such supremacy, present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pairs of Kashmīr shawls.

This treaty, consisting of ten Articles, has been this day settled by Frederick Currie, Esq., and Brevet-Major Henry Montgomery Lawrence, acting under the directions of the Right Honourable Sir Henry Hardinge, G.C.B., Governor General Mahārājā Gulāb Singh in person; and he said treaty has been this day ratified by the seal of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General.

Done at Amritsar, this 16th day of March, in the year of our Lord 1846, corresponding with the 17th day of Rabī-ul-awwal, 1262, Hijri.

Second Treaty of 1846 with Lahore

Foreign Department, Camp, Bhyrowal Ghāt, on the left Bank of the Beās, the 22nd December 1846.

The late Governor of Kashmīr, on the part of the Lahore State, Shaikh Imām-ud-dīn, having resisted by force of arms the occupation of the province of Kashmīr by Mahārājā Gulāb Singh, the Lahore Government was called upon to coerce their subject, and to make over the province to the representative of the British Government, in fulfilment of the conditions of the Treaty of Lahore, dated 9 March 1846.

A British force was employed to support and aid, if necessary, the combined forces of the Lahore State and Mahārājā Gulāb Singh in the above operations.

Shaikh Imām-ud-d^n intimated to the British Government that he was acting under orders received from the Lahore Durbar in the course he was pursuing; and stated that the insurrection had been instigated by written instructions received by him from the Waz^r Rājā Lāl Singh.

Shaikh Imām-ud-dīn surrendered to the British agent on a guarantee from that officer, that if the Shaikh could, as he asserted, prove that his acts were in accordance with his instructions, and that the opposition was instigated by the Lahore Minister, the Durbar should not be permitted to inflict upon him, either in his person or his property, any penalty on account of his conduct on this occasion. The British agent pledged his government to a full and impartial investigation of the matter.

A public inquiry was instituted into the facts adduced by Shaikh Imām-ud-dīn, and it was fully established that Rājā Lāl Singh did secretly instigate the Shaikh to oppose the occupation by Mahārājā Gulāb Singh of the province of Kashmīr.

The Governor-General immediately demanded that the Ministers and Chiefs of the Lahore State should depose and exile to the British provinces the Wazīr Rājā Lāl Singh.

His Lordship consented to accept the deposition of Rājā Lāl Singh as an atonement for the attempt to infringe the treaty by the secret intrigues and machinations of the Wazīr. It was not proved that the other members of the Durbar had cognisance of the Wazīr's proceedings; and the conduct of the Sardars, and the Sikh army in the late operations for quelling the Kashmīr insurrection, and removing the obstacles to the fulfilment of the treaty, proved that the criminality of the Wazīr was not participated in by the Sikh nation.

The Ministers and Chiefs unanimously decreed, and carried into immediate effect, the deposition of the Wazīr.

After a few days' deliberations, relative to the means of forming a government at Lahore, the remaining members of the Durbar, in concert with all the Sardars and Chiefs of the State, solicited the interference and aid of the British Government for the maintenance of an administration, and the protection of the Mahārājā Dalīp Singh during the minority of His Highness.

This solicitation by the Durbar and Chiefs has led to the temporary modification of the relations between the British Government and that of Lahore, established by the treaty of the 9th March of the present year.

The terms and conditions of this modification are set forth in the following Articles of agreement.

Articles of Agreement concluded between the British Government and the Lahore Durbar on 16th December 1846.

Whereas the Lahore Durbar and the principal Chiefs and Sardars of the State have, in express terms, communicated to the British Government their anxious desire that the Governor-General should give his aid and his assistance to maintain the administration of the Lahore State during the minority of Mahārājā Dalīp Singh, and have declared this measure to be indispensable for the maintenance of the government: And whereas the Governor-General has, under certain conditions, consented to give the aid and assistance solicited, the following Articles of agreement, in modification of the Articles of agreement executed at Lahore on the 11th March last, have been concluded, on the part of the British Government, by Frederick Currie, Esq., Secretary to the Government of India, and Lieutenant-Colonel Henry Montgomery Lawrence, C.B., Agent to the Governor-General, North-West Frontier, by virtue of full powers to that effect vested in them by the Right Honourable Viscount Hardinge, G.C.B., Governor-General, and on the part of his Highness Mahārājā Dalīp Singh, by Sardar Tej Singh, Sardar Sher Singh, Dīwan Dīna Nath, Fakīr Nūr-ud-dīn, Rai Kishan Chand, Sardar Ranjor Singh Majithia, Sardar Asar Singh Kaliwala, Bhai Nidhan Singh, Sardar Khān Singh Majithia, Sardar Shamsher Singh, Sardar Lāl Singh Muraria, Sardar Kehar Singh Sindhianwala, Sardar Arjūn Singh Rangranglia, acting with the unanimous consent and concurrence of the Chiefs and Sardars of the State assembled at Lahore.

Article 1.—All and every part of the treaty of peace between the British Government and the State of Lahore, bearing date the 9th day of March 1846, except insofar as it may be temporarily modified in respect to clause 15 of the said treaty by this engagement, shall remain binding upon the two governments.

Article 2.—A British officer, with an efficient establishment of assistants, shall be appointed by the Governor-General to remain at Lahore, which officer shall have full authority to direct and control all matters in every department of the State.

Article 3.—Every attention shall be paid, in conducting the administration, to the feelings of the people, to preserving the national institutions and customs, and to maintain the just rights of all classes.

Article 4.—Changes in the mode and details of administration shall not be made, except when found necessary for effecting the objects set forth in the foregoing clause, and for securing the just dues of the Lahore Government. These details shall be conducted by native officers as at present, who shall be appointed and superintended by a Council of Regency, composed of leading Chiefs and Sardars, acting under the control and guidance of the British Resident.

Article 5.—The following persons shall in the first instance constitute the Council of Regency, namely., Sardar Tej Singh, Sardar Sher Singh Atariwala, Dīwān Dīna Nath, Fakīr Nūr-ud-dīn, Sardar Ranjor Singh Majithia, Bhai Nidhān Singh, Sardar Attar Singh Kaliwala, Sardar Shamsher Singh Sindhianwala; and no change shall be made in the persons thus nominated, without the consent of the British Resident, acting under the orders of the Governor-General.

Article 6.—The administration of the country shall be conducted by this Council of Regency in such manner as may be determined on by themselves in consultation with the British Resident, who shall have full authority to direct and control the duties of every department.

Article 7.—A British force, of such strength and numbers, and in such positions, as the Governor-General may think fit, shall remain at Lahore for the protection of the Mahārājā, and the preservation of the peace of the country.

Article 8.—The Governor-General shall be at liberty to occupy with British soldiers any fort or military post in the Lahore territories, the occupation of which may be deemed necessary by the British Government for the security of the capital, or for maintaining the peace of the country.

Article 9.—The Lahore State shall pay to the British Government twenty-two lacs of new *Nānakshāhi* rupees of full tale and weight per annum, for the maintenance of this force, and to meet the expenses incurred by the British Government; such sum to be paid by two installments, or 13 lacs and 20,000 in May or June, and 8 lacs and 80.000 in November or December of each year.

Article 10.—Inasmuch as it is fitting that Her Highness the Mahārāni, the mother of Mahārājā Dalip Singh, should have a proper provision made for the

maintenance of herself and dependants, the sum of 1 lac and 50,000 rupees shall be set apart annually for that purpose, and shall be at Her Highness' disposal.

Article 11.—The provisions of this engagement shall have effect during the minority of his Highness Mahārājā Dalīp Singh, and shall cease and terminate on His Highness attaining the full age of 16 years, or on the 4 September of the year 1854; but it shall be competent to the Governor-General to cause the arrangement to cease, at any period, prior to the coming of age of His Highness, at which the Governor-General and the Lahore Durbar may be satisfied that the interposition of the British Government is no longer necessary for maintaining the government of His Highness the Mahārājā .

This agreement, consisting of eleven Articles, was settled and executed at Lahore, by the officers and Chiefs and Sardars above named, on the 16th day of December 1846.

Trikuti

The upper part of the Third Grand Division of the creation called 'And', the sphere of *Māyā* wherein matter predominates over spirit—a materio-spiritual plane, including Sahasara, the lower portion of it as well. The *karmic* law of transmigration works in full swing in this region as in the gross material region.

Trilochan (b. 1267)

Saint-poet of Maharashtra, who had close relations with *Nāmdev*. Three of Trilochan's *padas* are included in the *Guru Granth Sāhib*.

Trishnā

Trishnā means desire. Man's mind desires so many things. Desire creates anxiety and sorrow. Desire is like unlimited hunger which can never be satisfied. It can be quenched only by contentment and desirelessness, which comes through devotion to God. Guru Arjan says: "Desire vanishes with meditation on the Holy Name." (*GGS*, p. 682)

Tukhari

This is one of the Indian classical *rāgās*, belonging to *Khamaj Thath*. It has seven notes (*Sa re ga ma Pa dha ni*) in the ascending order, and seven notes (*Sa Ni dha Pa ma ga re*) in the descending order. It is an afternoon *rāgā*, performed from 3 to 6 P.M.

Turban/Dastar

In mediaeval times turbans were generally used by both the Hindus and

Sikhs. The Sikhs wear their turbans because they maintain unshorn hair. The turban keeps their hair free of dust and dirt and keeps it out of the way so that they can do their daily work comfortably. The religion of the Sikhs, who believe in all the ten Gurus forbids them to cut their hair. All the things which are bad for the health of the body, including drinking and smoking, are banned.

In the *Rahat Nāmā* of Guru Gobind Singh, written for Dariyāi *Udāsi,* and repeated to Prahlād Singh at Abchalnagar on the Godavery river, it is mentioned that a Sikh should not wear a cap/hat/*topi,* and it is forbidden to take off the turban (*pag*) while eating.

The turban has become an identification mark for the Sikh, but the turban is also worn by Hindus and Muslims in the Indian sub-continent. The present turban is the development of the ones worn by the princes at Ranjit Singh's court. Its function is both religious and a social identity.

The Sikhs can wear turbans of any colour. However, some colours have acquired more significance. The Akalis wear blue turbans, the Nihangs wear yellow and the Namdharis wear white. Many Sikh children cover their top-knot with a handkerchief till they are able to tie their own turbans. Some Sikhs also wear an under-turban to prevent their outer turban soiling with hair oil.

The Sikh women do not generally wear turbans. They cover their head with a scarf or *'dupattā'*. Some American Sikh females and Akhand-Kirtani Jathā women do wear turbans.

The Sikhs settled in foreign countries earned the right of wearing turban while serving in professional jobs or army service, after a long struggle. The British Government exempted the Sikhs from wearing crash-helmets while riding a motor-cycle. (See: *Turban and Sword of the Sikhs* Dr. Trilochan Singh)

Turiya Pad

The fourth stage of consciousness, above the consciousness of the waking state, the semi-consciousness of the waking state, the semi-consciousness of the dream state and lack of consciousness in the deep sleep state. It is a yogic awareness at the supra-mental level that comes when the senses are at rest, the mind is in a state of vacuum and the intellect is at a standstill.

ਉ

Uch-kā-Pir

This refers to the event of the so-called escape of Guru Gobind Singh from Chamkor fortress on the night of 23 December 1704. The Guru reached Machiwārā and there he is said to have written *Fateh-nāmā*—a poetic letter—addressed to Emperor Aurangzeb which was taken by the Guru's attendant, Bhāi Dayā Singh, dressed as a Muslim saint called *Uch-kā-Pir.* Some historians say that Guru Gobind Singh travelled in a palanquin, through the territory under Mughal rule, disguised as holy man *Uch-Kā-Pir,* and was carried by his followers which included his devotees. Nabi Khān and Ghani Khān.

According to Prof. Kapur Singh, Uch-Kā-Pir refers to Bhāi Dayā Singh and not Guru Gobind Singh, who was carried safely through enemy territory by his Muslim followers. *Uch-kā-Pir* literally means a saint or religious leader from the village of Uch in Multan district. The Guru could not have travelled as a Muslim saint, because he was well-known in this region. He was certified as a holy man to the security forces by his tutuor Syed Pīr Mohammed of Saloh as not being Guru Gobind Singh. The tutor could not have told a lie. Secondly, the Guru was respected as a holy man by the Muslims and could not have escaped without the support of the Muslims of the region. It was not his cowardly prudence, which could have led to his disguise. The matter of disguise refers to his attendant, Dayā Singh, who carried the personal letter of the Guru to Emperor Aurangzeb. Dayā Singh travelled under disguise to escape military intelligence and for personal delivery of the letter into the emperor's hands.

Prof Kapur Singh cites *Zafar-nāmā* as evidence, which says: "He (Guru) met no impediment or harm whatsoever." Some historians have erred in wrongly regarding the Guru as *Uch-kā-Pir.* (For details see Foreword of Kapur Singh to *Fateh-nāmā and Zafar-nāmā* by D.S. Duggal, Jullunder, 1980)

Udāsi

The first sect of the Sikhs began immediately after the demise of Guru Nānak. Some of his followers adopted Sri Chand, the elder son of Guru Nānak, as his successor, and rejected Guru Angad (Second Guru). The followers of Sri Chand were known as *Udāsis* (the solitary) and they now are a large number of pious and earnest men. Anand Ghan, an *Udāsi*, has written a biography of Guru Nānak. It states that Sri Chand was an incarnation of God, and the only true successor of Guru Nānak.

The *Udāsi* sect is an ascetic order, they pay special reverence to the *Ādi Granth*. Their service consist of ringing the bells and the blare of instruments, the chanting of hymns and the waving of lights before the *Ādi Granth* and the portrait of Guru Nānak. They are not uniform in their customs. Some wear long hairs, some short, and some wear caste marks. The head of each *Udāsi* brotherhood is called a Mahant and his disciples are called *Chelās* (disciples). The ordinary dress of the members of the sect is of a red colour, but many go entirely naked except for a waist cloth, and rub ashes all over their bodies.

It is recruited from all classes and its principal shrine is at Dera Bābā Nānak in Gurdaspur district.

Udham Singh

He was brought up in Amritsar (Panjab). Sir M. O'Dwyer was responsible for the Jallianwala Bagh tragedy in 1919 in which hundreds of people were killed and wounded. It is believed that Udham Singh took a vow to kill Sir M.O'Dwyer for the atrocities committed by him in Jallianwala Bagh, Amritsar. He came to London and shot and killed Sir Michael O'Dwyer at a meeting of the Royal Central Asian Society in the Caxton Hall, London, on 12 March 1940. He was arrested and hanged on 12 June 1940.

Uddhava

According to ancient Hindu tradition, Uddhava was a devotee of Lord Krishna and also his uncle. He is used to carry messages from the gopis of Gokal to Lord Krishna in Brindaban. Once he also carried the message of Lord Krishna from Dwarka to Brindaban for the *gopis* that is why he is respected as an important devotee of Lord Krishna. There is a reference to Uddhava in the *Guru Granth Sāhib* (p. 1390).

Ugrasena/Uggarsen

(i) He was the Rājā of Mathura, who was deposed by his son, Kansa, and

kept in confinement. Rājā Kans was later killed by Krishna in a severe contest. Krishna then restored Ugrasena to the throne. He ruled over Mathura wisely and nicely for a long period. His younger brother Devak had seven daughters, the eldest one being named Devaki. She was adopted and brought up by Raja Ugrasena as his own daughter. Therefore, Kans and Devaki were brother and sister. Devaki's husband was Vāsudev. He was father of Krishna, and brother of Kunti, the mother of the Pandava princes. An astrologer told Kans that he could be killed by one of the sons of Devaki. Thereupon Vasudev and his wife, Devaki, were imprisoned by Rājā Kans, who destroyed many of their children and attempted to kill Krishna too. Vasudev lived to see the power and greatness of Krishna and Balram, and at their death he and his wife committed themselves to the flames.

2. Ugrasena was also a disciple of Guru Amardas (1479-1574), who was granted a *manji* (missionary post).

Unbhav Nagar

Literally, Unbhau Nagar means city without fear. This stands for God's court or Realm of Truth (Sach-khand). This is the goal of prophets and saints who after their death live in God's presence. This is superior to heaven. It is not a geographical or physical region, but a state of bliss and beatitude for God-conscious souls. It is also called Begampura, which means a place without sorrow. (See Begampura, Sach-Khand)

Unmān

This a spiritual state when man's consciousness is in equipoise and bliss. It is also called "Turya".

Upanishads

A class of sacred books belonging to the Hindus, containing doctrines of the Vedas explained and enlarged according to the Vedānta. Their theology is monotheistic, a pure theism, and Brahm, in the neuter gender, it is used for the deity; the dogma of one Supreme Being, detached from matter, *maya* or sacred. The Upanishads, therefore, may be described as treatises on the unity of God and the identity of spirit. They are written in prose with interspersed verses, but some are wholly in verse. There are about 150 of these works, probably even more. The oldest may date as far back as the sixth century BC. The object of these treatises is to ascertain the mystic sense of the text of the Vedas, and so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the

nature of soul, and the connection of mind and matter. Thus they contained the beginnings of that metaphysical enquiry which ended in the full development of Hindu philosophy. The Upanishads have one remarkable peculiarity, the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older *Samhitas* and *Brahmanas,* but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rigveda* hymns themselves.

Dr Weber arranges the Upanishads into (1) those which belong to the first three Vedas, as forming the Vedānta system; (2) those comprising the *Atharva Upanishad,* and referring to the Vedanta system in its entire development; (3) the Upanishad in which meditation has become crystallised, and is limited to the mystical word 'Aum'; (4) those treatising on the order of the Sanyasi; and (5) the last in which the *Atma* is worshipped as an independent deity.

Uperā

Uperā is one of the principal clans of Kharrals. About the middle of the sixteenth century they settled on the banks of the river Ravi (Panjab) by dispossessing the Virks who have always remained its hereditary foes.

V

Vaishyā

Vaishyā means a prostitute. Prostitution is prohibited for both sexes in Sikhism. "Man runs after a prostitute without feeling ashamed". (*GGS*, p. 1143)

Vaishnavism

Vaishnavism refers to the worship of Vishnu, and particularly his two incarnations — Rām and Krishna. Its main doctrine is *Bhakti*, which means devotion to a personal god.

Some features of Vaishnavism are its anti-Brahminism and anti-Vedic ritualism. It requires total faith and surrender to God, asceticism and idol-worship. Its important leaders were Ramanuja, Rāmanand and Tulsidās.

However, the Gurus gave a new interpretation to Vaishnava, A Vaishnava, according to Sikhism, is a devotee of the Eternal God who pervades everywhere.

"The Vaishnava contemplates the Holy Name and inspires others to do so. Nānak says such a Vaishnava attains the supreme state". (*GGS*, p. 274)

Sikhism differs from Vaishnavism in the following ways:

a. Sikhism rejects asceticism, escapism and celibacy.
b. Sikhism does not accept *Avtār-Vād* (God-incarnation or ritualism).
c. Sikhism rejects the validity of the erotic method for the achievement of liberation.
d. Sikhism assigns to woman a position equal to that of man.

(See, J.S. Mann and H.S. Saraon, Advanced Studies in Sikhism, Sikh Community of North America, Irvine, California, 1989).

Vālā-Sāhib

Vālā is a village situated four miles to the south of Amritsar railway station.

When the massands refused to allow Guru Tegh Bahādur to pay his homage to Harmandar Sāhib, Amritsar, in the end of 1664, he stayed at Vālā Sāhib for a while. There is a gurdwārā at this spot called Vālā Sāhib. Māi Hariyā had apologised to Guru Tegh Bahādur for the misconduct of the massands who had prevented the entry of the Guru to the Harmandar Sāhib. She took the Guru to her house and served him with food and was blessed. Her house was later converted into a *gurdwārā* called Kothā Sāhib.

Vālmiki/Bālmik

Valmiki is supposed to have been born in the kingdom of Kosala, of which Ayodhya was the chief own. He is said o have resided on the banks of the Jamuna river, near its confluence with the Ganges at Allahabad. He is the reputed author of the *Ramayana*, a poem written in the Sanskrit language.

He is said to have been of the predatory Badhak tribe, and some of his verses are thought to indicate that he was a robber, and explain the origin of his name. It is a current belief that he was *thug* (robber); he is also said o have been converted while robbing a shrine. The holy man who converted him into a nice person told him to recite the name of Rām. Tradition has marked a hill in the district of Bandā in Bundelkhand as his abode, where he eventually received Sitā, wife of Rām, when banished by him, and where her two sons Kusa and Lava, were born.

Vaman/Baman

The origin of this incarnation is the three strides of Vishnu. In the Treta-yuga or second age, the Daitya king Bāli had, by his devotion and austerities, acquired the domination of the three worlds, and the gods were shorn of their power and dignity. To remedy this, Vishnu was born as a diminutive son of Kasyapa and Aditi. The dwarf appeared before Bāli, and begged of him as much land as he could step over in three paces. The generous monarch complied with the request. Vishnu took two strides over heaven and earth; but respecting the virtues of Bāli, he then stopped, leaving the dominion of Patāla, or the infernal regions, to Bāli.

Vān Mārg/Mārgi

It is one of the religious paths laid down by the Tantra-texts for the followers of Shiva. Among this sect, use of meat and alcoholic drinks is a part of religious discipline.

Vanjārā

(i) *Vanjārā* means a trader or merchant, also a seeker of truth or an ascetic.
(ii) Name of a caste or tribe among Hindus.

(iii) Name of a composition of Guru Rāmdās in *Sri Rāga*, where the Guru compares a disciple to a trader. (GGS, p. 81)

Vār

Vār is a poetic composition consisting of *Pauris* (Stanger). These verses are in praise of a benefactor or warrior who has served the community or mankind. Generally, the *Vārs* are songs of eulogy of a king or statesman or military leader. Some *Vārs* contain anecdotes and events of a hero's life. The Gurus wrote *Vārs* in praise of God, the King of Kings, and did not include the narration of a story. Secondly, the Gurus added *salokas* (staves/couplets) to the *pauris*. This was just to enhance the value and content of the musical composition. In *Asā-di Vār*, for example, the *salokas* of Guru Angad were added by Guru Arjan.

There are 22 *vārs* in the *Guru Granth Sāhib*. Only two *vārs* have no *salokas*. These two are Guru Arjan's *Vār* in *Rāg Basant*, and Satta and Balwand's *vār* in *Rāg Rāmkali*. The *Vārs* of the *Guru Granth Sāhib* are in the following *Rāgās*:

Guru Nānak: *Mānjh, Āsā, malār.*

Guru Amardās: Gujri, Suhi, *Rāmkali, Māru,* Basant.

Sattā and Balwand: *Rāmkali*

The special tunes *(taraz)* of some *vārs* are indicated in the Sikh scripture.

Varat (Fasting)

Many religions recommend fasting for a certain period, or purpose or occasion. This is due to the belief that deprivation or pain of starvation and consequent self-control is pleasing to God. Sikhism, however, does not accept this view. Fasting may be good for health, but it has no religious merit in Sikhism. The Gurus regarded the human body as the temple of the soul, and as such emphasised the care of the body, its cleanliness and upkeep. Fasting as a ritual or austerity is unacceptable. Guru Nanak wrote. "Penance, fasting, austerity and alms-giving are inferior to Truth; right action is superior to all."

Some people avoid certain foods, just to display their control over their palate. This may inflate their ego, but cannot be regarded as a merit. According to Guru Nānak: "The mind is not subdued by fasting and penance." (*GGS*, p. 905) If fasting had religious advantage, the poor and the hungry would earn spiritual benefit. The pangs of hunger may slim the body, but cannot enrich the soul.

Sikhism lays stress on moderation as the golden mean. Eat healthy food when hungry; don't over-eat and swell the body or invite sickness. The Gurus regarded gluttony as an evil.

Vasishtha/Vashishth/Basisht

A famous *rishi* or sage of the Vedic age, one of the seven *rishis*, husband of

Arundhati; author of several of the hymns in the *Rigveda*, also of a law book. He was the family priest of Nimi, son of Ikshwaku, who was the son of Manu Vaivaswat. There was a special rivalry between him and the sage Viswamitra, who raised himself from the Kshatriya to the Brahman caste. Vasishtha was the possessor of a unique cow of plenty, called Nandini, who had the power of granting him all things he desired. Vasishtha and Visvāmitra are historical persona and two modern schools were named after them. There are many legends regarding Vashishtha in the *Rigveda*, the *Aitareya Brahmana*, the *Mahābhārata*, the *Vishnu Purān*, and the *Mārkandeya Purāna*. Vashishtha's descendants are called Vasishthas and Vashkalas. He taught the holy books to Lord Rām, Lakshman, Bhārat and Shatrughan, the sons of King Dasrath.

Veda

The religious books of the Hindus known as the Vedas, are four in number, the *Rigveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharveda*. Of the four, the *Rigveda* is the oldest. Some scholars believe that the Vedic hymns were composed after the seventeenth century BC, but another view has been that the hymns were collected about 1200 or 1300 BC.

Vedas in *Gurbāni*, unless the context specifically refers to one of the four Vedas, often means Indian ethico-religious thoughts in general.

Vel

It has a number of meanings, depending on the context:

(i) A woman, property, wealth
(ii) A creeper of a plant which goes up or down
(iii) Family, lineage, dynasty
(iv) Time, period, day
(v) Seashore, beach
(vi) Rolled over, tied over

Vichār

Literally *vichār* means thinking over, pondering. Mere recitation of *Gurbāni* is not enough. The Gurus emphasised reflection or meditation on *Gurbāni*. Intellectual understanding is inadequate; the Guru's teachings have to be put into practice. Sikhism is defined as "reflection on or pondering over the teaching of the Guru".

"Practicing the Guru's words is true meditation." (*GGS*, p. 51)

"In this scripture are three things: truth, contentment and meditation." (*GGS*, p. 1429)

Vikramditya/Bikramajit

A celebrated Hindu King of Mālwā, whose reign began fifty-six years before the Christian era. The ancient city of Ujjain was his capital. He was the greatest monarch of his age, of which there is the most satisfactory proof in the fact that his era is still current throughout India. He encouraged literature beyond all former example. He invited learned Brahmans from every corner of India, and rewarded them with magnificent presents. So exemplary was his temperament that while in the enjoyment of supreme power, he slept on a mat, which, with a water-pot replenished from the spring, formed the whole furniture of his chamber. It is stated that while he extended his patronage to the worship of the gods and goddesses then rising into popularity, he himself continued to profess the old creed, and adored the one infinite and invisible God. He is said to be one of the ten Raja incarnations of God mentioned in the *Guru Granth Sāhib.*

Vir Singh, Bhāi (5 December 1872-10 June 1957) Padma Bhushan, D.O.L.

The most famous *Punjābi* poet and novelist, son of Dr Charan singh, born at Amritsar, was also a great scholar of Sanskrit, Braj Bhasha and Persian. He was the founder-member of the Khālsā Tract Society (1894) and Khālsā Samachar (1899) a Panjābi weekly. He published more than 20 books in Panjābi, the most important are: *Guru Nanak Chamatkār, Guru Gobind Singh Chamatkār,* and *Sundari,* 1898; Bijai Singh, 1899 (both novels); *Rana Surat Singh,* 1905; *Baba Naudh Singh, Matak Hulare,* 1922 (both poems); He received the Sahitya Academy award in 1955 for *Mere Saiān jio,* 1953. His writings are thought-provoking, with a moral and universal appeal.

Virk

The Virk claim descent from a Rājput of that name who migrated from Jammu to the neighbourhood of Amritsar and married a Jatni of the Gil tribe by whom he had three sons, Drigar, Virk, and Waran. One year after the marriage, the young Virk died and his wife gave birth to a son after his death. When he grew up, he entered the service of the Jammu Rājās and became the founder of a Jāt clan.

Vishnu/Vishan

The second god of the Hindu triad, Vishnu, is the Supreme Being from whom all things emanate. In the *Mahābhārata* and in the *Purānas* he is the *Prajāpati* (Creator) and Supreme God. As a preserver and restorer, Vishnu is a very popular

deity. He has a thousand names (*Sahasra-nāma*), the repetition of which is a meritorious act of devotion. His wife is Lakshmi or Sri, the goddess of fortune, his heaven is Vaikuntha, and his vehicle is the bird, Garuda.

Of the thousand names of Vishnu the following, are some of the most common: *Achyuta* (unfallen, imperishable); *Anāta* (the endless); *Ananta-sayana* (who sleeps on the serpent Ananta); *Chatur-bhuja* (four-armed); *Damodara* (bound round the belly with a rope, as Krishna); *Govinda* or *Gopāla* (Krishna); Hari; Harishikesa (Lord of the organs of sense); *Jala-sayin* (who sleeps on the waters); *Lakshmipati* (Lord of Lakshmi); *Madhava* (descendant of Madhu); *Mukunda* (deliverer); *Murari* (the foe of Mura); *Nara* (the man); *Narāyana* (who moves in the waters); *Padma-nābhā* (lotus-naval); *Pitambara* (clothed in yellow garments); Purushottama (the highest of men), *Vaikuntha-nātha* (Lord of Vaikuntha/paradise); etc.

Vishan or Vishnu is known by many other names and the following are mentioned in the Holy Granth: *Narayan, Kaladhar, Bishan, Chatar Bhuj, Aspat, Suāmi, Svāmi, Sat Murār, Sukh Nidhān, Surpat, Sripat, Kamlā Pat, Keshav, Kavlakānt, Chatar Sarup, Jagat Udhāran, Jagdata, Jag Bidhāta, Purakh Pat, Parān Pat, Vithal, Bhagwant, Manmohan, Har, Harc, Hari, Charan Kanwal, Hari Charan, Harke Charan, Vishnu, Narayan, etc.*

Vishvāmitra

A celebrated sage, who was born a Kshatriya, but by intense austerities raised himself to the Brahman caste, and became one of the seven great *rishis*. He was opposed by Vasishtha, who claimed that to be a *rishi* was the province of Brahmans only. He was the son of a Gadhi or Gathin (of the race of Kausika), King of Gadhipura, and contemporary of Umbareesha, King of Ayodhya. He is mentioned in the *Rigveda, Ramayana* and *Mahābhārata*. He is author of one of Smritis and of a book in praise of Jawala-Mukhi.

The *Rāmāyana* gives many particulars of Vishwamitra's connection with Rām. It was *Vishvāmitra* who prevailed upon King Dasrath to send his son Rām for the protection of the Brahmans against the attacks of Rāvan and his *Rākshasas* (demons). He was the Guru of Rām and Lakshman, and returned with Rām to Ayodhyā, after the prince obtained the hand of Sitā.

Vrinda-Vana/Bindraban or Brindaban

In Sanskrit Vrinda means thick and Vana means a forest, a village on the right bank of Jumna, near Mathurā, commonly called Brindāban. It is said to have been the site of a forest in which Krishna, as *Gopālā* or the cowherd, passed his

youth grazing cattle. According Manu, there are four *Ashramas* or stages of life:

1. *Brahmachari:* A student, whose duty is to pass his days in humble and obedient attendance upon his spiritual preceptor in the study of Vedas and to cope with all kinds of problems of life.

2. *Grihastha:* The householder, the married man living with his wife and children and engaged in the ordinary duties of a householder.

3. *Vanaprastha:* The anchorite, or dweller in the woods, who having discharged his duties as a man of the world, has retired into the forest to devote himself to self-denial in food and raiment, to mortifications of various kinds, to religious meditation, and to the strict performance of all religious duties.

4. *Sanyāsi:* The religious mendicant who, freed from all forms and observances, wanders about and subsists on alms, practising or striving for that condition of mind which, heedless of the joys and pains, cares and troubles of the flesh, is intent only upon the deity and final absorption.

As the legend goes, Rājā Kedār was advised by a hermit to spend the last two parts of his life according to the holy books. Rājā Kedār renounced his throne in favour of his son and started meditating in his hermitage on the bank of the River Jamuna.

Vyās/Byās

(i) In Sanskrit it means distributor. He is said to have compiled the Vedas, written the *Mahābhārata,* composed some of the Purānas and compiled the rest, He was the propounder of the Vedānta philosophy. This Vedānta of Vyās considered all existing beings and things to be an evolution of the deity in and throughout all beings and things.

(ii) Krishna Dwaipāyana was the son of *Parāsara* by Satyāvati a fisherman's daughter. Their son, Vyās, was called Krishna from his swarthy complexion, Dwaipayana because he was born on an island. He married two childless widows of Vichitra-virya. By them he had two sons, Dhritarashtra and Pāndu, between whose descendants the great war (Mahābhārata) was fought.

W

Wadā Ghalughārā (The Great Holocaust)

Ahmed Shāh Abdāli invaded Northern India 12 times. Every time he carried a lot of booty and Indian women to be sold as slaves in Central Asia. The Sikhs could not face him openly on the battlefield, but used to prey on the rear of his army and loot his treasury and liberate female prisoners of war.

The invasion of Ahmed Shāh Abdāli in 1762 was the biggest yet and he had the support of many Hindu princes. This time he wanted to destroy the women and children of the Panjab. So many Sikhs fled with their families. About 30,000 Sikhs gathered at Kup Rahirā near Malerkotlā to face the Abdāli forces. However, they were surrounded in the rear by the forces of Zain Khān, the Governor of Sarhind. The Sikhs were under the command of General Jassā Singh Ahluwaliā and Sardār Charhat Singh Sukerchakia. In the front, the armies of Ahmed Shāh Abdāli did play havoc with inadequately armed, starving Sikhs, while in the rear, the Mughal forces gave no quarter to the Sikhs. The result was that on that day-5 February 1762-about 30,000 Sikhs lost their lives. That is why this event is called the "Great Holocaust" (*Wadā Ghalughārā).*

Wadahas

This is one of the Indian classical *rāgās* belonging to *Khamaj Thath.* It has six notes (*Sa Re Ma Pa Dha Ni ni*) in the ascending order and seven notes (*Sa Ni ni Dha Pa Ma Ga Re*) in the descending order. It is an afternoon *rāga* performed from noon to 3 PM.

Wadāli

Wadāli is a village situated half a mile away from Chhertha railway station in

Amritsar district. Chherthā which means six wheels, is a spot where Guru Arjan Dev got a well dug for the benefit of the local people. This place has some *gurdwārās* connected with the fifth and sixth Gurus.

Guru Hargobind was born in Wadāli in 1595 and the *gurdwāra* built there is known as 'Atāri Sāhib'. There is another *gurdwāra* called 'Damdama Sāhib' where Guru Hargobind had once hunted.

Wāh Guru

The proper exclamation of community of faith of the Sikhs as a sect is simply, 'Wāh Guru (that is, O Guru or Hail Guru). The lengthened exclamations of *Waheguru Ji Kā* Khālsā - *Waheguru Ji Ke Fateh,* the Sikh greeting, was prescribed by Guru Gobind Singh for all Sikhs. It means that the Khālsā belongs to God and as such victory will be God's. According to *Rahat Maryādā* every Sikh is expected to respond to this greeting by uttering the same words.

Many of the chapters of books into which the *Ādi Grath* is divided begin with the expression *Eko Omkār/Unkār, Sat Guru Prasād,* which may be interpreted to mean (The One God, and the grace of the blessed Guru). Some of the chapters of the *Daswen Pādshāh kā Granth* begin with *'Eko Unkār, Wāh Guru ki Fatah',* that is, the One God and the power victory of the Guru.

It is reported that during his travels Guru Nānak reached Delhi with Mardānā. An elephant belonging to the sovereign, Ibrāhim Lodi, had just died and the keepers were bewailing its death. The Guru was told that the elephant belonged to the Emperor, but the Guru told them that all things belonged to God. The Guru told them that the elephant was alive, and told them to go and rub its forehead with their hands, and say at the same time, "*Wāh*-Guru". It is said that the elephant stood up to the astonishment of all. The Emperor mounted it and went to the Guru, and asked if it was he who restored it to life. The Guru replied that God is the only destroyer and re-animator. The monarch then asked, if the elephant were killed would the Guru again restore it. The Guru, not wishing to be treated as an itinerant showman, replied: "It is He (God) who can only destroy and re-animate." The animal died and the Guru did not revive it even at the request of the Emperor. The Emperor returned to his palace, and the Guru continued his wanderings.

According to Bhāi Gurdās, '*Wāhguru'* is the *mantra* of the Sikhs: "*Satgur purkh dayāl hoi, Wāheguru sach mantra sunāliā*". It is also found in an abbreviated form— '*Wāh'*—in many verses of the *Guru Granth Sāhib.*

Wazir Khān

(i) Hakim Alimdin, son of Sheikh Abdul Latif, popularly known as 'Wazir

Khān', was a resident of Chinot. He was a reliable administrator and courtier trusted by Emperors Jhangir and Shāh *Jahān*. In 1628, he was appointed Subedar (Governor) of Lahore. He was an admirer of Guru Arjan and Guru Hargobind. A mosque in Lahore bears his name as Wazir Khān-de-Masjid. Later he was appointed as Subedar of Agra where he died in 1634.

(ii) Wazir Khān—a Muslim administrator—was the Governor of Sarhind during the lifetime of Guru Gobind Singh. He was responsible for the murder of Guru Gobind Singh's sons—Zorāwar Singh and Fateh Singh—who were bricked alive at Sarhind in December 1704. He was killed in the battle of Chapar-Chiri in 1710 when he fought against Bandā Bahādur.

Widow Marriage (Karewa or Chadarāndāzi)

The marriage of widows is not allowed by the Hindus. Neverthless restricted widow marriages appear to have existed in the Vedic times and it is quite popular now. The custom is prevalent among the Sikhs, and wherever possible the widow is married, without the imposition of any limitations, to the brother of the deceased. The most common practice is for the widow to marry the deceased husband's brother. The ceremony is known as *Karewā* or *Chadarāndāzī*. The man and woman are seated together and a white sheet is thrown over the pair by some Brahman, *sadhu*, or elder of the brotherhood, Presents of bracelets, nose-ring and ear-rings are given to the woman or a rupee is placed in her hand. The occasion is celebrated by a feast.

In the event of there being no deceased husband's brother, a cousin may take the widow, or if he also is non-existent or no one is thought fit by the widow herself or by her parents, she is frequently given by them into another village.

Wine/Liquor and Tobacco

Sikhism rejects the use of intoxicants and drugs. Their use is physically harmful and mentally injurious. Alcohol is specifically prohibited to the Sikhs in the *Guru Granth Sāhib* for when a person gets drunk, he loses the power of reason and normal behaviour.

In the *Ādi Granth (Granth Sāhib)* are found three *Saloks* of Guru Nānak dedicated to Mardāna, against the use of wine. The following, which may conveniently be given here, will suffice as a specimen:

The barmaid is misery, wine is lust; man is the drinker.

The cup filled with worldly love is wrath, and it is served by pride.

The company is false and covetous, and is ruined by excess of drink.
Instead of such wine make good conduct thy yeast, truth thy molasses, God's name the wine;
Make merits thy cakes, good conduct thy clarified butter, and modesty thy meat to eat.
Such things, O Nānak, are obtained by the Guru's favour; by partaking of them sins depart.

(Bihagre ki Vār)

Guru Amardās says: "By drinking wine/liquor one earns the wages of vice and sin". (*AG,* p. 553) It is specially banned in the *Rahat-nāmā* of Bhāi Chaupa Singh.

Guru Hargobind said:

Wine is evil and he who drinketh it loses his senses. A king who drinketh becometh like a beast, and easily falleth a prey to his enemy. Good men, hear me on this subject. Monarchs who have conquered powerful enemies have been blinded by the intoxication of wine. Their kingdom have passed out of their possession, and they have become poor in an instant. Men—holy, clever, and great—have degraded themselves to the level of brutes by the use of wine.

Two hill Rājās went to see Guru Har Rāi and the Guru instructed them, "Go and rule your kingdoms, oppress not your subjects. Adhere to your own wives, drink not wine, sleep not on the top storeys of your palaces out of reach of your subjects". The Rājās much edified by this discourse, took leave of the Guru and returned to their states.

Guru Tegh Bahādur once went to Tekpur also called Baharjakh. He stayed there for three days in the house of a carpenter. From there he went to Barnā and preached against the use of tobacco. Bhāi Santokh Singh, author of the *Suraj Parkash,* gives his own testimony after a visit to the village of Barnā, that, as long as the people abstained from tobacco, they were happy, but that those who indulged in its use became idle and lost all their property.

Guru Gobind Singh issued a supplementary that if any one (Khālsā) cut his hair, smoked tobacco, associated with a woman, or ate the flesh of an animal whose throat had been jagged with a knife, he must be re-baptized, pay a fine, or undertake some social service and promise not to offend any more: otherwise he must be held to be excommunicated from the Khālsā.

It is said that as Guru Gobind Singh was one day hunting, he came to a field of tobacco. He reined in his horse and gave expression to his hatred of the plant.

He maintained that it burned the chest, induced nervousness, palpitation, bronchitis, and other diseases, and finally caused death. He, therefore, counselled his Sikhs to abstain from the destructive drug, and thus concluded his discourse: "Wine is bad; *bhang* destroyeth one generation, but tobacco destroyeth all generations".

The prohibitions against the use of tobacco, which is one of the most important of the rules drawn up by Guru Gobind Singh for the guidance of his followers, originated in a desire to preserve them from the gossiping and idle habits engendered by the use of *huqah* (hubble-bubble). The Guru's injunction against tobacco, however, have had the effect of encouraging indulgence in narcotics and liquor. The Mālwā Sikhs are large consumers of opium and post (an infusion of poppy seeds) while those of Mānjhā have a great partiality for bhang, a powerful stimulant extracted from wild hemp. A fondness for liquor and opium is the cause of a good deal of indebtedness of the Sikh agricultural classes.

y

Yama

The God of the departed spirits, judge and punisher of the dead. In Hindu mythology he is a son of Vaivasvat and Saranyu. Yama or Dharam-rāja is described as of a green colour, with red garments, having a crown on his head, his eye inflamed, and sitting on a buffalo, with a club in his hands. As Dharam-rāja he is described as being of a divine countenance, mild and benevolent. If the dead have been virtuous, they ascend to a place of happiness; if wicked, they are sent to a particular hell, to undergo the punishment appointed for their crimes.

In the *Guru Granth Sāhib* he is known as Jam, the demon of death, under the control of God's nominee 'Dharam Rāj'.

Yamdut

Those who do not worship God shall have to suffer the punishment at the hands of the angel of death. Their worldly power, wealth, etc. will render them no assistance. (Japu Sāhib, Kirtan Suhela.)

Yashodha/Jasodha and Nanda

Nanda, a cowherdsman and his wife, Yashodha, lived in Gokul, a village near Mathurā. Devaki's eighth child was Krishna, who was born at midnight, with a very dark skin (the name Krishna, is an adjective, meaning black).

The gods now interposed to preserve the life of this favoured baby from Kans's vigilance, and accordingly lulled the guards of the palace to sleep with the *Yoga-nidra*, or mysterious slumber. Taking the infant, its father Vasudeva stole out undiscovered as far as the Jamuna river. It is said that the river lowered its level knee-deep for him to cross, and he exchanged his child with that of Nanda

and Yashodha's daughter, born at the same time. When Kans discovered this deceit, he ordered all male children to be put to death, but Kans was unsuccessful in killing Krishna.

Yuga

An age of the world. Each of these ages is preceded by a period called its 'Sandhya' or twilight, and is followed by another period of equal length called 'Sandhyansa' (portion of twilight), each being equal to one-tenth of the Yuga. The Yugas are four in number, and their duration is first computed by years of the gods:

1.	Karita/Sata Yuga	4000	
	Sandhya	400	
	Sandhyānsa	400	
	Total		4800
2.	Tretā Yuga	3000	
	Sandhyā	300	
	Sandhyānsa	300	
	Total		3600
3.	Dwāpara Yuga	2000	
	Sandhyā	200	
	Sandhyānsa	200	
	Total		2400
4.	Kali Yuga	1000	
	Sandhyā	100	
	Sandhyānsa	100	
			1200
	Total		12000

A year of the gods is equal to 360 years of men, so

4800×360	=	1,728,000	human years
3600×360	=	1,296,000	human years
2400×360	=	864,000	human years
1200×360	=	432,000	human years
Total :		4,320,000	

This elaborate and practically boundless system of chronology was invented between the age of the *Rigveda* and that of the *Mahābhārata*. The first Krita or Sat Yuga was the age of righteousness. There was no malice, weeping, pride or deceit, no hatred and jealousy. Everything was based on truth and harmony.

In the Treta Yuga sacrifice commenced, righteousness decreased by one-fourth. Sacrifices prevailed with holy acts and a variety of rites.

In the Dwapara Yuga righteousness diminished by half. The Veda became fourfold. Some men studied the four Vedas, others three, while others two, or one, and some none at all.

In the Kali Yuga righteousness remained to the extent of one-fourth only. Calamities, diseases, fatigue, faults, vices, such as lust and anger, hunger and fear prevailed. This is the age of sin and evil. Sikhism does not believe in ritual practices and prescribe *Simran* (contemplation of God), and *Bhakti* (devotion).

Z

Zafar-Nāmā

Zafar-nāmā is a poetic letter written by Guru Gobind Singh at Dinā to Emperor Aurangzeb, in reply to the latter's invitation to the Guru to meet him in the Deccan. It was composed early in 1705, some say in May 1705, and it contains 111 stanzas. Literally, it means 'proclamation of victory or success'. The Guru here used the heroic style, full of similes and metaphors. It is the tenth Guru's literary masterpiece in Persian and has a great historical value. It shows the relationship between the Sikhs on the one hand, and the Hindu *rājās* and Mughal ruler on the other hand. It also indicates that the stand of the tenth Guru on the struggle against the Muslim rulers was based on human rights and the need to end injustice and oppression.

In verse 19 of the *Zafar-Nāmā*, the Guru refers to the battle of Chamkaur where 40 Sikhs were pitted against lakhs of Mughal soldiers. The Guru declares that challenge to tyranny, violence and fundamentalism is a matter of great religious merit. He admonishes Aurangzeb for soiling his hands with fratricide, and exposes his hypocrisy veiled under religious garb. He particularly criticises Aurangzeb's violation of solemn promises and religious oaths. The Guru pleaded for open diplomacy, and the practice of moral values in political matters. Spirituality is moral life in action. True religion is in reality a struggle for upholding moral values and vindication of justice, equality and freedom.

The *Zafar-nāmā* is an affirmation of the justifiability of violence for a good cause: When affairs have passed the limits of conciliation and all other peaceful avenues have totally failed, it is right and just to assert your basic rights with your sword in a righteous cause.

This is a universal principle, indicating that violence may be used as a last resort to uphold fundamental human values. The Guru stood for peace with honour and not peace at any price. The Guru responded to the Emperor's invitation for settling outstanding problems through talks, and proceeded to South India to meet Aurangzeb. Unfortunately, on the way, the Guru learnt that the Emperor had expired. Later history affirms that the Guru's struggle against Aurangzeb was neither personal nor religious but a fight for preserving human rights and dignity. His relations with Bahādur Shāh, the successor of Aurangzeb, were quite cordial.

Zakriyā Khān

Zakriyā Khān also known as 'Khān Bahādur' was the son of Abdus Samad Khān. He became the Governor of Lahore in 1726. He was a fanatical ruler and ordered the genocide of the Sikhs. Rewards were offered for the capture and killing of Sikhs, and those captured were often brought to Lahore for public execution at a spot called "Shahidganj". A large number of Sikhs sought shelter in forests and jungles, where they survived by frequent ambush and capture of cash-revenue in transit.

When Nādir Shāh attacked Panjab in 1739, Zakriya Khān placed Massā Ranghar in charge of Amritsar who turned the Harmandar Sāhib into a dancing hall. Two Sikhs killed Ranghar for this desecration and thus liberated the Sikh shrine. Zakriyā ordered the execution of Bhāi Mani Singh, Tāru Singh, Subeg Singh, Shahbāz Singh and Mehtāb Singh. He died in July 1745 and was succeeded by his son Yāhyā Khān.

Zorāwar Singh

(i) Zorāwar Singh, the son of Guru Gobind Singh, was born at Anandpur in 1696. While leaving the Anandpur fort at midnight on 4 December 1704, he got separated from his father and accompanied his grandmother Mātā Gujri and his younger brother to Ropar. Their personal attendant Gangu betrayed them and as such they were arrested by Nawāb Wazir Khān of Sarhind. The threats and promises of the Nawāb did not result in their conversion to Islam; both he and his younger brother, Fateh Singh, decided to die for their faith. Both were bricked alive towards he end of December 1704.

(ii) Zorāwar Singh, a great Dogra warrior and Commander of Maharaja Ranjit Singh's army was deputed to conquer Ladakh in 1834. He fought against the Ladakhis, won a victory and levied an annual tribute.

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